INFORMATION USE ENVIRONMENT OF RELIGIOUS PROFESSIONALS: A CASE STUDY OF THE
EVERYDAY LIFE INFORMATION SEEKING BEHAVIOR OF CATHOLIC CLERGY
IN NORTHERN NIGERIA

Jacob Dankasa

Dissertation Prepared for the Degree of
DOCTOR OF PHILOSOPHY

UNIVERSITY OF NORTH TEXAS
August 2015

APPROVED:

Shawne Miksa, Major Professor
Elizabeth Figa, Committee Member
Lisa Heinrich, Committee Member
Suliman Hawamdeh, Chair of the Department of
Information Science
Costas Tsatsoulis, Interim Dean of the Toulouse
Graduate School

This study explores the everyday life information seeking (ELIS) behavior of Catholic clergy in Northern Nigeria and describes their information use environment (IUE). It employed a mixed-method case study using survey and episodic interview techniques of data collection. The ELIS of Savolainen, the IUE of Taylor and the small world of Chatman were theoretical frameworks that guided this study. Findings showed that the IUE of these Catholic clergy is shaped by four elements: (1) geographical location and culture, (2) the celibate clergy, (3) their information needs, and (4) the information sources used to resolve these needs. Three types of information needs were identified: essential needs, circumstantial needs and intermittent needs. There was a high interrelatedness between the effects of culture and celibacy on the information seeking of these clergy. They are not likely to cross boundaries of their world to seek particularly essential information about their ministry or private lives. The findings of this study align with Chatman’s proposition that members who live in the round will not cross the boundaries of their world to seek information. The study found problems with access and availability of information, which included lack of familiarity with electronic/online library databases among the clergy, and the lack of archives and documentation of records and historical materials. It recommended the development of an archiving and documentation plan that digitizes paper documents for electronic management, including policies on data curation for the Catholic religious institutions in Nigeria.
Copyright 2015

By

Jacob Dankasa
ACKNOWLEDGEMENTS

I thank God for this great privilege to reach this height. I sincerely appreciate the guidance of my professors who served on my dissertation committee. My academic advisor and the chair of my committee Dr. Shawne Miksa was with me all the steps of the way. My other committee members, Dr. Elizabeth Figa and Dr. Lisa Heinrich helped me to remain focused. I cannot thank these three excellent professors enough. You will continue to remain in my prayers. I want to specially thank Mrs. Ruth Vineyard for taking time to proofread my draft. Her comments were very helpful. So many people contributed to the success of my academic achievements—my bishop, Most Reverend Joseph Bagobiri who believed in me and gave me the opportunity to pursue higher degrees, my friends, relatives, colleagues—I thank them all for the role they played towards my success.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>ACKNOWLEDGEMENTS</td>
<td>iii</td>
</tr>
<tr>
<td>LIST OF TABLES</td>
<td>xi</td>
</tr>
<tr>
<td>LIST OF FIGURES</td>
<td>xiii</td>
</tr>
<tr>
<td>CHAPTER I  INTRODUCTION TO STUDY</td>
<td>1</td>
</tr>
<tr>
<td>Introduction</td>
<td>1</td>
</tr>
<tr>
<td>Study Setting</td>
<td>2</td>
</tr>
<tr>
<td>Context of Information Seeking</td>
<td>4</td>
</tr>
<tr>
<td>Problem Statement</td>
<td>6</td>
</tr>
<tr>
<td>Purpose of Study</td>
<td>9</td>
</tr>
<tr>
<td>Research Questions</td>
<td>10</td>
</tr>
<tr>
<td>Significance of Study</td>
<td>11</td>
</tr>
<tr>
<td>Theoretical Framework</td>
<td>12</td>
</tr>
<tr>
<td>Contribution to Theory</td>
<td>13</td>
</tr>
<tr>
<td>The Researcher as Insider</td>
<td>14</td>
</tr>
<tr>
<td>Summary</td>
<td>15</td>
</tr>
<tr>
<td>CHAPTER II  LITERATURE REVIEW</td>
<td>16</td>
</tr>
<tr>
<td>Introduction</td>
<td>16</td>
</tr>
<tr>
<td>Everyday Life Information Seeking (ELIS)</td>
<td>16</td>
</tr>
<tr>
<td>Savolainen’s Model of ELIS</td>
<td>16</td>
</tr>
<tr>
<td>Theoretical Framework</td>
<td>12</td>
</tr>
<tr>
<td>Contribution to Theory</td>
<td>13</td>
</tr>
<tr>
<td>The Researcher as Insider</td>
<td>14</td>
</tr>
<tr>
<td>Summary</td>
<td>15</td>
</tr>
</tbody>
</table>
CHAPTER IV  FINDINGS .................................................................................................................. 78

Findings from Quantitative Data ................................................................................................. 78

Demographic Information for Survey Participants ................................................................... 79

Information Needs ......................................................................................................................... 80

Sources of Information ..................................................................................................................... 84

  Sources for Information on Sermons/Homilies ................................................................. 84

  Sources for information on teachings of the Church ..................................................... 87

  Sources for Information on Politics and Public/Current Affairs .................................. 90

  Sources for Information on Health .................................................................................. 93

  Sources for Sports/Leisure/Entertainment .................................................................... 96

  Sources for Information on Products to Buy ............................................................... 99

Availability and Access to Information ......................................................................................... 101

  Media Use ...................................................................................................................... 102

  Media Sections ............................................................................................................... 106

  Reading Books .................................................................................................................. 107

  Use of Library/Database .................................................................................................. 108

Effects of Geographical, Cultural and Religious Factors .......................................................... 111

  Geographical Location as Factor .................................................................................... 111

  Culture as Factor ............................................................................................................. 113

  Celibacy as Factor .......................................................................................................... 114
Intermittent Needs ......................................................................................................... 170
Helpful and Important Information ............................................................................... 171
Research Question 2: Information Sources ................................................................. 172
Media Use .................................................................................................................. 175
Problem of Access and Availability of Information ..................................................... 176
Research Question 3: Factors Influencing Information Seeking ............................... 181
Geographical Location as a Factor ............................................................................. 181
Culture as Factor ...................................................................................................... 183
Celibate Clergy as Religious Factor .......................................................................... 185
Information Use Environment (IUE) of Catholic clergy in Northern Nigeria .......... 189
Savolainen’s ELIS Model Revisited ............................................................................ 191
Research Question 4: Small World of the Celibate Clergy ....................................... 194
Theory of Life in the Round ...................................................................................... 196
Implications of Study ................................................................................................. 201
Theoretical Implications ............................................................................................ 201
Methodical Implications ............................................................................................ 203
Practical Implications ............................................................................................... 204
Recommendations for Future Studies ......................................................................... 207
Conclusions ................................................................................................................ 208
APPENDIX A INTERVIEW GUIDE .................................................................................. 211

ix
**LIST OF TABLES**

<table>
<thead>
<tr>
<th>Table</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Table 1</td>
<td><em>Internal Consistency for the Reliability of the Scales for Total Information Needs</em></td>
<td>79</td>
</tr>
<tr>
<td>Table 2</td>
<td><em>Demographic Information for Survey Participants</em></td>
<td>80</td>
</tr>
<tr>
<td>Table 3</td>
<td><em>Frequency of Different Information Needs</em></td>
<td>81</td>
</tr>
<tr>
<td>Table 4</td>
<td><em>Information Needs from most needed to least needed</em></td>
<td>83</td>
</tr>
<tr>
<td>Table 5</td>
<td><em>Frequency of Sources of Information Used for Information on Sermons/Homily</em></td>
<td>85</td>
</tr>
<tr>
<td>Table 6</td>
<td><em>Sources used to Seek Information on Sermons/Homily from Most Used to Least Used</em></td>
<td>86</td>
</tr>
<tr>
<td>Table 7</td>
<td><em>Frequency of Sources of Information Used for Information on Teachings of the Church</em></td>
<td>87</td>
</tr>
<tr>
<td>Table 8</td>
<td><em>Sources used to Seek Information on Teachings of the Church from Most Used to Least Used</em></td>
<td>89</td>
</tr>
<tr>
<td>Table 9</td>
<td><em>Frequency of Sources of Information Used for Information on Politics and Public/Current Affairs</em></td>
<td>91</td>
</tr>
<tr>
<td>Table 10</td>
<td><em>Sources used to Seek Information on Politics and Public/Current Affairs from Most Used to Least Used</em></td>
<td>92</td>
</tr>
<tr>
<td>Table 11</td>
<td><em>Frequency of Sources of Information Used for Information on Health</em></td>
<td>94</td>
</tr>
<tr>
<td>Table 12</td>
<td><em>Sources used to Seek Information on Health from Most Used to Least Used</em></td>
<td>95</td>
</tr>
<tr>
<td>Table 13</td>
<td><em>Frequency of Sources of Information Used for Information on Sports/Leisure/Entertainment</em></td>
<td>96</td>
</tr>
<tr>
<td>Table 14</td>
<td><em>Sources used to Seek Information on Sports/Leisure/Entertainment from Most Used to Least Used</em></td>
<td>98</td>
</tr>
<tr>
<td>Table 15</td>
<td><em>Frequency of Sources of Information Used for Information on Products to Buy</em></td>
<td>99</td>
</tr>
</tbody>
</table>
Table 16 Sources Used to Seek Information on Products to buy from Most Used to Least Used
..................................................................................................................................................... 101

Table 17 Frequency of Attention to Media Sections ........................................................................ 107

Table 18 Demographic Characteristics of Interview Participants .................................................... 119
| Figure 1. Components of the ELIS model adapted from Savolainen (1995, p. 268). | 19 |
| Figure 2. Concurrent triangulation mixed-method design emphasizing qualitative method (QUAL) as the method of priority for this study over quantitative method (quan). Adapted from Creswell (2009, p. 210). | 59 |
| Figure 3. Frequency of time spent watching television daily. | 103 |
| Figure 4. Frequency of time spent listening to radio daily. | 103 |
| Figure 5. Frequency of time spent reading newspaper daily. | 105 |
| Figure 6. Time spent using the Internet daily. | 105 |
| Figure 7. Frequency of use of public library. | 109 |
| Figure 8. Frequency of use of Google. | 110 |
| Figure 9. Frequency of use of electronic/online library database. | 111 |
| Figure 10. Frequency of agreement with geographical location affects information seeking. | 112 |
| Figure 11. Frequency of agreement with culture affects information seeking. | 113 |
| Figure 12. Frequency of level of agreement with celibacy affects information seeking. | 114 |
| Figure 13. Frequency of agreement with trusting information from clergy more than from lay people. | 116 |
| Figure 14. Map of information needs of Catholic clergy in Northern Nigeria. | 167 |
| Figure 15. Model of the IUE of Catholic clergy in Northern Nigeria. | 190 |
CHAPTER I

INTRODUCTION TO STUDY

Introduction

The Catholic clergy, like any other group of users, seek information to solve problems or meet other informational needs. These needs may be related not only to their work roles as clergy, but also to their everyday life needs such as health, shopping and current affairs. Many will see the lifestyle of the Catholic clergy as a puzzle to solve, especially because of their peculiar status as celibates. They could be categorized as belonging to what Chatman (1996) described as a small world of insiders based on the notion of “localized integration” (p. 194). The notion holds that:

insiders’ lived-experiences are shaped by the fact that they share a common cultural, social, religious, etc., perspective. It is these common experiences that provide expected norms of behavior and ways to approach the world. They also define those things that are important to pay attention to and those things that are not. (Chatman, 1996, p. 194)

Apart from being a religious occupation, in a general sense, the Catholic clergy can be described as a social class that shares an equal level of education and similar work conditions; they tend to share a common experience, which plays a role in determining their expected behavior and their approach to life (Savolainen, 1995). Catholic clergy globally share the same universal hierarchical structure and undergo similar levels of education; they use the same ritual books, carry out the same ritual procedures and are bound by the same code of canon law. Looking at the commonalities, it is tempting to assume that their information seeking process is similar across all geographical boundaries. However, these clergy are products of different cultures, working in different geographical locations. Their worldview may certainly be different and, consequently, their interaction with information.
Study Setting

The study involves Catholic clergy working in the Northern part of Nigeria. Northern Nigeria is made up of 19 of the 36 states of Nigeria, including the federal capital, Abuja. The Catholic Church has three ecclesiastical provinces in Northern Nigeria and 22 dioceses in the three provinces. Northern Nigeria has a high concentration of Muslims who live side-by-side with the minority Christians. The region has experienced myriads of religious crises over the years.

Northern Nigeria is made up of numerous cultures and tribes, which are independent of each other. It has a combination of rural and urban areas, with a high rate of poverty, especially in the rural areas. The social divide between the rich and poor, educated and uneducated is substantial. The northern region, as in the entire country, does not enjoy a constant supply of electricity. Generators are used to supplement electricity supplies for those who can afford it. Nigeria as a nation does not have an effective health insurance system. As a result, the concept of health insurance is largely unknown. This makes access to adequate healthcare difficult for many to afford. Good hospitals and clinics are expensive, leaving the poor with the option of relying on healthcare providers that are cheap and sometimes ineffective. There are a few public libraries distributed across the states of the region. However, numerous institutions of higher education have their own library systems.

One common element across all the regions in Nigeria is the sense of community life and the concept of state of origin. The notion of extended family is huge, and members of a community are familiar with one another regardless of the families from which they come.
People who live in the cities trace their roots to villages where their ancestors resided. The state in which one’s village falls is one’s state of origin. People from the same village are interrelated in some form, and they share culture and customs that could be very different from other villages.

The Catholic clergy in Nigeria live in a socio-cultural milieu that is deeply rooted in the spirit of community but at the same time marred by unequal division of resources, social inequality, and a high level of poverty. It is an environment where public libraries are not common, high speed Internet broadband is still at the developmental phase, a lack of large department stores limits purchasing choices, health facilities lack efficiency, and the concept of health insurance is largely unknown. Nevertheless, communal life is highly praised and appreciated, which leads to increased social networks in which information moves and circulates among and between people. In such a society, many factors influence the way of life of the people. These factors include the level of education, nature of professional tasks (which can differentiate the way of life of social classes), material capital (purchasing power), social capital (nature of contact networks) and cultural capital owned by informants; the latter includes cognitive resources acquired through education and life experiences (Savolainen, 1995).

The Catholic clergy in Nigeria live not only in this diverse geographical and socio-cultural environment, but also have to live according to the universal norms of the Catholic Church which are expected of Catholic clergy in general. They struggle to strike a balance between both the expectations of local culture and the norms of the universal Church. In their religious vocation, they are required to be celibates, which is the state of being unmarried and remaining
chaste for life. However, celibacy is not a welcomed state of life for the African people. Marriage and the raising of children are highly valued and seen as an intrinsic part of the African culture. A childless person is seen as a failure and choosing to remain unmarried points to serious psychological or physical problems; anyone in this state is seen as unhealthy (Obuna, 1986; Shorter, 1998). In such a culture, celibacy is merely tolerated, and not understood, because it is contrary to the African culture’s emphasis on procreation. Shorter (1998) captured it this way:

In traditional Africa, procreation - the reproduction and transmission of human life - was one of the most important values, if not the most important value, of life. An individual was simply not alive, if he/she was not engaged in transmitting life to another human being. Procreation was an essential aspect of being alive, and personhood was the attribute of living, reproductive people. To be alive, to be a person, one had to generate children biologically. (p. 16)

Celibacy as a state of life results in the clergy being seen as sacred, thus leading to a much-scrutinized way of life. Social norms held by a group cause private behavior to receive increased public scrutiny. This increased scrutiny influences members of such a group to develop a way of life (Chatman, 1999). As such, where the priest goes, whom he relates with, what he does and says matter. Consequently, while some look up to the clergy as examples of perfection, others see them as a species to be avoided. This cultural milieu that the Catholic clergy in Africa live and work in is very challenging, especially when it comes to seeking everyday life information and keeping to the expectations of their ministry.

Context of Information Seeking

The culture of a people, the environment where they live, and even their religious practices are factors that can influence information seeking behavior. Taylor (1986) describes
these factors as information use environments (IUE). Information use environment shapes people’s behavior in the information seeking process; it determines the choices users make about information that is particularly useful to them. Taylor (1991) contends that the context in which the user lives or works is a strong environmental factor that determines such choices. These environmental factors influence how information moves around and within a group, and determine the criteria a group uses to judge what makes a particular piece of information valuable.

Information use environment (IUE) is defined by those sets of elements that influence how information is made available, used, or accessed by a group (Taylor, 1986). Study of IUE explores the context of a user group and their interaction with information. According to Taylor (1991), interpretation of information varies according to context and to how useful the information is to particular users. In other words, information use and its effect are contextual.

Research on information seeking in context (ISIC), where researchers try to examine the context within which information seeking takes place, has grown over the years. Such studies explain information seeking behavior in the context of the structure and culture of the individual’s communities or organizations (Sin, 2011). Context in relation to information behavior has always been a vague concept because of its broad dimensions, the lack of a generally agreed upon definition of the word context, and the multi-faceted roles that context may play in information seeking processes (Chang & Lee, 2001; Kari & Savolainen, 2007). However, it is thought to be a better variable in predicting information practices than socio-economic variables (Chatman, 1996).
Different scholars who have studied context view it from different dimensions. To some, context means the setting, while to others it is worldview, problem, or environment (Taylor, 1991; Chatman, 1999; Wilson, 1981, 1997). There is no one way of viewing context. Studying the information behavior of a group in context is very effective in determining the factors that could affect their interaction with information. The IUE model was found to be an effective model in explaining the information seeking behavior of a group in context (Kazmer, Glueckauf, Ma, & Burnett, 2013; Olatokun & Ajagbe, 2010).

Problem Statement

In presenting the challenge of meta-theory in information needs and seeking research, Vakkari (1997) noted that studies in information seeking suffer serious shortcomings because there is a lack of concentration on variable levels such as groups, both organizational and societal. In an attempt to fill this gap, studies have emerged in the information science literature that looked into groups as variables (Abbas, Abubakar, Omeiza, & Minoza, 2013; Frey, Schulz-Hardt, & Stahlberg, 2013). Chatman (1991) classified such groups as *small worlds*.

Previous studies of small worlds revealed that the information seeking behavior of their members is guided by their social norms. In the light of these social norms, members of these small worlds developed some tactics that helped them make sense of information (Dervin, 1980). These tactics include deception, secrecy, and avoidance of risks (Chatman, 1996). Small worlds are best understood by the analysis of their particular information use environment. The factors used to describe IUE in most of the studies on small world characterization centered on economic factors (Hersberger, 2003; Spink & Cole, 2001), geographical, social/cultural, and
intellectual factors (Agada, 1999; Edwards, 2012; Warren, Hecht, Jung, Kvasny, & Henderson, 2010). Presently there are no studies in the literature that use religion as a factor in defining or contextualizing the IUE of a small world. Taylor (1986) mentioned geographical, organizational, and social/intellectual/cultural factors as general types of information use environments. He alluded to religion as belonging to the social level, but his work only concentrated on organizational information environments.

Information scientists have tried to explore the IUE of various populations (Agada, 1999; Edwards, 2012; Folb, Detlefsen, Quinn, Barron, & Trauth, 2010; Kazmer et al., 2013; Lawley, 2011); however, to date, a study of the IUE of religious professionals within the African context is yet to be seen. There are no studies that explore how celibate clergy in an African culture, who views celibacy as abnormal, decide what information is important to them and what influences the choices they make on how they seek, use, and handle everyday life information. It would be erroneous to assume that because Catholic clergy share similar education and hierarchical structure worldwide, they would also have similar information seeking behavior. There is a need to examine or understand the underlying context in which they live.

The Catholic clergy in general undergo intense training to be ready and efficient in their services to the members of their community. However, considering the large number of adherents to Catholicism and given the number of Catholic clergy all over the world, it is surprising that there are very few studies in the literature that describe how these religious professionals go about seeking the information they use in their services to their congregations. With the exception of Wicks (1999), who used the Catholic clergy as part of a larger sample with six other denominations, and Curran and Burns (2011), who presented a study on the
methodology for studying the information seeking of Catholic clergy, no study has focused solely on exploring the information seeking behavior of the Catholic clergy. The Catholic Church is the largest single Christian denomination, with over 1.2 billion adherents and over four hundred thousand clergy globally (Center for Applied Research in the Apostolate, 2014). It deserves more attention.

On average, a Catholic cleric administers to about 800 people weekly. This involves both the communication of religious instruction and attending to other pastoral responsibilities such as listening to confessions, visiting the sick, and offering counsel. In addition, to be able to carry out his pastoral responsibilities effectively, the Catholic priest has to take care of his health, undertake continuous education to update himself, keep abreast of societal issues such as politics, current affairs and the economy, and take care of domestic needs such as food, clothing, transportation, etc. The clergy need information to accomplish these tasks.

Religion is a very strong institution in Africa with a high rate of growth in vocations to the Catholic priesthood (News.Va, 2013). However, only a few studies (Saleh & Bakar, 2013; Saleh & Sadiq, 2013; Saleh & Sadiq, 2012; Bakar & Saleh, 2011) examined the information seeking behavior of clergy in parts of Africa. These studies focused on Islamic clerics and used a survey method borrowed from the design instrument used by Wicks (1999), but did not engage in the kind of in-depth interview conducted by Wicks. One study that attempted to study Catholic clergy in Nigeria (Adetimirin, 2004) only presented an abstract of the findings of a survey; the complete body of the study is not available. In addition, there are no studies in the literature on the information seeking behavior of clergy from the perspective of everyday life.
Purpose of Study

This study explored the everyday life information seeking (ELIS) behavior of Catholic clergy in Northern Nigeria in an effort to describe their information use environment. Everyday life information seeking, according to Savolainen (1995), concentrates on non-work related activities such as health, leisure, hobbies, shopping, etc. However, for the Catholic clergy, work and non-work activities are sometimes intertwined, due to the nature of their vocation. This study described the everyday life information needs of the clergy and the sources they use to resolve these needs.

This study viewed Catholic clergy in Nigeria as living in a small world based on religious factors, particularly their unique status as celibates, in addition to geographical and cultural factors. A small world describes a world where the members share similar opinions and concerns, and understand each other because of the customs and language they uniquely share (Chatman, 1991). The study investigated how the small world contextualization of the Catholic clergy in Northern Nigeria affects their interaction with everyday life information, and whether or not a relationship exists between the IUE of the clergy and their everyday life information seeking behavior. A relationship may exist when the information environment of the user either encourages, determines, or prevents effective information seeking behavior (Chang & Lee, 2001). The study explored Chatman’s (1999) conclusion that life lived in the round has a negative influence on information seeking. This conclusion was based on her proposition that members of a small world who live in the round will not go out of their world to seek information. This study examined this proposition with respect to the IUEs of Catholic clergy in Nigeria.
The defining factors of IUEs studied were based on geographical, socio-cultural and religious factors. This study identified the information use environments (IUEs) of the Catholic clergy in Northern Nigeria as context for information seeking, and investigated how this contexts or environmental factors affect their interaction with information. The general assumption of this study is that information seeking behavior differs according to setting. Different settings pose different problems and have unique processes for resolving these problems. As such, clergy’s IUE will bring unique perspectives to information seeking behavior. Furthermore, this study sought to shed light on the effects of culture, religious values and geographical settings on the everyday life information seeking of religious professionals. It determined how years of experience and level of education of the clergy relate to their everyday life information seeking behavior. The study sought to understand religious clergy and their everyday life information seeking, especially in areas with limited access to information. It also intended to help in understanding the Catholic clergy in their information world (Jaeger & Burnett, 2010), especially how their ‘insider’ behavior may or may not affect access to useful information.

Research Questions

This study attempted to answer the following questions in order to describe the IUE of Catholic clergy in Northern Nigeria:

1. What are the everyday life information needs of Catholic clergy in Northern Nigeria?

2. What sources do Catholic clergy in Northern Nigeria use for seeking everyday life information?
3. How do geographical, cultural and religious factors influence the everyday life information seeking of Catholic clergy in Northern Nigeria?

4. How does the small world of the Catholic clergy in Northern Nigeria fit into Chatman’s proposition that “members who live in the round will not cross the boundaries of their world to seek information”?

Significance of Study

Chatman (1991) suggests that information professionals need to create more access to information that meets the everyday needs of specialized populations. This is particularly useful where the information needs of users may not ordinarily be met with formal information sources such as the library. Agada (1999) agrees that the benefit of understanding the IUE of a specialized population is to help information service providers customize their services based on explained social norms and the contextual life-worlds of the clergy. This study may provide policy makers (secular and religious), Internet content developers, information professionals and media centers with data needed to become cognizant of the particular environment in which the clergy live in order to make appropriate information available and accessible. It could create awareness of the contextual differences of the IUEs of the clergy so that information services can be provided to them according to settings and problems. System designers may find this study beneficial in their design decisions so that they can design systems for the clergy according to their context.

The study may help seminary educators involved in the training of seminarians to develop programs that will prepare future clergy for the social and cultural challenges that
come with the information seeking which happens, not just in their work roles as clergy, but as everyday members of the community.

The results of this study contribute to the structure of developing theories on the IUEs of the clergy that could lead to the creation of a general model which may be used to predict, organize, and describe the behavior of the clergy in general within different contexts (Taylor, 1991). In this light, the study contributes to theory and research on information seeking in context (ISIC), especially information use environment (IUE) and the everyday life information seeking (ELIS) models. The study advances Chatman’s theory of life in the round with its small world conceptualization. The absence of studies on the information seeking behavior of the African clergy makes this work significant.

**Theoretical Framework**

Information seeking behavior is one of the most widely researched areas in the field of information science. There are many different approaches within this area of study, which has led to the development of a variety of models (e.g., Leckie, Pettigrew, & Sylvain, 1996; Bates, 1989; Ellis, 1993; Kuhlthau, 1991) that can be used as frameworks for research into understanding user behavior in relation to information needs, seeking and use.

Three theoretical frameworks guided this study. The first is the everyday life information seeking (ELIS) framework, following the way of life and mastery of life of Savolainen (1995). The second is the small world conceptualization of Chatman (1991, 1996, & 1999), and the third is the information use environment (IUE) of Taylor (1986, 1991).
The information seeking behavior of the Catholic clergy was investigated from the perspective of the everyday life information seeking (ELIS) proposed by Savolainen (1995), especially as they seek non-work everyday life information. It was assumed that the Catholic clergy is a closed group. To this end, the small world model of Chatman was used to understand their worldviews and social norms, and to explain their user behavior. The IUE framework of Taylor was employed to explore how environmental, cultural and religious factors influence or affect Catholic clergy’s everyday life information seeking. The theoretical frameworks are discussed in detail in the literature review.

Contribution to Theory

Although the immediate aim of this research into the everyday life information seeking behavior of Catholic clergy in Northern Nigeria was not to develop a formal theory, it has an indirect goal of creating a context through which a model may emerge. This study contributes to existing models of information seeking, especially the everyday life information seeking (ELIS) model, the small world model and the information use environment (IUE) model.

Scholars strive to demonstrate the place and importance of theory in academic research. According to DiMaggio (1995), good theories should be able to clarify laws by making generalizations that help in describing our world; theory should have elements of enlightenment that not only generalize but also create insights into new domains. Theory should be able to give a narrative that is plausible and presents accounts of actions that could be used to make predictions and cause reality to be seen in a new way. Hence, an individual is able to see his world in a new light that is different from the preconceived notion because a
theory has suggested an alternative mode of thinking. Glaser and Strauss (2009) concluded that theory in academic research should help in the prediction and explanation of behavior in order to make situations clearer and more understandable. It is to these domains of theory that this study sought to contribute.

According to Corley and Gioia (2011), producing a paper that contributes to theory rests on the ability of scholars to develop ideas that are original and new, or that bring something insightful into scholarship, resulting in fresh thinking. The basic criteria for contribution to theory are originality and utility. This study contributes to theory by providing original insight into the everyday life information behavior of the Catholic clergy by advancing understanding and providing revelations about their information use environment. This may be useful in positioning religion as an information use environment that is capable of influencing the information seeking process.

Furthermore, this study was situation-specific. It contributes to and builds on the body of theories about the IUE of clergy in general. Studies on the information seeking behavior of clergy (e.g., Wicks, 1999; Roland, 2008) appear in the information science literature in an attempt to model the information seeking behavior of the clergy. This study added to these developing theories by presenting distinctive features of the clergy IUEs that may help in shaping the emerging body of theories.

The Researcher as Insider

As the researcher, I am also a Catholic clergyman from the same geographical location as the participants of this study. I have been a Catholic priest since 2004. I have lived and
worked with Catholic clergy from other parts of the world, especially in the United States of America. Being a Catholic priest, I see myself as an insider. Carey, McKechnie, and McKenzie (2001) believe that being an insider gives the researcher a special privilege for easy access to participants because of trust, especially within a closed group. My insider status gave me a unique access to my study participants, since I am one of them and come from the same geographical location. My experience in this study shows that Catholic clergy, to a large extent, is a group that share their experiences more comfortably with someone they trust.

Summary

Chapter 1 presented the background of this study. It explained the problem that led to the study, the purpose of the study and the questions that this study sought to answer. The study is expected to be of significance to the field of information science, and especially by contributing in developing models that will help in understanding the information behavior of clergy and to shape future research in the field.
CHAPTER II

LITERATURE REVIEW

Introduction

To give a clear perspective and to understand the background of this study, literature that shed light on the concepts used in this dissertation, as well as other earlier studies related to the topic under study were reviewed. Specifically, this literature review examined the background behind the conceptual frameworks guiding this research. These include the everyday life information seeking (ELIS) model, the small world model and the information use environment (IUE) model. Previous studies on the information seeking behavior of religious professionals and other studies that proposed the need to carry out more research on information seeking in context were also examined.

Everyday Life Information Seeking (ELIS)

ELIS model was reviewed by examining Savolainen’s work and other studies that reflected on the model.

Savolainen’s Model of ELIS

The conceptual framework of ELIS developed by Savolainen (1995) was to make clearer, if not concrete, the concept of non-work information seeking. Savolainen’s study of ELIS was in the context of way of life and mastery of life, which together unfold the model of non-work information seeking. The central thesis of this model is based on seeking orienting information
and problem-solving (practical) information. The former is associated with the concept of way of life, while the latter is associated with mastery of life.

Way of Life

According to Savolainen (1995), way of life refers to those choices one makes every day in life to bring about the order of things. These are the activities an individual engages in every day and the way such activities are placed in order of priority. Savolainen introduced the concept of cognitive order in which individuals preferred to maintain or keep what they do without the desire to make a change, as long as they continue to find meaning in it. Three factors were presented to determine way of life: “structure of time budget, described as a relation between working and leisure time, models of consumption of goods and services, and nature of hobbies” (p. 263).

Time budget refers to the time spent on either work or leisure activities such as doing the home chores, reading a book or engaging with the media. Models of consumption describe the purchasing practices of an individual. Nature of hobbies is demonstrated as those things that one enjoys doing. These three factors are used in ELIS research as ways to identify the way of life of a group of users such as the Catholic clergy; this gives a sense of how the clergy seek everyday information to fulfill their everyday life needs.

Mastery of Life

Mastery of life, according to Savolainen (1995), “is a general preparedness to approach everyday problems in certain ways in accordance with one’s values” (p. 264). It is either passive
or active. When an individual finds that things are going well in life, the individual does nothing to make a change; in this case, the individual is said to have a passive mastery of life. On the other hand, when things are not shaping up as well as expected by an individual, it creates a need for a practical means to resolve whatever problem leads to the difficult situation. In this case, taking practical steps allows the individual to engage in active mastery of life. In order words, where there are issues to resolve in one’s life, a problem solving solution is developed.

In applying way of life and mastery of life in ELIS research, it is necessary to keep in mind that while the way of life typically indicates “general criteria for choosing and using various information sources and channels,” mastery of life “describes the tendency to adopt a certain information-seeking strategy in problem-solving situations” (Savolainen, 1995, p. 267). However, in solving these problems, individuals’ values, attitudes and interests, based on their way of life, must be taken into account. The following factors should guide research in ELIS: socio-cultural factors, level of education, nature of professional tasks (this can bring out clear differences in the way of life of social classes), relationship between work and leisure, models of consumption, and hobbies. Other factors include material capital (purchasing power), social capital (nature of contact networks), and cultural capital (cognitive resources acquired through education and life experience) owned by informants (p. 269).
Orienting and Practical Information

Savolainen (1995) suggested two dimensions that should be noted when doing ELIS research. These are the seeking of *orienting information* about ongoing events, and *practical information* specifically in order to solve identified problems.

Seeking orienting information includes using both electronic and print media such as watching television, listening to radio, reading newspapers and magazines, using the Internet,
and reading both fiction and non-fiction books. Borrowing from Erämetsä (1990), Savolainen suggested that, in trying to determine the seeking of orienting information, media use is divided into “heavy, medium and light use” (p. 276). Three orientations to media are proposed: cognitive, balanced, and affective orientation. A person who is cognitively oriented prefers publications on cultural and social issues and reads newspapers frequently, especially sections on politics, science, and culture. A cognitive person is goal-oriented and interested in learning new things, tends to watch television programs on current affairs, and is a good radio listener. An affective-oriented person reads newspapers and watches television heavily, especially entertainment programs, and reads books less frequently. A balanced-oriented person, on the other hand, uses all types of media as needed without a deep attachment to any particular one.

In the study of the ELIS of Catholic clergy in Nigeria, it was important to identify and understand their different orientations to media based on the three categories described above. One question that was explored was to try to understand how Catholic clergy in Nigeria seek orienting information. Such a question led to discovering the level of their media use (i.e., were they heavy, medium, or light users?). Were they oriented mostly towards print or electronic media? Did they spend their leisure time more on reading books or on electronic media such as television and the Internet? These are some of the questions that were explored in the study of Catholic clergy in Nigeria drawn from Savolainen’s concept of orienting information. A very vital point made by Savolainen is that, in carrying out ELIS research, “one should devote closer attention not only to contextual or situational factors facilitating or impedance information seeking but also to availability and accessibility of information” (p. 290).
While conducting this study on the clergy in Nigeria, the availability and accessibility of information were important factors to uncover.

Seeking practical information, on the other hand, relates to problem solving situations. In this case, mastery of life. This involves seeking information regarding aspects such as health, employment, education, and economic and pastoral problems. Participants were studied to identify what primary sources or channels of information they used in seeking practical information to solve problems. Some examples that emerged from Savolainen’s study included participants seeking practical information by preferring either formal sources, such as a library, or informal sources such as personal communication with families and friends or contact networks.

Savolainen used the critical incident method to elicit a narrative of how practical information was sought by the participants. Participants were asked to narrate a recent non-work problem situation that they found themselves trying to solve, and to present how they went about solving the problem. This was a need-seeking situation in which participants described their non-work information need and how they went about seeking information to satisfy the need. One question pertaining to this concept is how do Catholic clergy seek practical information? This involved areas such as healthcare, fulfilling some pastoral responsibilities, and other areas that arose in the course of the research. Participants narrated some of the problems they encountered in those areas and how they went about solving these problems. Their responses ranged from the type of information needed to the sources or channels that were consulted in trying to find information needed to solve the problems.
While Savolainen’s model presents an efficient conceptual framework for understanding the ELIS of information users from different perspectives, it tends to present some difficult concepts that are not adequately explained and that leave the reader struggling to understand the meaning. For example, the distinction between orienting information and practical information was not presented with clear conceptual explanations. Instead, one has to dig further into the author’s research results to draw out the meaning of the two concepts. Since these two concepts were central to Savolainen model, it was expected that a section of the work be dedicated to clearly presenting distinctions between the two valuable concepts.

Savolainen admitted to this difficulty:

...the concepts with large extensions and heterogeneous intensions are problematic in that their exact operationalization is difficult; thus it may not be easy to specify which parts of ELIS are really determined by way of life and which would be explained better by other factors, such as current situation of life or the degree of difficulty of the problem being encountered. (p. 289)

In any case, Savolainen’s model is a modest model that can serve as a conceptual framework for the study of Catholic clergy in Nigeria, which, as previously noted, is nonexistent in the information seeking behavior literature. Other studies that have used ELIS either as conceptual framework or as a reference guide to their research are examined below.

Other Studies on ELIS

Several studies have used ELIS as conceptual frameworks in their information seeking behavior research. Agosto and Hughes-Hassell (2005) investigated the everyday life information seeking behaviors of urban young adults with the assumption that the choices young people make in seeking everyday life information are determined by their social lives. This study was
driven by three research questions asking for the types of everyday life information urban youths seek, the different media they use to seek this information, and the people sources they utilize the most. Agosto and Hughes-Hassell studied 27 young adults, ages 14 to 17, from Philadelphia. Their findings showed that young people, teenagers in particular, do not frequently use libraries or books, even though they identified school work as their primary information need. This is because they do not see the libraries as helpful in solving their major everyday problems, which mostly revolve around their relationships. They also found that the participants in their study turned to humans such as friends as preferred sources of information.

It was surprising to find that young students did not perceive the libraries as helpful enough for their everyday information needs. Is this true of other users of different ages in different settings and conditions? It was interesting to see the perception of the Catholic clergy in Nigeria on their use of the library for ELIS, and also to discover where they first looked for information; are friends and colleagues their preferred sources of information, or are electronic and print media?

Spink and Cole (2002) believed that, unlike the occupational information seeking where the person seeks information with a defined goal in mind, ELIS “is fluid depending on the motivation, education, and other characteristics of the multitude of ordinary people seeking information for a multitude of aspects of everyday life” (p. 301). They asserted that ELIS is not necessarily carried out to fill a gap, but rather to use the information for what Savolainen (1995) calls the mastery of life. Spink and Cole advised that studies on ELIS should be able to create a better understanding of different cultures and social situations and develop models
that are applicable to other situations, and that the theories resulting from ELIS research should be better integrated or situated into the larger frame of other information behavior research. Drawing from Spink and Cole, there is a need to understand ELIS through the lens of a variety of cultural and social situations. This study of Catholic clergy from Nigeria should provide an ELIS perspective drawing from a diverse social and cultural situation. Such studies from this geographical setting are rare, perhaps nonexistent, in the literature of information science.

To emphasize the relevance of looking at ELIS through the lens of social and cultural values, Smith (2012) drew attention to the boundaries that exist between individuals and the social contexts in which they belong. According to Smith, information seeking and acquisition can bridge such a boundary; this process is enhanced through access to information. Hence, the study of the ELIS of individuals can help develop models that point to where individuals can find the appropriate information for their needs.

Given (2002) examined 25 mature undergraduates at a Canadian university, students 21 years and older who had spent at least three years outside of formal education. The aim of the study was to investigate whether the “notion of the overlap between work and non-work contexts apply to the complex interweaving of mature students’ ELIS and academic information needs”(p. 19). Results were in tune with the findings of Agosto and Hughes-Hassell (2005) that personal resources and families are valuable information sources.

Given (2002) also found that affective reaction to information could have a strong effect on the life of an individual. An affective reaction occurs when people make a decision to seek information in order to satisfy an emotional goal, such as making others feel they are not mere failures but that they can also achieve something. This propels them to seek information that
will help them prove that they are capable of achieving success in life. This affective reaction differs somewhat from the affective orientation of Savolainen (1995). While Savolainen’s affective orientation is based on the individual’s use of the media mostly for entertainment purposes, which falls into the class of orienting information, Given’s affective reaction appears to be more in tune with Savolainen’s idea of seeking practical information, which is basically for problem-solving situations.

Given’s (2002) findings imply that people sometimes seek information as a reaction to a situation, that finding such information gives the individuals satisfaction, and that this satisfaction, by extension, could serve as a solution to a problem. More studies are needed that look at professional groups to investigate how different groups of users seek information merely as affective reactions to emotional issues, and to discover the types of issues and the sources of information consulted to meet these needs.

Meyers, Fisher, and Marcoux (2009) carried out a study of the everyday life information behavior of preteens (tweens) with a primary focus of understanding “why people turn to other people for everyday information” (p. 307). The authors applied the six general principles of information behavior as developed by Harris and Dewdney (1994) to examine the ELIS of tweens. They found that for tweens, access to other people is very fundamental during the process of searching for information. These principles are useful, and can be applied to research of other groups such as the clergy. They include:

1. Information needs arise from the help-seeker’s situation.
2. The decision to seek help or not is affected by many factors.
3. People tend to seek the information that is most accessible.
4. People tend to seek help or information first from interpersonal sources, especially from people like themselves.

5. Information-seekers expect emotional support.


Some of these principles are supported in the findings of Agosto and Hughes-Hassell (2005) and Given (2002).

Laplante (2010) investigated the everyday life information seeking behavior of young adults in relation to music. The study was done using in-depth semi-structured interviews conducted with 15 young adults, ages 18 to 29, who were from a French-speaking Montreal community. The study found that the participants held strongly to informal sources such as family and friends as channels for getting information. It was surprising to find that the participants did not have much trust for experts such as librarians and those who work in the music industry. Their motivation to search for information about music was not so much driven by information need as by mere pleasure in the activity. As such, their search process was more one of browsing, which is seen as seeking for information without a particular goal. This is described as a random search for information that is not goal-oriented.

Kari and Savolainen (2003) proposed a model for the study of ELIS in relation to web searching. They stated that ELIS in the World Wide Web can be investigated by looking into the participants’ life-world, domain, situation, action, information action, information seeking, information source, and use of the Internet and the World Wide Web. With the exception of the last two, the processes can be applied to other ELIS research outside the Internet.
Media use is an important aspect to consider in ELIS research. Williamson, Qayyum, Hider, and Liu (2012) investigated 34 students, ages 18 to 25, in an Australian university to explore how the media informed their ELIS. The qualitative in-depth study found that this group of young people preferred local news. The news sources most used by this sample were print newspapers, television, radio, and news from friends and relatives. Only a few relied on the Internet as their primary news source. It would be expected that students of this age would have a high preference for the Internet as a news source, but the outcome is not surprising considering this sample’s high preference for local news, which can be obtained through a variety of news sources such as local newspapers. The results also suggested that print media is still very much utilized by some young people. Lack of trust in the credibility of websites also contributed to less online interest for news sourcing. This sample did not see Facebook or other social networking sites as sources of news. Rather, they viewed them as a conversational arena where interaction with friends takes place. Because of concerns for privacy, they prefer face-to-face discussion on news.

As interesting as the findings of Williamson et al. are, I would, however, argue that, in seeking everyday information, Facebook and other social networking sites can provide instantaneous news information from friends and relatives that may not be carried by any of the traditional news sources such as television and newspaper. Although the credibility of news from sources on social networking sites can be called into question, these sites can help to extend news information to a wider audience that could ordinarily be missed. Tagging and reposting of news are instances of this audience-widening phenomenon. The results from Williamson et al. study, which reveal that seeking everyday information is not specific to
sources, is in accord with work by Spink and Cole (2002) and Smith (2012) which suggest different people’s information seeking could depend on culture, social values and geographical setting.

With a similar focus, Yadamsuren (2010) studied the incidental exposure to online news in everyday life information seeking by applying tripartite conceptual frameworks. The study yielded interesting findings concerning four types of online news readers: avid newsreaders, news avoiders, news encounterers and crowd surfers. The study also confirmed the assertions by Savolainen (1995), Spink and Cole (2002) and Smith (2012) that culture plays an important role in people’s everyday life information seeking behavior. Yadamsuren found that “online news reading behavior is not only an individual process, but that it is also affected by society, culture, and other people” (p. 153). The important role of culture in ELIS is further stressed here; cultural values affect how people seek information. It is important to study a variety of cultures to see how different cultures affect people’s information seeking and how the processes differ across cultures.

In their study of the everyday life information seeking of international students with respect to the values of social networking sites, Sin and Kim (2013) found that international students have, as a top value, information about finance, health, and news about their countries. They also found that extroverts are more likely to use the social networking sites than introverts. The study concluded that social networking sites can contribute immensely to satisfying everyday life information needs and can help in facilitating the process of adapting to a new culture, hence leading to a “smoother cross-cultural transition” (p. 114).
O'Connor (2011) researched the everyday information seeking behavior of women who were members of an investment club. This study assumed that women have a typical low information behavior; therefore, it set out to find whether forming a support group for investing, particularly in the form of social networks could help improve their information seeking or make it worse. This study was conducted on a middle-class group of Caucasian women who had some formal education and consisted of different age brackets. The study found that affiliations to social clubs do not improve women’s behavior significantly with regard to information seeking. It concluded that “women’s social norms may tend to reinforce, rather than moderate their preferences for experiential and personal sources of information” (p. 235). This is because, despite technology adoption by women, they were found to use less formal information sources for their information needs.

O’Connor’s (2011) study makes the assertion that technology adoption does not necessarily mean using the tools of technology to satisfy one’s information needs. It brings out the importance of personal sources and the individual’s experiences in everyday information seeking. In other words, despite the invention of many technological tools, people still prefer to use personal sources or individual experiences to satisfy information needs.

To compare gender, O’Connor (2013) further examined the information seeking and use behaviors of retired or near-retired investors who are 50 years or older, applying the conceptual framework of the everyday life information seeking. The study was designed to find out the kinds of information sources investors use to seek information, and how the information sought relates to their attitude towards investment. The findings reported low use
of the library by all investors, both males and females. However, female investors were found to use fewer sources and seek less investment information compared to male investors.

Looking at the everyday information seeking behavior of the long-term unemployed in Finland, Perttilä and Ek (2010) found that, despite the fact that the participants were unemployed, seeking information about jobs was not topmost on their list. Rather, seeking health information appeared to be a priority. It was interesting to see how these findings fit with other groups such as the clergy.

McKenzie (2003) proposed a model of information practices that was drawn from some accounts of everyday life information seeking. The rationale for this model was that there is also a need to stress the importance of non-active information seeking, because active information seeking does not account for the entirety of information behavior. In developing this model, McKenzie asked the participants of the study to describe events of information seeking that were significant to them. From participants’ descriptions, four modes were identified and combined to make up the model of individual-in-context, which proposes that in seeking everyday life information, people go through active seeking, active scanning, non-directed monitoring and gaining information by proxy.

Spink and Cole (2006) demonstrated the relevance of information seeking in satisfying information need. They posited that attempts to fill a gap lead to creation of new models. In the process of filling a gap, the “individual makes new sense by seeking information from the environment, which the individual interprets into sense to build a bridge over the gap” (p. 27). They introduced the concepts of insider and outsider from the perspective of users (i.e., the research population). In their view, insiders share some common values from within which then
influence their information seeking and are seen as more important than values coming from outside. They hold that “the concepts of insiders and outsiders give the ELIS researcher an anthropological perspective on how the user in that small world constructs information” (p. 27). Spink and Cole (2006) gave a succinct description of ELIS that is very suggestive of the research process. They described ELIS as:

a combination of non-purposive and purposive information behavior. Inputs are bits and pieces of data the individual gathers both consciously and unconsciously for making sense of a problem situation. The process starts only when the individual achieves a sense of comfort or coherence. (p. 31)

While Spink and Cole (2006) discussed the concept of the ‘insider’ from the perspective of the research participant, Carey et al. (2001) looked at it from the researcher’s angle. In their study of gaining access to everyday life information seeking, Carey et al. emphasized the importance of being an insider in gaining access to participants in a study. They stressed that being an insider, that is, sharing some characteristics with the participants, has its advantages for the researchers as it paves the way for acceptance and openness. Carey et al. studied pregnant women and twin parenting organizations and found that the status of one of the researchers as a twin mother who once belonged to that group helped them not only to gain access to a seemingly closed group, but also to establish trust that led the participants to allowing them access to their homes. On the other hand, when they tried to gain access to a different group with a chronic illness, it was difficult to penetrate because they were considered to be outsiders.

Carey et al. admonished researchers to develop sensitivity towards their status in relation to their research participants thus:
this sometimes recursive nature of the relationship between researcher and participant—from insider to outsider and back—offers the possibility of deep engagement with participants in studies of everyday life information seeking. By being sensitive to how participants regarded us—outsider, insider, or insider-outsider—in relation to the various facets of their life worlds, we allowed them to lead us into discovery. (p. 331)

Yu (2012) tried to put what is described as *information world* into perspective. Yu made the point that in categorizing people into information worlds, what is most important is their information practices. This has to do with the space where individuals carry out their information practices, the time taken for such practice, and the state of mind and skills that are applied to carry out this practice.

Yu (2012) reflected on the concept of information poverty and asserted that this concept should not be viewed with an economic perspective. In Yu’s view, it would be wrong to reflect that information poverty has its basis in material poverty. This is in relation to the use of the concept of the informational poor to describe or to study a population that is regarded as economically poor, where it is concluded that their information behavior is poor due to their material poverty. Yu postulates that one can be economically poor but rich in information. Yu beautifully asks “who is relatively poorer: a farmer who knows a great deal about his crops or an inexperienced novice researcher?” (p. 15). Yu concluded that in conceptualizing the information worlds of people, classification as information rich or poor should be done based on the interaction people have with information. Yu postulates that:

information creators, disseminators, and users have richer information worlds than others; and people whose information practices are centered on intentional and conscious activities have richer information worlds than those whose information practices are centered on involuntary information activities. (p. 15)
The points made by Yu are very compelling and present a very vital perspective for looking at information poverty. However, I argue that material poverty could affect information behavior in situations where one who is economically poor cannot afford the resources to access needed information, resources such as cost of Internet broadband connection, or electronic devices such as computers and mobile devices. Studying information seeking with a population from Africa where the Internet penetration is still low compared to the developed world (InternetWorldStats, 2012), the concept of information poverty in relation to ELIS can be further explicated.

Wimberley and McClean (2012), in their study of the ELIS of grocery shoppers, found that the shoppers share information with a particular group of people. This group made up what the researchers referred to as their information horizon. Shoppers find information easily when they seek for it among these members. They also seek information by browsing through the media, government guidelines and advertisements from the stores. The concept of information horizon is an important one to consider in ELIS research to determine if a group under study has a collection of people with whom they circulate information. The concept of information horizon stated here is compared in my study to the small world as used by Chatman (Chatman, 1991; 1999). The clergy as a group is examined to see what makes up their information horizon.

Chatman’s Small World Conceptualization

Chatman built her theories on marginalized populations. She developed numerous theories to explore this phenomenon (Chatman, 1991, 1996, 1999). This section of the review
draws largely from her theory of life in the round, which plays a critical role in this study. The theory of life in the round (Chatman, 1999) was drawn from her research with women in prison. According to Chatman, life in the round is “a life with an enormous degree of imprecision and, surprisingly, accepted levels of uncertainty” (p. 211). This is a life where members understand the meaning of expressions and language used in the group. The values that members hold define what information is acceptable. The concept of insiders exists in a life lived in the round. The insiders are those who set the standards for others, and members depend on them for information because they are seen to understand very well the underlying problems of the community and have the answers to problems. Chatman’s study examines a small world that is lived in the round.

The theory of life in the round uses on four concepts: small world, social norms, worldview, and social types. A small world, which was the underlying concept of one of Chatman’s previous studies (Chatman, 1991), describes a world where the members share similar opinions and concerns and they understand each other because of the customs and language they uniquely share. In such a society, members share a common awareness of important information resources and how they can be accessed. They know who is important and reliable within the group and whom they can believe and trust. Members of a small world tend to think alike because they experience a similar social reality. Chatman described life in a small world as a first-order information world, where members rely on personal sources, especially those that are regarded as knowledgeable about such issues, for information. This first-level information is the information that members of a small world are likely to accept as plausible because they view the source as trustworthy and credible. The information is
accepted by members of the small world because of their knowledge of the source and the feeling that the claim can be easily verified. They make sense of the information within the cultural context of their world.

The concept of social norms describes certain activities and behaviors that define the members of the small world. These are the acceptable codes of behavior within the group. Following these norms will bring order to the group, while deviating from them will bring chaos. The worldview is the general belief held by members of a small group. Members see the world outside through the lens of their worldview, which affects their interpretation of things. The concept of social types describes the characteristics exhibited by a group of people that distinguish them from others in the society. It is through these social types that public behavior is judged.

Chatman (1999) made six propositional statements to define her theory of life in the round. These six propositions are drawn from the four concepts described above.

- Proposition 1: A small world conceptualization is essential to a life in the round because it legitimizes others (primarily “insiders”) within that world who set boundaries on behavior.
- Proposition 2: Social norms force private behavior to undergo public scrutiny. It is this public arena that deems behavior—including information-seeking behavior—appropriate or not.
- Proposition 3: The result of establishing appropriate behavior is the creation of a worldview. This worldview includes language, values, meanings, symbols, and a context that holds the worldview within temporal boundaries.
• Proposition 4: For most of us, a worldview is played out as life in the round. Fundamentally, this is a life taken for granted. It works most of the time with enough predictability that, unless a critical problem arises, there is no point in seeking information.

• Proposition 5: Members who live in the round will not cross the boundaries of their world to seek information.

• Proposition 6: Individuals will cross information boundaries only to the extent that the following conditions are met: (1) the information is perceived as critical, (2) there is a collective expectation that the information is relevant, and (3) a perception exists that the life lived in the round is no longer functioning. (p. 214)

Chatman’s expectation of the applicability of this theory is based on the following assumptions: that it will be used as a strategy to examine social life, and that life in the round will have a negative effect on information seeking (i.e., people search for information only if there is a reason for it). The type of information referred to here is that which responds to the needs of individuals within a particular social context (i.e., the information needed to solve problems). This view resembles the notion of practical information discussed by Savolainen (1995). Chatman, however, pointed to conditions where the proposition may not hold, as stated in Proposition 6. These exceptions draw attention to what motivates an individual to start the search for information and are not limited to only looking at the case in which the user is actively searching for the information.

The fifth proposition was very crucial to this study. In looking at the characteristics of the Catholic clergy, the theory of life in the round helped to determine if social norms and
worldviews influence the everyday information seeking process of the Catholic clergy. Chatman believed that “an individual’s reality is a socially constructed reality” (p. 215). It was interesting to see if the social realities of the information use environment (IUE) of Catholic clergy are constructing their information seeking process.

Chatman’s theories are better understood when viewed as a whole. Most of Chatman’s theories flow from her rejection of the notion that information poverty is linked to economic poverty. Chatman’s desire was to identify other factors that contribute to information poverty from the lived experience of the user. Her theory of life in a small world was explicated in her paper on the impoverished life-world of outsiders. In this paper, Chatman (1996) stressed the relevance of the insider/outsider factor in the study of information. Being an insider or outsider plays an important role in how knowledge is acquired, used or defined. The world of the insider is different from the world of the outsider, and is defined by his or her worldview. Chatman described insiders as those whose:

lived-experiences are shaped by the fact that they share a common cultural, social, religious, etc., perspective. It is these common experiences that provide expected norms of behavior and ways to approach the world. They also define those things that are important to pay attention to and those that are not. (p. 194)

According to Chatman (1996), when people consider themselves insiders, they view themselves as having a common understanding of the world with shared norms and beliefs. They have a coded way of expression that relates to their types. As a result, they view others who do not share these common traits as outsiders and withhold certain information from them, sometimes because they feel outsiders do not understand their world. This results in a protective and secretive behavior where privileged information is withheld from outsiders.

When an insider shares information with an outsider it is done at great risk based on the trust
the outsider has established as a reliable source of information. Chatman relates this to information seeking behavior in which the protective action of insiders prevents them from sharing relevant information with outsiders. According to Chatman, this may have a negative effect on the kind of information insiders acquire and use; hence being an insider can hinder access to relevant information that outsiders possess, and subsequently leads to information poverty.

Chatman (1996) sees insiders’ membership as a contributing factor to information poverty. The collective worldview of the world in which they live, which is defined by their social norms and determines information that is seen as important to seek or worth sharing, shapes the use of information by members.

Chatman (1999) claimed that her studies could be used as frameworks to make observations on the information behavior of specialized populations because of their localized information needs and sources, especially the influence of their social norms on the choices they make concerning relevant information. To understand such a population, it is best to examine their social environment and to view the meaning of information in their context.

Chatman defines her concept of the small world in relation to the lived-experience of poor people (Chatman, 1991). However, I believed that a small world conceptualization could be drawn from the social world of other types of populations, not necessarily those who are materially poor. The lived-experience of a group of people can be observed and their particular small world categorized. This can be particularly useful with a group of people who share similarities in ways other than material poverty. This study situated the Catholic clergy in a particular small world, not in terms of the world of deception, secrecy, risk-taking and
situational relevance as described by Chatman, but also in terms of how members of a particular social group (i.e., religious group) view and use information.

Information Use Environment (IUE)

The information use environment (IUE) model was first developed and defined by Taylor (1986) as part of a user-driven model. IUEs are:

- the set of those elements (a) that affect the flow and use of information messages into, within, and out of any definable entity or group of clients; and (b) that determine the criteria by which the value of information messages will be judged in those contexts. (p. 24)

According to Taylor, an analysis of IUE is very essential for the design and operation of systems. This “implies the description of organizations, people, and problems in ways that are useful to the design of information systems and to the understanding of the interface between system and human user…” (Taylor, 1996, p. 25). Taylor mentioned three general types of IUEs—geographical, organizational, and social/intellectual/cultural. However, he centered his discussion on an organizational information use environment. His study was based on a class of people with collective information behavior that takes place within the organization or information environment in which they work.

Taylor (1991) further explicated the IUE model with examples of three IUEs— the IUE of engineers, legislators, and practicing physicians. Taylor viewed the IUE framework as an approach to the study of information transfer that centers on the “user and the uses of information” (p. 218). Taylor drew attention to the user’s use of information to make choices about those things that are particularly useful. He held that the context within which the user lives and works is very instrumental to the types of choices the user makes. Taylor referred to
this context as Information Use Environment (IUE). IUE comprises environmental factors that influence how information moves around and within a group, and determines the criteria a group uses to judge what makes a particular piece of information valuable. He defined IUE as those elements that affect how a group interacts with information. These elements influence what the group judges as relevant, useful or accessible information. This framework pointed to the description of “environments within which different types of users seek information and make choices about utility of the information available to them” (Taylor, 1991, p. 219).

Taylor stated that the IUE framework would be most appropriate if applied to a group or entity, as opposed to individual users. This is based on the assumption that the group is aware of a problem and have some idea of where they can find useful information to solve the problem. This problem-solution process is carried out within the context of the group’s particular environment. This framework assumed that the particular user group under study has a problem-solution process within a context that is unique and different from other user groups. The aim of Taylor’s framework was to find similarities and differences in the different IUEs of different professions that would help system designers in building specific systems for specific user groups.

The IUE framework is appropriate for the study of Catholic clergy as a group in their particular information use environment. Although Taylor’s work centered on the IUE within the context of the American culture, he suggested that there might be differences in the information seeking behavior of members of the same profession living in different cultures. It is therefore worthwhile to test this framework within the context of other cultures such as the African culture. Differences may exist, for instance, between the information seeking behavior
of Catholic clergy in America and those in Africa based on culture and other environmental factors such as perception of celibacy, community, and social life.

Taylor’s concept of use of information delineates what a particular group considers useful. In this sense, information is considered useful only when the user defines it as such. This point is important when aligned with Chatman’s (1999) concept of a small world, where information is only important based on the worldviews of the user group. Studying the IUE of a user group like the Catholic clergy in their particular African context provided a clue as to what information is determined to be important and useful.

Taylor enumerated four elements that serve as the structure for the IUE framework. These are (1) the assumptions a group of people make about the nature of their work; (2) the problems they see as important; (3) the settings in which they work; and (4) the efforts they have made to resolve the problems. In summary, what makes up the IUE framework are the groups of people, the settings, the problems and the problem resolutions. This study examined the Catholic clergy as a group of people in a religious profession, working within the African setting, with peculiar sets of problems which may or may not influence their information seeking behavior in their efforts to resolve these problems. Understanding the steps taken to resolve the problems or to find solutions is very beneficial. The influence of their education, both formal and informal, media use, social networks, new technologies and other innovations are all factors consistent with those that Taylor (1991) found helpful in assessing information use environment.

Taylor (1991) alluded to the fact that some problems or information needs of users could be the product of their particular environment. For instance, the Catholic clergy in Nigeria
may be faced with problems or questions that are particularly affected by their African environment and the embedded culture. These problems could also result from the nature of the profession itself and the chosen lifestyle of the clergy. The identification of these problems is very important to fulfilling the information needs of the clergy. Taylor believed that the structure, complexity, assumptions of, and familiarity with problems, may influence the determination of what information the group sees as useful.

According to Taylor (1986, 1991), this framework is about the physical context of a user group and the description of how such context influences the way information is sought and used. As such, it helps to determine how information moves within a setting, and the types and structure of this information. Taylor described four elements of settings that influence information behavior: importance of organization, domain of interest, access to information, and the history and experience of the setting. The element that is most profound for this study is access to information. This element explains what sources of information the population in question depends upon the most. Sources can range from informal sources such as friends, relatives, colleagues, personal memory or peers, to formal sources such as libraries. The factors that determine the usefulness of these sources include judgments on the validity and utility of the information and on whether the information is believable and relevant.

The IUE framework is useful for understanding how a group of people resolves information problems. It helps in determining how the group resolves a typical problem, the information that is relevant to them, what determines the relevancy of the information, and how they use the information. Such a framework helps to determine the information needs of
Catholic clergy in Nigeria and explain how they go about resolving these problems through an information seeking process.

A number of studies have utilized the IUE framework in exploring the information practices of certain groups. Agada (1999) studied how gatekeepers in an inner city community influenced the way members of that community interact with information. These gatekeepers stand out among other members of the group because they are viewed as reliable. They possess the potential to be aware of new information more quickly than others, perhaps because they have privileges that other members of the group do not have, such as a higher level of education or influential connections. Agada identified four elements that make up the IUE of inner city gatekeepers: (1) the gatekeeper as an individual, (2) his or her needs, (3) sources of needs that were not met, and (4) the information sources that are most preferred. Agada suggested that needs for information arise in the IUE either because information or resources do not exist, are not accessible, or are not usable. Gatekeepers were found to use more interpersonal communication as sources of information. These were mostly people familiar to the gatekeepers and known to be reliable.

Agada (1999) found perception to be a barrier in accessing information. Gatekeepers perceive that some information in the hands of outsiders is irrelevant. This perception hinders them from accessing important information. In this case, information professionals who do not belong to the gatekeeper’s network are deemed as outsiders. This insider/outsider factor poses a barrier to providing information services to the population in Agada’s study. Preference is given only to familiar information sources, which can hinder the awareness of other essential information sources. Agada’s study of the inner city gatekeepers supports Chatman’s (1999)
proposition that members of a small world will not cross boundaries to seek information, which can negatively affect the quality of the information they possess. However, Agada suggested that using the network of gatekeepers, or insiders, can help solve this problem by mediating between information services and the gatekeepers’ IUE.

Information Seeking In Context

The IUE framework was an offshoot of the desire to explore information seeking behavior in context. This brought about the emergence of the information seeking in context (ISIC) conference, which has been highlighting different studies that contextualize information seeking behavior research. In one particular study from one of ISIC conferences, Chang and Lee (2001) tried to develop a framework for studying information seeking in context. Their study suggested the need for more research on context to build a strong conceptual framework that would be able to explain the multi-dimensional nature of context, and show, in a systematic way, how various contexts relate to information behavior. Such studies would contribute to theories of information seeking behavior.

Chang and Lee (2001) explored the relationship between context and the information seeking behavior of doctoral students. They found that context could be related to information behavior in three ways: association relationships, interaction relationships, and one-directional relationships. Association relationships pertain to simultaneous information behaviors that result from the same situation. Interaction relationships pertain to how certain information seeking behaviors are influenced by a particular contextual factor and how that contextual factor may eventually be affected by these same information behaviors. This explains a kind of
symbiotic relationship between the context and information behavior, where both are capable of influencing the other. The third relationship is the one-directional relationship in which context is capable of affecting the process of information seeking by either encouraging, determining, or preventing it.

Chang and Lee (2001) presented three ways by which context can be represented in research. The first was based on context represented by cultural and social factors that stress the role of social networks and the way the individual communicates with the community. The second represented context as “independent contextual factors” (p. 13) such as problems, resolutions and information resources. This concentrated on the individual as a member of a group and its information behavior. The third represented context as the interaction of the user with information systems. This representation does not take into account the user’s “social and societal factors” (p. 13) apart from the way the individual interacts with the system in the process of information seeking.

However, Chang and Lee (2001) suggested that for a context to be meaningful, different contextual factors have to be combined. “Any single contextual factor, either task or problem, alone is unable to describe the situation of a context, and is insufficient to explain why and how certain information behavior occurs in that context” (p. 14). Hence, Chang and Lee believe that showing “the multiple relationships between context and information behavior indicate that human information behavior is a combination of problem-solving and interest-fulfilling actions that are interwoven in an individual’s responses to his context” (p. 16). The work of Chang and Lee points to a direction for studying the context of the Catholic clergy in Northern Nigeria in
their information seeking process, which can be described within the contextual factors of their problems, resolutions of these problems, and the information resources they use.

Information Seeking Behavior of Religious Professionals

Wicks (1999) conducted one of the more prominent studies on the information seeking behavior of religious professionals. He studied pastoral clergy to determine the work worlds and the work roles that guide how they search for information. He operated under the hypothesis that when the clergy’s world and role are significantly related to one another, clergy’s search for information takes place within a closed system. On the other hand, they operate in an open system when work worlds and work roles are not related. Wicks identified three work worlds for the clergy: theological (based on the understanding of God in one’s faith), denominational (based on the positions of the religious group one belongs to) and congregational (based on the particular church that one works). He also identified three work roles: preacher, caregiver and administrator. While Leckie et al. (1996) emphasized the relationship between work roles and associated tasks, Wicks introduced the notion of work worlds and work roles. These differences made it somewhat difficult to distinguish between role and task in Wicks’ study.

Wicks (1999) used a combined method of a mail survey and structured interview among ministers of six Christian religious groups in Southern Ontario, Canada. These included the United Church of Canada, the Roman Catholic Church, the Anglican Church of Canada, the

---

1 A revised version of this section was accepted for publication and will be published in the Journal of Religious & Theological Information, 2015, Jacob Dankasa. To be available at doi:10.1080/10477845.2015.1035196
Presbyterian Church, Baptist Churches and Pentecostal Churches. The mail survey had 378 respondents, while the interview was conducted with 20 ministers. The results of the study confirmed Wick’s hypothesis that the work worlds and work roles of the clergy influence their information seeking behavior so that it takes place in either a closed or an open system. A closed system exists when the clergy seek information only within their world, and an open system exists when they seek information outside their world. This is similar to the contextual variables that influence information need as described by Leckie et al. (1996), which can be either internally or externally prompted. Wicks’ work seemed to support Chatman (1999) to a certain extent, in that members of a small world do not go outside their boundaries to seek information. Unlike Chatman, who concentrated on non-work everyday life information seeking, Wicks believed that information seeking behavior is determined by work worlds and work roles.

Wicks (1999) also found that the information seeking process changes depending on what role the clergy is playing; that is, the clergy are likely to use different kinds of sources in different roles. For instance, the work roles are likely to predict when pastors use print or interpersonal sources, while the work worlds predict if these choices are closed or open. His study showed that for preaching and other theological information, pastors relied on books, but they turned to interpersonal sources for information when it came to their administrative roles and local church information. Wicks did not look at other predictors such as age, years of experience or ethnicity. These can also determine choices of sources. Wick’s study was largely dependent on Dervin’s sense-making theory and some combination of social network theory and role theory. However, his study was limited as to the types of roles he was investigating. It
is possible that if more roles are identified the results may be different, especially if an
individual religious denomination (Church) has some unique roles or status for its clergy, such
as celibacy for the Catholic clergy. This presents the need for studying one denomination rather
than the combination of several as done by Wicks.

While Wicks (1999) used a sample of ministers from six different Christian
denominations, Lambert (2010) concentrated only on the information seeking behavior of
Baptist ministers. He wanted to find out what causes Baptist ministers to seek information,
what sources they use, and what factors determine the level of effort they put into the
information seeking process. He also tried to identify the factors that determine when the
ministers put a stop to the information search process. This is in keeping with Leckie’s model on
the outcome of the information seeking process, which may indicate that the information need
has been met and one has accomplished the task (Leckie et al., 1996). While Lambert based his
inquiry on when the clergy stops the information seeking process, Leckie et al. (1996) proposed
a feedback loop where the information process can start again if the need is not met.

Lambert (2010) used a multiple-case study design, and interviewed 10 Baptist ministers.
He concentrated more on the administrator’s role, which required the minister to differentiate
their administrator’s role from their preacher’s role. He identified three roles for the minister:
administrator, preacher and caregiver. This is similar to those identified by Wicks (1999), but
unlike Wicks, Lambert was not concerned about the relationship of the roles to the work
worlds. He was more concerned about how the clergy’s information seeking behavior changes
with different roles. His study found that preparation for sermons was a major reason Baptist
ministers seek information, and that they make good use of the Internet in addition to other
resources. In the administrative role, they use both formal and informal resources, but in the preacher’s role they use more formal resources like books and Internet publications. The ministers end the search process when they have found the information they need or when they feel they are spending more time in the process than necessary. This appeared to be the only study on the information seeking behavior of the clergy that dealt with factors that determine when the clergy says the information seeking process is enough, and when experience can influence the effort put into the process.

Some dissertations stand out as major studies on the information seeking behavior of religious professionals. Porcella (1973) hypothesized that there is a significant relationship between the doctrinal position (religious ideology) the clergy hold and their information seeking behavior. This study set some expectations for what the author described as clergy with conservative or liberal doctrinal position. Wicks (1999) found the same to be true for ministers who are extremely conservative or extremely liberal, but different for those in the middle. There is still no clarity, however, on what makes one clergy a conservative and another liberal beyond the standards the researchers set for them.

Tanner (1992) focused his dissertation on how the clergy transmit information, especially through preaching. He found that ministers do not look for information to use only for the here and now, but also for the future. His results showed that the personality and character of the clergy plays a huge role in the kind of information they transmit to the people when preaching.

Allen (1987) was the first study, and one of the very few studies, on the information seeking behavior of the clergy that examined clergy outside of the developed countries. Allen’s
study was designed to discover patterns of information seeking by Baptist clergy in three Central American countries. He found that their information use was not different from that found in the United States. Mass media and books were their primary sources of theological information, while the use of libraries was seen more among those who hold positions of leadership. Phillips (1992) confirmed his hypothesis that different roles bring about varying information seeking habits. His work was intended to bring out the necessity for studying ministers’ information seeking behavior from the point of view of their roles.

Roland (2008) looked at clergy’s information seeking from the point of view of sermon preparation. He conducted a series of structured and semi-structured interviews with a single clergy member, exploring his routine task of sermon preparation using Dervin’s sense making theory as a framework. His reason for using the sense-making theory was to discover gaps or problems that confront the clergy when interpreting the scriptures during the course of preparing for sermons. He asked the question “How does a clergy member go about choosing a scripture text or topic for the sermon?” (p. 96). He found that denominational affiliation plays a large role in sermon content and interpretation of the scripture. This is consistent with the findings of Wicks (1999) and Porcella (1973) where denominational affiliation played a role in the information seeking process. Roland’s work is similar to Tanner (1992), except that while Tanner chose to put sermon topics into categories, Roland looked at the factors that affect the topic selection and the entire process of sermon preparation.

Roland (2008) also found that the lectionary (the book that contains the scriptural reading) and liturgical calendar were the major determinants of what scriptural passage the
minister chooses for preaching. Roland observed, however, that this result is not generalizable across all clergy, since not all denominations use the lectionary or liturgical calendar.

A few studies looked specifically into the clergy’s use of the Internet for preaching and the usefulness of Internet resources for ministry. One of these studies was by Michels (2009), who conducted a micro-ethnographic case study of one Baptist minister in Canada. He applied the sense-making theory and collected data through participant observation, archival materials, digital video and audio recordings, and an interview process. His basic concern was to find out the experiences of the clergy in the use of the Internet to prepare for preaching. Michels’ study contradicted the background of Van’s (2009) conclusion that Protestant ministers use the Internet uncritically, which has a potential negative impact on their sermon preparation. According to Van, when clergy rely chiefly on Internet sources and resources, such as other people’s sermons on the Internet, for their own sermons, the real message of the preaching then becomes artificial, fake, and adulterated. On the contrary, Michels found that Van’s assertion was not supported in his study. The respondent in Michels’ study said he used the Internet critically and carefully in his devotional and other information seeking processes. Michels’ findings showed that using the Internet for sermon preparation enhances ongoing online dialogue. However, it could be argued that Michels’ study cannot be generalizable because it used only one person as a sample.

Smith and Smith (2001) examined the use of the Internet for the clergy’s ministry. Their study drew from a survey of annotated lists of web resources to see if a significant number of parish clergy use the Internet for information gathering in their ministry. This study found that the level of basic computer literacy among the clergy was very high, with about 88% owning a
computer, having access to the Internet, and using email. They explained that the clergy’s computer literacy was high because of their high level of education. However, there is no study as yet on the information seeking behavior of the clergy that concentrates on education as a factor. Smith and Smith also found that denominational affiliations played a great role in the types of information clergy use online. This is consistent with other findings in the clergy information seeking behavior research (Wicks, 1999; Roland, 2007; Porcella, 1973).

Penner (2009) conducted a literature review of the information behavior of theologians. Theology is a required area of study for most clergy. She, however, concentrated on those clergy who are academicians and linked them with humanists since the theologians’ area of study is in the humanities. This study, in sharp contrast to Smith and Smith (2001) and Lambert (2010), found that the humanists have difficulties in using electronic resources and are not very willing to engage with technology. This conclusion, however, is not generalizable to all clergy because the literature review by Penner (2009) used sources outside the realm of clergy theologians. Nevertheless, this is an important indication that there is a need to study the information seeking behavior of clergy whose major roles are as academicians and clergy with pastoral roles in order to see the differences and similarities of their information seeking behaviors. This need is further evidenced by an earlier study that found theologians to be uninterested in sophisticated library services (Gorman, 1990).

All the aforementioned studies on religious professionals concentrated on the information seeking behavior of Christian clergy. Only a very few studies looked at other religions. Islam is a religion with millions of adherents, but as observed by Bakar and Saleh (2010), there are no comprehensive Islamic databases, nor are there suitable information
retrieval systems (IRS) that produce search terms common to the Islamic patterns largely derived from the Arabic language. Bakar and Saleh (2011) conducted the first study on the information behavior of Islamic clerics. They surveyed what information resources the Ulama (Islamic scholars and clergy) need in order to perform their work roles. This study investigated 31 Muslim clerics in Borno State, Nigeria, to determine what type of information sources they prefer to use and why they use those sources. The results showed that the Ulama need information to fulfill their responsibilities well and that they relied on their Holy books and personal libraries as their sources of information. Similar to Wicks’ (1999) findings, the role played by the Ulama determines what information resources to use. They generally use their personal libraries as channels for information gathering, and they sometimes consult informal sources such as friends, family members, and colleagues. This was a landmark study because it was the first to look at Islam in the countries of Africa. Following this, other studies on the information seeking behavior of Islamic clerics continued to emerge in Africa. Saleh and Sadiq (2012) studied how denominational affiliations influence the information seeking behavior of Islamic clerics. The study found that denominational and sectarian affiliations do not influence how Ulamas seek information. However, their interpretation of Islam based on their sects and beliefs affects how they preach and carry out their work roles. Saleh and Bakar (2013) looked further into the information seeking behavior of Ulama and found that in their counseling roles, the Ulamas not only use the Qur’an, but also secular resources. Saleh and Sadiq (2013) found that the Ulamas use different search strategies in their information seeking processes when using the library, informal channels or information and communications technologies (ICT). One similarity in all the studies on Islamic clerics, apart
from the fact that they were conducted with clergy from one state in Nigeria, is the use of the survey method. By going beyond a survey and performing a qualitative study with a more applicable model of information seeking it was easier to identify the information seeking habits of clerics in Africa in more detail. It would be interesting to investigate relationships between the information seeking behavior of the Islamic clerics and those of the Christian clergy from the same geographical location. At this time, such relationships cannot be examined, due to the absence of studies on the information seeking behavior of Christian clergy in Africa.

Summary

Chapter three examined different studies conducted on information seeking behavior. Savolainen’s model was reviewed. The central thesis of this model is based on seeking orienting information and problem-solving (practical) information. Chatman’s theories, especially life in the round, were examined. This is a life where members understand the meaning of expressions and language used in the group. The values members hold define what information is acceptable. The chapter also reviewed Taylor’s IUE framework which posits information seeking behavior is affected by a group of people, the setting, the problems and the problem resolutions. The studies conducted on the information seeking behavior of the clergy were also reviewed.
CHAPTER III

METHODOLOGY

Introduction

As stated in chapter one, this study proposed four research questions:

1. What are the everyday life information needs of Catholic clergy in Northern Nigeria?

2. What sources do Catholic clergy in Northern Nigeria use for seeking everyday life information?

3. How do geographical, cultural and religious factors influence the everyday life information seeking of Catholic clergy in Northern Nigeria?

4. How does the small world of the Catholic clergy in Northern Nigeria fit into Chatman's proposition that “members who live in the round will not cross the boundaries of their world to seek information”?

To answer these questions, a mixed-method case study was employed to explore the everyday life information seeking of Catholic clergy in Northern Nigeria in order to describe their information use environments (IUE).

Case Study Method

Case study is a method in which “the researcher explores in depth a program, an event, an activity, a process, or one or more individuals” (Creswell, 2009, p. 13). It examines either an individual or a small number of participants with the aim of “understanding a larger class of (similar) units” (Gerring, 2004, p. 342). A case study lays emphasis on one single entity such as a nation, person, group or organization where a single entity is sampled or several individual
cases examined in order to be compared (Case, 2012; Eisenhardt, 1989). It is used when a researcher wants to explain, understand, explore or describe a phenomenon (Wimmer & Dominick, 2013). According to Yin (2009), a case study is good for studies that examine the research questions of how, why and what. One importance of a case study research is its contribution to theory (Gilgun, 2011). In a case study, the researcher can decide to study in detail a small number of people as a unit of analysis within an organization, rather than studying the entire organization (Rowley, 2002).

There are different types of case studies as suggested by different researchers (Jensen & Rodgers, 2001; Stake, 1995; Yin, 2009). Garson (2013) reiterated and emphasized three types of case study that were originally presented by Stake (1995). These include the instrumental case study, the intrinsic case study, and the collective case study. In the instrumental case study, the researcher makes an in-depth assessment of a case, analyzes its activities in detail, and evaluates its context. The case to be studied may be seen as either representing other similar cases or not. This type of case study therefore opens the door for generalization and is chosen because the researcher believes that it may advance understanding of other cases. It can provide insight into an issue and makes a case for or against a theory. It can be exploratory or explanatory. The intrinsic case study, on the other hand, is intended to be descriptive. Its primary aim is not for a chosen case to represent other cases. Rather, it allows the unfolding of the story of the case being studied. It is a study propelled by the interest in a particular case and it is left to the reader to make judgment or inferences from the results presented. The collective case study concentrates on the study of multiple cases. Its purpose is to combine
multiple cases in a study in order to represent a larger proportion of a particular class. This enables the researcher to generalize the findings.

Stake (1995) mentioned that there is no distinguishing line between instrumental and intrinsic types of case study because a researcher may have several interests at the same time. This study sought to achieve this combined purpose. It was meant, on the one hand, to be the instrumental type of case study in order to help in understanding some underlying theoretical constructs in an exploratory manner. At the same time it was intrinsic in nature by providing a description of the case under study. A case study can be quantitative, qualitative or mixed-method (Gerring, 2004; Rowley, 2002). This study employed the mixed-method case study.

Mixed-Methods

This was an exploratory study using the mixed-methods research approach where both quantitative and qualitative methods were utilized to gather data. Combining these methods was done to strengthen the study and broaden the understanding of the subject under study beyond what one method alone could give (Creswell, 2009).

A quantitative method was used to collect data on the everyday life information seeking behavior of a larger number of participants. Quantitative methods mostly belong to the positivists’ paradigm, which deals with objective measures and hypothesis testing. The positivists believe that since human beings are similar, categories can be developed to sum up their behavior with an objective reality that is removed from the researcher (Wimmer & Dominick, 2013). The investigator in quantitative research seeks to gather numerical data (Mertler & Charles, 2005). A survey is a popular method of collecting quantitative data.
Qualitative methods, on the other hand, try to understand phenomena based on specific context using a naturalistic approach without intending to manipulate the researched phenomena. Qualitative studies are carried out in real world settings and include such methods as interviews and observations. They are mostly within the interpretive paradigm, which seeks to understand how people live in a natural setting and the meaning and interpretation they give to life. Reality is seen as a subjective result that can be created by every observer (Wimmer & Dominick, 2013). The aim is to illuminate, understand or extrapolate different situations. Qualitative research has the purpose of generating understanding rather than explaining (Golafshani, 2003). Corbin and Strauss (1990) described qualitative research as “any kind of research that produces findings not arrived at by means of statistical procedures or other means of quantification” (p. 17).

This study applied the concurrent triangulation strategy of mixed-methods research (Creswell, 2009). This strategy proposes the collection of both quantitative and qualitative data concurrently (see Figure 2). The data are compared during the interpretation stage to find complementarities, consistencies or discrepancies. For concurrent triangulation strategy, the mixing of the data takes place at the interpretation stage. This strategy leads to “well-validated and substantiated findings” (Creswell, 2009, p. 213). When different methods are used in research, it tends to cancel some of the biases resulting from the investigator, the research subject or the use of single method (Denzin, 1970). While qualitative data give a detailed description of the experiences of the participants, the quantitative method with large sample may increase the generalizability of the results to a broader population and may enhance the understanding of the qualitative data.
Creswell, Plano Clark, Gutmann, and Hanson (2003) mentioned that it is necessary to state which method will be given priority when a mixed-method is proposed. In this dissertation, the qualitative method was prioritized because it enriched the study with detailed episodes of the experiences of the participants on the subject of the research and the interpretation given to such experiences (see Figure 2). Johnson, Onwuegbuzie, and Turner (2007) called this *qualitative-dominant* mixed-method research. It is the “type of mixed research in which one relies on a qualitative, constructivist-poststructuralist-critical view of the research process, while concurrently recognizing that addition of quantitative data and approaches are likely to benefit most research projects” (p. 124). The convergence of two methods helps in what Greene, Caracelli, and Graham (1989) called the process of initiation, which is aimed at increasing “the breadth and depth of inquiry results and interpretations” (p. 259).

*Figure 2. Concurrent triangulation mixed-method design emphasizing qualitative method (QUAL) as the method of priority for this study over quantitative method (quan). Adapted from Creswell (2009, p. 210).*
Study Participants

There are approximately 6,000 Catholic clergy in Nigeria and about 2,100 serve in the Northern dioceses. For the survey, 109 Catholic clergy distributed all over the Northern Catholic dioceses of Nigeria participated, and fifteen Catholic clergymen working in selected dioceses in the Northern part of Nigeria participated in the qualitative part of the study. It was a purposive sample of clergymen ordained into the Catholic priesthood at different times. Purposive sampling is a type of non-probability sampling that relies on the judgment of the researcher in selecting the composition of the research participants based on some characteristics resulting from the researcher’s knowledge of the population under study (Tongco, 2007). Catholic priests with varying years of experience were invited to participate in the interviews. This was done to help in understanding if years of experience plays a vital role in the information practices of the clergy.

Years of experience in the ministry was used to classify the clergy rather than age because there are clergymen who entered the priesthood at an advanced age and they could fall within any of these groups. By church law, the minimum age for ordination into the Catholic priesthood is 25 years and only males are ordained into the Catholic priesthood.

All participants were expected to have met the minimum academic requirement for ordination into the Catholic priesthood. They were expected to have passed through the seminary training with at least three years of Theology training. Catholic priests in Nigeria are presently expected to go through four years of Philosophy and four years of Theology training. The current minimum academic qualifications are bachelor’s degrees in both philosophy and
theology. The term *current* is used because there are Catholic priests who were ordained many years ago when these degree requirements were not in place; therefore, they may not possess these qualifications. The common educational requirement for all priests across all ages is the completion of philosophy and theology studies.

As purposive sampling, this study comprised participants with both minimum academic qualification and those with other advanced degrees. This was to find out the influence of education in their information seeking and need behavior. These variables—years of experience and academic qualifications—were included not as the major variables of inquiry in this study, but to help further understand the data. As a qualitative inquiry that intended to gain insight and understanding, and to interpret the subject under consideration, purposive sampling was seen to be adequate in order to draw from participants the type of data that can help the study achieve its objectives (Merriam, 1998).

Data Collection

As a mixed-method study, two phases of data collection were employed concurrently. The first was the qualitative data that was collected through telephone interviews with the participants, and the second was the quantitative data collected through the survey method; the survey was sent out to participants when the interviews were still in progress.

Qualitative data collection

The original plan for this study was to conduct face-to-face interviews with the participants in their own natural environment. However, around the period when the data was
to be collected, there was an outbreak of Ebola in West Africa. This led to a change of plans to
avoid traveling to affected areas. Consequently, telephone interviews were considered as the
alternative. The telephone interviews were carried out through the audio function of Skype
using software, affiliated with Skype, called Callburner. This software allows using Skype credit
to call any telephone number in the world, and automatically records the conversation and
saves it on a specified location in the user’s computer. I was in the U.S., while all the interview
participants were in Nigeria. Callburner via Skype audio was used without any technical
problems for the duration of all interviews conducted.

Before the change of plans to the use of telephone interviews, a pilot test of the
instrument was conducted with one clergy member who came from the same setting as the
participants of this study. He had been in the U.S for about two years before the pilot testing.
The pilot test was conducted through a face-to-face interview. The test interview lasted for
about one and half hours. After the pilot test, a few questions were adjusted based on the
responses and the feedback of the pilot test participant.

The actual interviews for the study were conducted between September and November
of 2014 using a narrative method of data collection called episodic interview. Individual
research participants were asked to narrate experiences or episodes of everyday life
information seeking practices with which they had engaged. They were prompted to recall
episodes of these incidents and encouraged to tell their stories without interruption. Follow-up
questions were asked as needed. The longest interview lasted for about 1 hour 50 minutes,
while the shortest lasted for about 30 minutes. The participants chose the best available time
to conduct the interviews and were advised to find a suitable space of their choice, either in
their homes or office, to avoid distractions. According to Bates (2004):

Narrative and episodic interviews are best suited to qualitative research and in-depth
studies involving a relatively small number of study participants when interviews can be
conducted in the interviewee's own natural (everyday) environment (e.g., their own
home) and where the purpose of the study is to understand the research topic from the
perspective of the study participants. (p. 27)

Mattingly and Lawlor (2000) explained that narrative interviews are effective in
soliciting rich data in research with cultural, racial, and ethnic perspective. Following their study
of African-American families raising children with disabilities and the relationship with their
healthcare providers, they argued that to understand the point of view of a research
participant, eliciting stories about their personal experiences is very important. White and
Dotson (2010) agreed that life stories reflect one’s identity and the meaning that is given to
personal experiences. This is especially demonstrated among Africans who view telling stories
as part of their way of life and expression.

The episodic interview can be distinguished from the critical incident method, which can
be applied for similar intentions. While the critical incident method deals with clearly defined
events, the episodic interview focuses on situational context where the interviewee is given the
freedom to decide what situation to mention in the process of clarifying a particular experience
(Flick, 2000). In an episodic interview “a special attention is paid to the subjective meanings
expressed in what is recounted, in order to find out the subjective and social relevance of the
issue under study” (Flick, 2000, p. 14). The episodic interview is the contextualization of
experiences and events as seen through the lens of the interviewee’s world. It must be noted
that the episodic interview, though part of a narrative genre, differs from a typical narrative
interview. A narrative interview asks the participant to present a history or a story of an area of interest based on the subject under study. It is presented in the form of a biography where the participant narrates a true story that happened in his/her life. Such stories, once started, are expected to go uninterrupted by the interviewer. An episodic interview, on the other hand, centers on narrative situations on a small scale that can easily be focused on in the data. It is a request for different forms of data rather than single forms as in the narrative interview (Flick, 2000).

The episodic interview is considered to be effectively applied if the narratives of situations by the participant are rich and detailed. In other words, an answer-only response to the topics without recounting narratives is a bad application of the method. This study applied the process of episodic interview as proposed by Flick (2000, p. 78). Flick outlined nine phases, but eight phases were utilized in the process of collecting data for this study. The phase on analyzing episodic interviews was left out here because the process of data analysis is discussed in a separate section.

Phase 1: Preparation for the Interview

According to Flick, it is important for the interviewer to be familiar with the different domains where narratives are to be solicited and answers given. To achieve this, an interview guide was developed drawing from a variety of sources such as the experiences of the researcher on the area to be studied, other theoretical areas, previous studies, and important domains of the participant. For this study, the interview guide, with some modifications, was
adapted from Bates’ (2002) study of the everyday information need and behavior of a low-income community in Dublin, Ireland (see Appendix A for interview guide).

Phase 2: Introducing the Interview Principle

In this phase, instructions were given to the participant at the start of the interview. The participant was familiarized with the principles of the interview and how most of the questions would be asked. Since they were narrative of episodes, the participant was informed about the pattern of the questions, and that the questions would be repeated as the interview proceeded.

Phase 3: The Interviewee’s Concept of the Issue and his/her Biography in Relation to the Issue

In this phase, an effort was made to understand the subjective view of the participant on the main issue of study. The participant was asked questions about what he understood about some of the relevant points of the investigation. He was reminded of the main area of study and asked to recall episodes in his experiences with the main topic of the research, such as experiences with information on health, information he was presently concerned about, helpful and important information, as well as other areas. The main principle of the episodic interview was applied by asking the participant to recall an event and recount his experience with the particular event. The participant was allowed to make his choice of an account to share without the influence of the interviewer.
Phase 4: The Meaning of the Issue for the Interviewee’s Everyday Life

In this phase, the main subject of study was directly related to the everyday life of the participant. The participant was asked to recount an experience with the subject. The domain of study was specified in the individual questions, such as experience with seeking information on education, products to buy, sermons/homilies, and other areas. This was intended to elicit those relevant everyday life situations that would be helpful in analyzing the subject of the study.

Phase 5: Focusing the Central Parts of the Issue under Study

In this phase, attention was given to the issues raised by the major research questions and then centered on trying to understand the participant’s subjective view of the major issues. Questions were asked on how each participant understood his environment and culture, his perspectives and experiences with them in relation to who he was as celibate clergy. Other questions followed on the uses of information in the different domains of the everyday life of the participant as clergy. The aim of this was to allow the participant to share personal experiences.

Phase 6: More General Topics Referring to the Issue under Study

In this phase, information on other general issues, such as the participant’s opinion or expectations, was solicited. According to Flick, questions like these aim, “at elaborating the cross-situational framework knowledge that the interviewee has developed over time” (p. 83). Flick advised here that the interviewer should try to make a link between the personal accounts
presented at the beginning of the interview and the general statements made in this phase of the interview so that contradictions or discrepancies could be discovered in the narrative, if present.

Phase 7: Evaluation and Small Talk

In this phase I asked the participant if he wanted to share anything with me, and I prompted some discussions of other situations that could be unrelated to the interview. This kind of moment was enriching because some participants brought out other issues that were very important for the study, but which they did not talk about during the interviews.

Phase 8: Documentation

Observations made during the course of the interview were immediately recorded in order to put the entire interview in context. These included points such as impressions of the participant and the context of the interview, including whatever discussion took place after the tape recording was stopped. This is similar to field notes. This documentation was created as soon as possible while the details of the interview were still clear.

All the different phases came into play simultaneously since they were already part of the design instrument. There were follow-up questions depending on the answers given. Narrative/episodic interviewing was chosen as the preferred method of data collection because of its importance in helping the interviewer to solicit rich data from the informants. As Bates (2004) suggested, narrative interviewing is particularly useful in everyday life information seeking (ELIS) studies where participants are stimulated to provide their perspectives or views
on a topic of study by telling their story. Bates feels this helps to “understand, conceptualize, and theorize everyday information need and information seeking of individuals from their own perspectives, and is most pertinent for studies which focus on disadvantaged or marginalized members or groups in society” (p. 16).

Although the clergy are not considered to be a marginalized or disadvantaged group, the narrative/episodic interviewing was a good qualitative method to extract rich data from the clergy in a third world country where technology sophistication is still at its building phase compared to the developed nations. In a region where information seeking research has not been widely conducted, and especially the fact that not much attention has been given to clergy as information seekers, carrying out episodic interviews among this group of users provided a good deal of information. The episodic interviewing approach was relevant for a study with the clergy because as Bates (2004) put it, it will help “the researcher to gain access and develop an understanding of the study participants’ experiences of the world, and, in particular, their social and informational environment and the values they assign to their information needs and information-seeking experiences” (p. 20). Savolainen (1995) agreed that narratives of incidents in ELIS research “are most preferable since the analysis of the complex relationships between way of life, mastery of life, and information seeking requires nuanced and context-sensitive empirical data” (p. 147).

The idea of context-sensitive data brings up the issue of the role of the researcher in gaining access to the participants. Having classified the clergy as a closed group, it would probably be difficult for an outsider (one who is not a clergy) to elicit the kind of rich data needed to understand this group. They may not be very comfortable with opening up to an
outsider due to trust issues. Carey et al. (2001) emphasized the importance of being an insider in gaining access to participants in a study. They stressed that being an insider, that is, when the researcher shares some characteristics with the participants, has its advantages as it paves way for acceptance and openness. I believe that being a Catholic clergy and coming from the same geographical location as the research participants gave me the unique insider status to gain access to these participants because they trusted me more as one of them and freely shared even context-sensitive episodes of their experiences.

Quantitative Data Collection

The survey was administered when a good number of the interviews were conducted, but still in progress. A questionnaire was developed that included questions with different types of information needs and sources using Likert scales from never to very frequently, never to all of the time and strongly disagree to strongly agree. It also contained questions on demographic information of the participants (see Appendix B for survey instrument). The questionnaire was created using Qualtrics online survey software provided through the University of North Texas system. A link to the questionnaire was sent to participants through social media platforms such as Facebook, Telegram, and WhatsApp. The link to the questionnaire was also sent through email to a few people who preferred to receive it by email. The questionnaire was sent directly to individual clergy with a message requesting them to take the survey. This was a non-random sampling targeting the clergy serving in the Northern dioceses of Nigeria.
Social media platforms were chosen as the preferred method of gathering the survey data because a good number of the clergy actively operated social media accounts and most were either friends with me on Facebook or on WhatsApp and Telegram. Requests were sent to 122 people with a link to the questionnaire. A total of 115 completed the survey. After cleaning and screening the data, 109 cases were used for analysis.

Ethical Considerations

To ensure that ethical guidelines for research with human subjects were followed, the research proposal was submitted for approval by the Institutional Research Board (IRB) of the University of North Texas. The study was judged to have met ethical standards for human subject research and was approved by the IRB. Two consent forms were approved for both survey and interviews. Participants were assured of confidentiality and the privacy of their private information. For the surveys, participants continued to answer the questionnaire only if they agreed to the terms of the consent form that was provided with the survey link (see Appendix C for survey consent form). Since the interviews were conducted through telephone interviews, the consent form was read to the participants who agreed before proceeding with the interviews (see Appendix D for interview consent form). To ensure confidentiality and privacy of the participants, their names were not included directly on the data. They were identified as P1, P2, etc., in the report, where P1 means Participant 1. Real names and identifiable information mentioned by participants in the course of the interviews were substituted with pseudonyms and placed in brackets when reporting the information in the
findings section. This was to maintain confidentiality and keep the episodes as anonymous as possible, separating the narrative from the narrator.

Data Analysis

The quantitative and qualitative data were analyzed separately using two different types of software. The data were later combined and compared during the interpretation stage.

Survey Data

The results data from the questionnaire were downloaded from Qualtrics and imported into the quantitative analyses software, SPSS. Screening questions were included in the questionnaire in case someone who did not meet the criteria for the intended sample received the questionnaire. For instance, in the question about the years of experience, an option was added: I am not a Catholic priest. One person selected this option and was excluded from the data because the study targeted Catholic clergy. In some cases, data was missing for very important questions that could affect the quality of the analysis. Cases with such missing data were also excluded from analysis. A total of 109 cases were used for final analysis.

As indicated during the explanation of the data collection process, while there was a high response rate of 89%, not everyone answered every question; hence, this led to some missing data during the analysis.

Descriptive statistics were used to run frequency analyses for the different questions. The frequency analyses showed variations in the total number of participants for each question due to missing data.
Due to the nature of the data, different statistical techniques were used. The individual Likert scale questions were measured in an ordinal level, and hence may not have met the assumptions of some parametric statistics such as t-test and Pearson correlation in every instance. Therefore, non-parametric statistics were used for some analyses. Spearman’s Rho correlation was used to test the correlation between total sources used for a particular type of information and individual corresponding information need. For instance, the correlation between total sources used for health information and the need for health information was tested using Spearman’s Rho correlation. Man-Whitney U and t-test were also used to test the differences in the years of experience and level of education for some variables of interests. For instance, Man-Whitney U was used to test if there was a difference in years of experience for the individual information needs, such as education, health, sermons/homily, etc.

Interview Data

The interviews were transcribed and imported into Nvivo qualitative data analysis software. The data were then coded using different coding methods (see Appendix H for sample Nvivo output of coding summary by node). The first and second cycle coding were used. Firstly, eclectic coding, which was a combination of two or more types of first cycle coding methods, was used (Saldaña, 2013). These included theming the data. In this coding process, themes were created and different coded units were placed in the themes that were found to be appropriate (Flick, 2009). Descriptive coding was also used to identify what the participants were saying, and topics were created as nodes that described what was perceived to be the meaning of the statement. Structural coding was also used by outlining some of the themes
from past studies or theories and coding appropriate data into them from the interviews. The process of holistic coding was also applied. In holistic coding, major issues that are relevant to answering the research questions are coded as a whole from the data. This could be an entire paragraph or even a whole text of a participant’s response. This is in contrast to line by line analysis of the interview data (Saldaña, 2013).

Secondly, after the codes were developed in the first cycle with the different coding methods, the second cycle coding was then conducted. In the second level coding, similar nodes were combined into sub-categories, and these were grouped under different categories that summed up a concept. All the different categories developed were condensed or matched into themes that explain the phenomena under investigation. Some nodes were eliminated because it was observed they were not significant or they did not meet relevant descriptions of the research questions to enable them to be placed into created categories (see Appendix I for node structure of the final categories and themes developed during the coding process).

Validity and Reliability

Validity and reliability are important components of research studies. Validity and reliability are measures that are used to determine the level at which a research can be trusted. According to Elliott (2005), “reliability is generally defined as the replicability or stability of research findings, validity refers to the ability of research to reflect an external reality or to measure the concepts of interest” (p. 22). There are two types of validity: internal and external validity. Internal validity refers to the ability of the instrument to measure exactly what it says it
will measure, while external validity points to where the results of a study with a particular sample can be generalized to a broader population (Brock-Utne, 1996; Elliott, 2005).

Quantitative Data

The quantitative data in this study were meant to support and help in the analysis of the qualitative data. However, the reliability of the quantitative data was estimated by using the Cronbach alpha coefficient. This enabled a check on the internal consistency reliability of the results. The different scales used in the study showed a very good strong internal consistency with Cronbach alpha coefficients that were above 0.8. Cronbach alpha coefficients of 0.7 are considered acceptable, while those above 0.8 are considered preferable.

The questions used for the survey instrument were mostly derived from the interview questions. After a few interviews were conducted, some questions on the survey instrument were adjusted. This was to achieve construct validity, to ensure the scales and questions of the survey would be measuring what was intended. For instance, it was observed that the question on education as information need was ambiguous for some participants in the interviews and they requested more explanation. Consequently, the question about sources for education need was eliminated from the scales that requested participants to rate their information sources in the survey. Other questions presented operational definition of the major concepts in the survey. These could be seen in the definition of culture and environment given in some survey questions to help participants direct their answers towards a common understanding of the concepts from the point of view of the study’s intention. This was meant to increase the construct validity of the instrument.
Establishing Trustworthiness of Qualitative Data

While reliability and validity are adequately acceptable for measuring quantitative research, researchers heatedly dispute whether they are adequate concepts for measuring the quality of qualitative research. Different scholars have offered different ways of assessing the quality of qualitative studies in order to establish trustworthiness (Golafshani, 2003; Patton, 2002; Stenbacka, 2001). Some argued that the quality of interviews could not be judged by applying the criteria of reliability and validity as understood, especially in quantitative studies (Flick, 2000).

In order to establish trustworthiness, some of the approaches presented by Roberts and Priest (2006), and Elliot (2005) were followed, in part. Data was painstakingly recorded and transcribed and striking observations during the interviews were noted. As stated earlier, the computer data analysis software, Nvivo, was used and the rules applied to enhance the reliability of the work.

To increase the reliability of this study, detailed descriptions of the different steps taken during the study, the processes followed and the different coding methods used are presented. According to Robert and Priest (2006) a detailed note of what happened during the research process will bring about auditability, which adds to reliability.

Yin (2009) advised that having key participants review the transcripts and draft reports will increase the construct validity of a case study. The transcript of each interview was sent to individual participants to review and report back if they agree with the contents of what they said as transcribed. None objected to the contents, except a few who pointed to some grammar errors they found in the scripts which they felt resulted because they were talking at
the spur of the moment. Indeed, that only confirmed how naturally the conversation flowed without prepared text that could influence the true nature of the episodes they narrated. In addition, a few key participants were given copies of the draft report to review and report if it reflected the nature of their narratives or not. None of these participants raised any objection to the interpretation of the data.

According to Elliot (2005) internal validity is “improved by the use of narrative because participants are empowered to provide more concrete and specific details about the topics discussed and to use their own vocabulary and conceptual framework to describe life experiences” (p. 23). The use of episodic interview to collect data added to the internal validity of this study.

The narrative nature of this study gave it more depth rather than breadth. The study made detailed description and contextualization of data the priority. This method has the tendency of increasing the external validity of the study. The detailed description was to allow independent judgment, where the readers make up their minds on how to transfer the evidence provided in the study so as to be applicable to a broader population. The depth of the qualitative data serves as a trade-off against breadth that aims at larger sample in order to generalize the findings (Elliott, 2005; Tufford & Newman, 2012). However, the breadth is provided by the relatively large sample for the quantitative data.

Summary

Chapter three explained the methodology used for this study. It employed a mixed-method case study utilizing both quantitative and qualitative methods of data collection. The
description of the study participants was presented and the process of data collection documented. A survey was used to collect quantitative data, while telephone interviews were used for collection of qualitative data. The chapter explained the IRB process to ensure ethical standards for studies with human subjects, and described the data analysis procedure that was followed. The steps taken to ensure the validity and reliability of the study were explained.
CHAPTER IV

FINDINGS

This chapter presents the results of this study. It begins with the reporting of the findings of the quantitative data from the survey followed by the findings from the qualitative methods. The interview guide and consent forms used for the qualitative portion of the study are provided in appendices A and D. The survey instruments are provided in appendices B and C.

Findings from Quantitative Data

During the analysis of the quantitative data, some of the Likert scale questions were transformed and computed into total scale scores in order to enable using particular statistical techniques such as correlation analyses. For example, the individual questions for the sources for each of the information needs were transformed and calculated into total information need scores. The individual Likert-items under sources for health information, for instance, were calculated and became the total health sources scale. Scale reliability analyses were carried out by calculating the Cronbach alpha coefficient (see Table 1). The reliability statistics showed a very good internal consistency of the various scales. A value above 0.7 was considered acceptable, while above 0.8 was preferable (Pallant, 2010). The findings of the quantitative data are presented below beginning with the demographic characteristics of the survey participants.
Table 1

*Internal Consistency for the Reliability of the Scales for Total Information Needs*

<table>
<thead>
<tr>
<th>Total Sources Scale</th>
<th>Cronbach alpha coefficient</th>
<th>Number of items</th>
</tr>
</thead>
<tbody>
<tr>
<td>Health</td>
<td>0.87</td>
<td>9</td>
</tr>
<tr>
<td>Product to Buy</td>
<td>0.87</td>
<td>9</td>
</tr>
<tr>
<td>Sports/Leisure/Entertainment</td>
<td>0.83</td>
<td>9</td>
</tr>
<tr>
<td>Teachings of the Church</td>
<td>0.77</td>
<td>9</td>
</tr>
<tr>
<td>Sermons/Homily</td>
<td>0.83</td>
<td>9</td>
</tr>
<tr>
<td>Politics and Public/Current Affairs</td>
<td>0.85</td>
<td>9</td>
</tr>
</tbody>
</table>

*Note.* Cronbach alpha coefficient value of .7 considered acceptable; .8 is preferable (Pallant, 2010).

Demographic Information for Survey Participants

For the survey, 109 Catholic clergy distributed all over the Northern Catholic dioceses of Nigeria participated by responding to the survey questions (see Table 2 for demographic distribution). Among the participants, 48.6% (53) were less than 10 years in the priesthood, 40.4% (44) were 10 to 19 years, and 6.4% (7) were 20 years and longer in the ministry. For the level of education, 50.5% (55) of the participants had bachelor’s degree or equivalent, 31.2% (34) had master’s degrees, 4.6% (5) had doctorate degrees, and 10.1% (11) had other types of qualifications. A total of 40.4% (44) of the participants were working in the city, 35.8% (39) were working in the rural area and 18.3% (20) were working somewhere in between city and rural areas. A total of 53.2% (58) were working in parish churches, 16.5% (18) were working in schools, 13.8% (15) were students pursuing some advance degrees, and 11.9% (13) were working at other places.
### Table 2

**Demographic Information for Survey Participants**

<table>
<thead>
<tr>
<th>Demographic variables</th>
<th>Percent (%)</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Years of experience</strong> (MD= 5)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Less than 10</td>
<td>48.6</td>
<td>53</td>
</tr>
<tr>
<td>10-19</td>
<td>40.4</td>
<td>44</td>
</tr>
<tr>
<td>20 or more</td>
<td>6.4</td>
<td>7</td>
</tr>
<tr>
<td><strong>Level of education</strong> (MD=4)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bachelor degree or equivalent</td>
<td>50.5</td>
<td>55</td>
</tr>
<tr>
<td>Master’s degree</td>
<td>31.2</td>
<td>34</td>
</tr>
<tr>
<td>Doctoral degree</td>
<td>4.6</td>
<td>5</td>
</tr>
<tr>
<td>Other</td>
<td>10.1</td>
<td>11</td>
</tr>
<tr>
<td><strong>Current place of assignment</strong> (MD=6)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>City</td>
<td>40.4</td>
<td>44</td>
</tr>
<tr>
<td>Rural area</td>
<td>35.8</td>
<td>39</td>
</tr>
<tr>
<td>In-between city and rural</td>
<td>18.3</td>
<td>20</td>
</tr>
<tr>
<td><strong>Nature of assignment</strong> (MD=5)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Working in a parish</td>
<td>53.2</td>
<td>58</td>
</tr>
<tr>
<td>Working in a school</td>
<td>16.5</td>
<td>18</td>
</tr>
<tr>
<td>Presently a student</td>
<td>13.8</td>
<td>15</td>
</tr>
<tr>
<td>Other</td>
<td>11.9</td>
<td>13</td>
</tr>
</tbody>
</table>

*Note. Total number of participants in survey = 109; MD = Missing data for the number of those who did not answer the question.*

### Information Needs

Different types of information needs were provided to participants in the survey. This was to determine their major information needs among the list of needs presented. Results the quantitative data are presented below.

Eight information needs were provided to participants, and they were asked to state how frequently they needed information for the categories listed. These categories of information needs included information needs on education, health, church projects, products to buy, teachings of the church, sports/leisure/entertainment, politics and public/current
affairs, and information needs on sermons/homily. Table 3 presents the frequency distribution of the different information needs according to the response of the participants.

Table 3

Frequency of Different Information Needs

<table>
<thead>
<tr>
<th>Information Need</th>
<th>Never %</th>
<th>Rarely %</th>
<th>Occasionally %</th>
<th>Frequently %</th>
<th>Very frequently %</th>
<th>N/A %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Education</td>
<td>0.0</td>
<td>0.9</td>
<td>13.8</td>
<td>34.9</td>
<td>44.0</td>
<td>6.4</td>
</tr>
<tr>
<td>Church projects</td>
<td>0.9</td>
<td>11.0</td>
<td>16.5</td>
<td>35.8</td>
<td>29.4</td>
<td>6.4</td>
</tr>
<tr>
<td>Health</td>
<td>0.9</td>
<td>1.8</td>
<td>24.8</td>
<td>31.2</td>
<td>34.9</td>
<td>6.4</td>
</tr>
<tr>
<td>Products to buy</td>
<td>0.0</td>
<td>28.4</td>
<td>35.8</td>
<td>19.3</td>
<td>10.1</td>
<td>6.4</td>
</tr>
<tr>
<td>Teachings of the Church</td>
<td>0.0</td>
<td>2.8</td>
<td>9.2</td>
<td>34.9</td>
<td>45.9</td>
<td>7.3</td>
</tr>
<tr>
<td>Sports/leisure/entertainment</td>
<td>0.0</td>
<td>14.7</td>
<td>23.9</td>
<td>33.9</td>
<td>20.2</td>
<td>7.3</td>
</tr>
<tr>
<td>Politics and public/current affairs</td>
<td>0.0</td>
<td>4.6</td>
<td>15.6</td>
<td>41.3</td>
<td>32.1</td>
<td>6.4</td>
</tr>
<tr>
<td>Sermons/homily</td>
<td>0.0</td>
<td>0.9</td>
<td>4.6</td>
<td>25.7</td>
<td>61.5</td>
<td>7.3</td>
</tr>
</tbody>
</table>

Note. Total number of Participants that completed survey= 109; N/A= percentage of missing data for those who did not answer the question

Frequency analyses (see Table 3) indicated that for education need, a combined total of 78.9% (86) said they either frequently or very frequently need information on education, while only 0.9% (1) said they rarely do. For information on church projects, a combined total of 65.2% (71) reported they either frequently or very frequently need such information, while a combined total of 11.9% (13) never or rarely need information on church projects. On health information, a combined total of 66.1% (72) reported that they frequently or very frequently need information on health, while only a combined total of 2.7% (3) said they either never or rarely need information on health. Only a combined total of 29.4% (32) of participants reported they either frequently or very frequently need information on products to buy, 35.8% (39) said they occasionally do, and 28.4% (31) said they rarely need information on products to buy. For
information on the teachings of the church, a combined total of 80.8% (88) reported they either frequently or very frequently need such information, and only 2.8% said they rarely need information on teachings of the church. A combined total of 54.1% (59) said they either frequently or very frequently need information on sports/leisure/entertainment needs, while 14.7% (16) rarely do. For politics and public/current affairs needs, a combined total of 73.4% (80) either frequently or very frequently need such information, and only 4.6% (5) rarely do. On information for sermons/homily, a combined total of 87.2% (95) of participants reported they either frequently or very frequently need information on sermons/homily, only 0.9% (1) rarely do.

An option- other- was provided for information needs that were not listed. Some participants wrote down other information they need in the open-ended other option (see list of other information needs provided by participants in Appendix G). An examination of the other information needs provided by participants suggested that information needs on security and other needs revolving around solving pastoral issues are important as they were repeatedly stated.

From analyses (see Table 4), information needs of the participants based on Means, from the most needed information to the least are as follows: sermons/homily ($M=4.90$, $SD=0.64$), teachings of the church ($M=4.34$, $SD=0.78$), education ($M=4.30$, $SD=0.75$), politics and public/current affairs ($M=4.08$, $SD=0.84$), health ($M=4.04$, $SD=0.90$), church projects ($M=3.87$, $SD=1.02$), sports/leisure/entertainment ($M=3.64$, $SD=1.00$), products to buy ($M=3.12$, $SD=0.97$).
Table 4.

*Information Needs from most needed to least needed*

<table>
<thead>
<tr>
<th>Information needs</th>
<th>$M$</th>
<th>$SD$</th>
<th>$N$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sermons/Homily</td>
<td>4.90</td>
<td>0.64</td>
<td>109</td>
</tr>
<tr>
<td>Teachings of the church</td>
<td>4.34</td>
<td>0.78</td>
<td>109</td>
</tr>
<tr>
<td>Education</td>
<td>4.30</td>
<td>0.75</td>
<td>109</td>
</tr>
<tr>
<td>Politics and public/current affairs</td>
<td>4.08</td>
<td>0.84</td>
<td>109</td>
</tr>
<tr>
<td>Health</td>
<td>4.04</td>
<td>0.90</td>
<td>109</td>
</tr>
<tr>
<td>Church products</td>
<td>3.87</td>
<td>1.02</td>
<td>109</td>
</tr>
<tr>
<td>Sports/leisure/entertainment</td>
<td>3.64</td>
<td>1.00</td>
<td>109</td>
</tr>
<tr>
<td>Products to buy</td>
<td>3.12</td>
<td>0.97</td>
<td>109</td>
</tr>
</tbody>
</table>

*Note. $M$= Mean; $SD$= Standard Deviation; $N$= Number of Participants*

A Mann-Whitney U Test was carried out for the individual categories of the information needs. No differences were found based on the participants’ education levels for all categories, except for information need on education. The test revealed a significant difference in the education information needs of those with bachelor’s degree or equivalent ($Md=4, n=51$) and those with master’s degree or higher ($Md=5, n=36$), $U=672, z=-2.30, p=.021, r=.24$. This means those with master’s degree or higher tend to have more needs for information on education.

A Mann-Whitney U Test was carried out for the individual categories of the information needs to test if there was a difference based on the participants’ years of experience. There were no significant differences found in any categories of the individual information needs based on their years of experience. This means that regardless of their years of experience, their information needs are the same.
Sources of Information

Participants in the survey were asked to indicate the sources or channels they use to seek information for specific information needs. Different sources and channels were provided in the survey and participants were asked to indicate how frequently they use these sources to seek particular information using a Likert scale. Items were presented with the options of never, rarely, occasionally, frequently and very frequently. Descriptive analyses were conducted and the results of the frequency analyses are presented beginning with the most needed information. A table of mean and standard deviation is presented indicating the sources used for each category of information need from the most used to the least.

Sources for Information on Sermons/Homilies

When seeking information for sermon or homily (see Table 5), a combined total of 74.3% (81) said they either frequently or very frequently use the Internet websites. Only 1.8% (2) rarely do. A combined total of 80.8% (88) of the participants reported that they either frequently or very frequently use books while only 6.4% (7) said that they occasionally do. For mass media such as television, radio, and newspaper, a combined total of 34.9% (38) said they frequently or very frequently use mass media, 26.6% (29) said they occasionally do and 24.7% (27) rarely or never use mass media. A combined total of 41.3% (45) reported they either frequently or very frequently use fellow Catholic priest, 35.8% (39) occasionally consult a colleague, while 9.2% (10) said they rarely use fellow priests.

On using the social media, a combined total of 46.8% (51) reported that they either frequently or very frequently use social media such as Facebook, WhatsApp, Telegram, etc.,
16.5% (18) occasionally do and a combined total of 21.1% (23) either rarely or never do. Only a combined total of 8.3% (9) reported they frequently or very frequently use family members, 8.3% (9) occasionally do, and a majority with a combined total of 68.8% (75) said they either rarely or never use family members.

Table 5

**Frequency of Sources of Information Used for Information on Sermons/Homily**

<table>
<thead>
<tr>
<th>Sources</th>
<th>Never %</th>
<th>Rarely %</th>
<th>Occasionally %</th>
<th>Frequently %</th>
<th>Very frequently %</th>
<th>N/A %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Internet websites</td>
<td>0.0</td>
<td>1.8</td>
<td>11.9</td>
<td>24.8</td>
<td>49.5</td>
<td>11.9</td>
</tr>
<tr>
<td>Books</td>
<td>0.0</td>
<td>0.0</td>
<td>6.4</td>
<td>34.9</td>
<td>45.9</td>
<td>12.8</td>
</tr>
<tr>
<td>Mass media (TV, radio, newspaper, etc)</td>
<td>1.8</td>
<td>22.9</td>
<td>26.6</td>
<td>19.3</td>
<td>15.6</td>
<td>13.8</td>
</tr>
<tr>
<td>A fellow Catholic priest</td>
<td>0.0</td>
<td>9.2</td>
<td>35.8</td>
<td>23.9</td>
<td>17.4</td>
<td>13.8</td>
</tr>
<tr>
<td>Social media (Facebook, Twitter, Whatsapp, etc.)</td>
<td>8.3</td>
<td>12.8</td>
<td>16.5</td>
<td>29.4</td>
<td>17.4</td>
<td>15.6</td>
</tr>
<tr>
<td>Family members</td>
<td>28.4</td>
<td>40.4</td>
<td>8.3</td>
<td>2.8</td>
<td>5.5</td>
<td>14.7</td>
</tr>
<tr>
<td>Public/School library</td>
<td>22.0</td>
<td>33.0</td>
<td>14.7</td>
<td>11.0</td>
<td>5.5</td>
<td>13.8</td>
</tr>
<tr>
<td>Personal Library</td>
<td>0.0</td>
<td>1.8</td>
<td>10.1</td>
<td>32.1</td>
<td>41.4</td>
<td>14.7</td>
</tr>
<tr>
<td>A friend that is not a Catholic priest</td>
<td>27.5</td>
<td>33.9</td>
<td>14.7</td>
<td>5.5</td>
<td>3.7</td>
<td>14.7</td>
</tr>
</tbody>
</table>

*Note.* Total number of Participants that completed survey= 109; N/A= percentage of missing data for those who did not answer the question.

Only a combined total of 16.5% (18) said they either frequently or very frequently use public/school libraries, 14.7% (16) occasionally do and a combined total of 55% (60) either rarely or never do. When asked if they use personal libraries, a combined total of 73.5% (80) said they do this either frequently or very frequently, 10.1% occasionally, and 1.8% rarely. A combined total of 9.2% (10) either frequently or very frequently use a friend that is not a Catholic priest as a resource, and 14.7% occasionally do; a combined total of 61.4% (67) either rarely or never use a friend that is not a Catholic priest for information on sermons/homily.
Table 6 presents mean and standard deviation showing the sources used for sermons/homily from the most frequently used to the least.

Table 6

Sources used to Seek Information on Sermons/Homily from Most Used to Least Used

<table>
<thead>
<tr>
<th>Sources</th>
<th>M</th>
<th>SD</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>Books</td>
<td>4.45</td>
<td>0.63</td>
<td>109</td>
</tr>
<tr>
<td>Internet websites</td>
<td>4.39</td>
<td>0.80</td>
<td>109</td>
</tr>
<tr>
<td>Personal libraries</td>
<td>4.32</td>
<td>0.77</td>
<td>109</td>
</tr>
<tr>
<td>Fellow Catholic priests</td>
<td>3.57</td>
<td>0.93</td>
<td>109</td>
</tr>
<tr>
<td>Social media (Facebook, Twitter, WhatsApp, etc.)</td>
<td>3.41</td>
<td>1.25</td>
<td>109</td>
</tr>
<tr>
<td>Mass media (television, radio, newspaper, etc.)</td>
<td>3.28</td>
<td>1.11</td>
<td>109</td>
</tr>
<tr>
<td>Public/school libraries</td>
<td>2.36</td>
<td>1.18</td>
<td>109</td>
</tr>
<tr>
<td>A friend that is not a Catholic priest</td>
<td>2.11</td>
<td>1.07</td>
<td>109</td>
</tr>
<tr>
<td>Family members</td>
<td>2.02</td>
<td>1.07</td>
<td>109</td>
</tr>
</tbody>
</table>

*Note: M= Mean; SD= Standard Deviation; n= Total number of Participants*

The relationship between the total information sources used to look for information on sermons/homily and the need for information on sermons/homily was investigated using the Spearman correlation coefficient. There was a weak, positive, statistically significant relationship between the two variables; $\rho (83) = .26$, $p = .01$. This means more needs for information on sermons/homily were related with the use of more sources for information on sermons/homily. However, Information needs on sermons/homily helps to explain only about 7% of the variance in the scores on sources of sermons/homily information.

An independent-samples $t$-test was conducted to compare the total scores for sources of information on sermons/homily based on their education level and years of experience. There was no significant difference in scores for Bachelor’s degree or equivalent ($M = 30.30$, $SD = 5.69$) and Master’s degree or above ($M = 29.59$, $SD = 6.46$; $t (73) = .50$, $p = .62$, two tailed);
less than 10 years \((M = 30.22, \text{SD} = 5.52)\) and 10 years or more \((M = 29.65, \text{SD} = 6.36; t(82) = .44, p = .66, \text{two tailed})\). This means the sources used for information on sermons/homily are the same for these clergy regardless of their level of education or years of experience.

Sources for information on teachings of the Church

When seeking information for the teachings of the church (see Table 7), a combined total of 80.7\% (88) reported to either frequently or very frequently use Internet websites; only 0.9\% (1) rarely do and none reported to never use the Internet websites. A combined total of 80.7\% (88) of the participants reported that they either frequently or very frequently use books, while 8.3\% (9) said they occasionally do.

Table 7

**Frequency of Sources of Information Used for Information on Teachings of the Church**

<table>
<thead>
<tr>
<th>Sources</th>
<th>Never</th>
<th>Rarely</th>
<th>Occasionally</th>
<th>Frequently</th>
<th>Very frequently</th>
<th>N/A</th>
</tr>
</thead>
<tbody>
<tr>
<td>Internet websites</td>
<td>0.0</td>
<td>0.9</td>
<td>8.3</td>
<td>33.0</td>
<td>47.7</td>
<td>10.1</td>
</tr>
<tr>
<td>Books</td>
<td>1.0</td>
<td>0.0</td>
<td>8.3</td>
<td>38.5</td>
<td>42.2</td>
<td>11.0</td>
</tr>
<tr>
<td>Mass media (TV, radio, newspaper, etc)</td>
<td>0.9</td>
<td>8.3</td>
<td>28.4</td>
<td>32.1</td>
<td>18.3</td>
<td>11.9</td>
</tr>
<tr>
<td>A fellow Catholic priest</td>
<td>0.0</td>
<td>1.8</td>
<td>24.8</td>
<td>45.0</td>
<td>15.6</td>
<td>12.8</td>
</tr>
<tr>
<td>Social media (Facebook, Twitter, Whatsapp, etc.)</td>
<td>5.5</td>
<td>11.0</td>
<td>22.9</td>
<td>32.1</td>
<td>17.4</td>
<td>11.0</td>
</tr>
<tr>
<td>Family members</td>
<td>16.5</td>
<td>40.4</td>
<td>22.0</td>
<td>5.5</td>
<td>4.6</td>
<td>11.0</td>
</tr>
<tr>
<td>Public/School library</td>
<td>11.9</td>
<td>28.4</td>
<td>26.6</td>
<td>14.7</td>
<td>7.3</td>
<td>11.0</td>
</tr>
<tr>
<td>Personal Library</td>
<td>2.8</td>
<td>4.6</td>
<td>11.0</td>
<td>40.4</td>
<td>28.4</td>
<td>12.8</td>
</tr>
<tr>
<td>A friend that is not a Catholic priest</td>
<td>27.5</td>
<td>29.4</td>
<td>17.4</td>
<td>10.1</td>
<td>4.6</td>
<td>11.0</td>
</tr>
</tbody>
</table>

Note. Total number of Participants that completed survey= 109; N/A= percentage of missing data for those who did not answer the question.
No participant reported to never or rarely use books. For the use of mass media, a combined total of 50.4% (55) of the participants frequently or very frequently use mass media such as television, radio, newspaper, while 28.4% (31) occasionally do and only a combined total of 9.2% (10) either rarely or never do. On using people sources, a combined total of 60.6% (66) reported to frequently or very frequently use a fellow Catholic priest; 24.8% (27) occasionally and 1.8% (2) rarely do. None reported to never have used a fellow Catholic priest. A combined total of 49.5% (54) either frequently or very frequently use social media such as Facebook, WhatsApp, Telegram, etc., while a combined total of 16.5% (18) either rarely or never use social media. Only a combined total of 10.1% (11) said they frequently or very frequently use family members; 22.0% (24) occasionally do, while majority of the participants with a combined total of 56.9% (62) either rarely or never do.

On the use of library, only a combined total of 22% (24) reported to frequently or very frequently use public/school libraries, 26.6% (29) occasionally do, and a combined total of 40.3% (44) rarely or never use a library. Majority of the participants, a combined total of 68.8% (75), either frequently or very frequently use personal libraries; only a combined total of 7.4% (8) either rarely or never do. Reporting on other people sources, only a few participants, a combined total of 14.7% (16), said they either frequently or very frequently use a friend that is not a Catholic priest, while a majority, a combined total of 56.9% (62), said they either rarely or never use a friend that is not a Catholic priest to look for information on the teachings of the church. Table 8 shows mean and standard deviation with the sources used for teachings of the Church listed from the most frequently used to the least.
Table 8

Sources used to Seek Information on Teachings of the Church from Most Used to Least Used

<table>
<thead>
<tr>
<th>Sources</th>
<th>M</th>
<th>SD</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>Internet Websites</td>
<td>4.42</td>
<td>0.70</td>
<td>109</td>
</tr>
<tr>
<td>Books</td>
<td>4.38</td>
<td>0.65</td>
<td>109</td>
</tr>
<tr>
<td>Personal Library</td>
<td>4.00</td>
<td>0.97</td>
<td>109</td>
</tr>
<tr>
<td>Fellow Catholic priest</td>
<td>3.85</td>
<td>0.73</td>
<td>109</td>
</tr>
<tr>
<td>Mass media (television, radio, newspaper, etc.)</td>
<td>3.67</td>
<td>0.95</td>
<td>109</td>
</tr>
<tr>
<td>Social media (Facebook, Twitter, WhatsApp, etc.)</td>
<td>3.51</td>
<td>1.13</td>
<td>109</td>
</tr>
<tr>
<td>Public/school libraries</td>
<td>2.74</td>
<td>1.14</td>
<td>109</td>
</tr>
<tr>
<td>Family members</td>
<td>2.34</td>
<td>1.02</td>
<td>109</td>
</tr>
<tr>
<td>A friend that is not a Catholic priest</td>
<td>2.27</td>
<td>1.17</td>
<td>109</td>
</tr>
</tbody>
</table>

Note: M= Mean; SD= Standard Deviation; n= Total number of Participants.

There was a strong, positive, statistically significant relationship between the information sources used to look for information on the teachings of the Church and the need for information on the teachings of the Church; \( \rho(86)= .52, p = .00 \). More needs for information on the teachings of the church were related to more sources used to look for information on the teachings of the church. Information needs on teachings of the church help to explain about 27% of the variance in the scores on sources of information on Church teachings.

An independent-samples t-test was conducted to compare the total scores for sources of information on teachings of the church based on the participants’ education level and years of experience. There was no significant difference in scores for Bachelor’s degree or equivalent \( (M = 30.98, SD = 5.20) \) and Master’s degree or above \( (M = 31.79, SD = 5.43; t (79) = -.68, p = .50, \) two tailed); less than 10 years \( (M = 31.37, SD = 5.14) \) and 10 years or more \( (M = 31.24, SD = 5.20; t (86) = .12, p = .91, \) two tailed). This means the sources used for information on teachings of the church are the same for these clergy regardless of their level of education or years of experience.
Sources for Information on Politics and Public/Current Affairs

The results of the frequency analyses (see Table 9) showed that when seeking information for political and public/current affairs, a combined total of 73.4% (80) of the participants frequently or very frequently use Internet websites; and only 2.8% (3) rarely do. A combined total of 45.8% (50) reported that they either frequently or very frequently use books, and 14.7% (16) rarely do. For mass media use, majority of the participants with a combined total of 76.1% (83) said they frequently or very frequently use mass media, such as television, radio, and newspaper for information on politics and public/current affairs; only 0.9% (1) rarely consult mass media. For those who use a fellow Catholic priest, a combined total of 47.7% (52) said they either frequently or very frequently do so, 31.2% (34) said they occasionally do, and only a combined total of 11% (12) said they either rarely or never consult a colleague.

On the use of social media, a combined total of 63.3% (69) of the participants reported they either frequently or very frequently use social media such as Facebook, WhatsApp, Telegram, etc., and only a few, a combined total of 10.1% (11), said they either rarely or never do. Only a combined total of 19.3% (21) reported to frequently or very frequently use family members; 26.6% (29) occasionally do and a combined total of 42.2% (46) rarely or never do. For using public/school libraries, only a few participants, a combined total of 15.6% (17), reported frequently or very frequently using them, 25.7% (28) occasionally do and a majority, a combined total of 47.7% (52), said they rarely or never use the public/school libraries for information on politics and public/current affairs.
Table 9

Frequency of Sources of Information Used for Information on Politics and Public/Current Affairs

<table>
<thead>
<tr>
<th>Sources</th>
<th>Percent frequency</th>
<th>N/A %</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Never %</td>
<td>Rarely %</td>
</tr>
<tr>
<td>Internet websites</td>
<td>0.0</td>
<td>2.8</td>
</tr>
<tr>
<td>Books</td>
<td>0.0</td>
<td>14.7</td>
</tr>
<tr>
<td>Mass media (TV, radio, newspaper, etc.)</td>
<td>0.0</td>
<td>0.9</td>
</tr>
<tr>
<td>A fellow Catholic priest</td>
<td>0.9</td>
<td>10.1</td>
</tr>
<tr>
<td>Social media (Facebook, Twitter, WhatsApp, etc.)</td>
<td>0.9</td>
<td>9.2</td>
</tr>
<tr>
<td>Family members</td>
<td>7.3</td>
<td>34.9</td>
</tr>
<tr>
<td>Public/School library</td>
<td>18.3</td>
<td>29.4</td>
</tr>
<tr>
<td>Personal Library</td>
<td>7.3</td>
<td>20.2</td>
</tr>
<tr>
<td>A friend that is not a Catholic priest</td>
<td>5.5</td>
<td>23.9</td>
</tr>
</tbody>
</table>

Note. Total number of Participants that completed survey= 109; N/A= percentage of missing data for those who did not answer the question.

A combined total of 36.7% (40) said frequently or very frequently, 22.9% (25) said occasionally, and a combined total of 27.5% (30) either rarely or never use personal libraries.

On using someone other than a Catholic priest, a combined total of 30.3% (33) reported to frequently or very frequently use a friend that is not a Catholic priest, 27.5% (30) do so occasionally, and a combined total of 29.4% (32) said they either rarely or never use a friend that is not a Catholic priest for information on politics and public/current affairs. Table 10 presents mean and standard deviation showing the mean scores for the sources used for information on politics and public/current affairs in the order of their use from highest to lowest.

There was a weak, positive, statistically significant relationship between the information sources used to look for information on politics and public/current affairs and the need for
information on politics and public/current affairs; \( \rho (86)=.28, p =.008 \). This means more needs for information on politics and public/current affairs were related to the use of more sources to look for information on politics and public/current affairs. Information needs on politics and public/current affairs, however, only helps to explain about 8% of the variance in the scores on sources of information on politics and public/current affairs.

Table 10

*Sources used to Seek Information on Politics and Public/Current Affairs from Most Used to Least Used*

<table>
<thead>
<tr>
<th>Sources</th>
<th>M</th>
<th>SD</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mass media (television, radio, newspaper, etc.)</td>
<td>4.27</td>
<td>0.74</td>
<td>109</td>
</tr>
<tr>
<td>Internet Websites</td>
<td>4.26</td>
<td>0.82</td>
<td>109</td>
</tr>
<tr>
<td>Social media (Facebook, Twitter, WhatsApp, etc.)</td>
<td>3.90</td>
<td>1.01</td>
<td>109</td>
</tr>
<tr>
<td>Fellow Catholic priest</td>
<td>3.56</td>
<td>0.93</td>
<td>109</td>
</tr>
<tr>
<td>Books</td>
<td>3.54</td>
<td>0.99</td>
<td>109</td>
</tr>
<tr>
<td>Personal library</td>
<td>3.13</td>
<td>1.14</td>
<td>109</td>
</tr>
<tr>
<td>A friend that is not a Catholic Priest</td>
<td>3.06</td>
<td>1.11</td>
<td>109</td>
</tr>
<tr>
<td>Family members</td>
<td>2.72</td>
<td>1.03</td>
<td>109</td>
</tr>
<tr>
<td>Public/school libraries</td>
<td>2.46</td>
<td>1.07</td>
<td>109</td>
</tr>
</tbody>
</table>

*Note: M= Mean; SD= Standard Deviation; n= Total number of Participants.*

An independent-samples \( t \)-test was conducted to compare the total scores for sources of information on politics and public/current affairs based on the participants’ education level and years of experience. There was no significant difference in scores for Bachelor’s degree or equivalent \( (M = 31.39, SD = 5.90) \) and Master’s degree or above \( (M = 30.03, SD = 6.50; t (78) = 1.00, p = .33, \text{ two tailed}) \); less than 10 years \( (M = 31.44, SD = 6.00) \) and 10 years or more \( (M = 30.14, SD = 6.20; t (85) = 1.00, p = .32, \text{ two tailed}) \). This means the sources used for information
on politics and public/current affairs are the same for these clergy regardless of their level of education or years of experience.

Sources for Information on Health

When seeking information on health (see Table 11), a combined total of 59.6% (65) said they either frequently or very frequently use the Internet websites; only a combined total of 7.3% (8) rarely or never use this medium. A combined total of 55% (60) of the participants reported that they either frequently or very frequently use books, while 16.5% (18) rarely do.

For mass media such as television, radio, and newspaper, a combined total of 59.7% (65) said they frequently or very frequently use mass media, and only 10.1% (11) rarely do. When using people sources for health information, a combined total of 32.1% (35) reported they either frequently or very frequently use fellow Catholic priests, and majority of the participants, 38.5% (42) said they do occasionally, while a combined total of 21.1% (23) rarely or never use fellow priests. A combined total of 53.2% (58) reported to either frequently or very frequently use social media such as Facebook, WhatsApp, Telegram, etc., and a combined total of 17.4% (19) rarely or never do.

A combined total of 22.9% (25) reported to either frequently or very frequently use family members, 34.9% (38) occasionally do, and a combined total of 33% (36) said they either rarely or never use family members. On the use of libraries, a combined total of 18.4% (20) said they either frequently or very frequently use public/school libraries, but 30.3% (33) occasionally and a combined total of 44.9% (49) either rarely or never do. For using personal libraries, a combined total of 44% (48) said they do this either frequently or very frequently, 27.5% occasionally do, and a combined total of 20.1% (22) rarely or never do so.
Table 11

*Frequency of Sources of Information Used for Information on Health*

<table>
<thead>
<tr>
<th>Sources</th>
<th>Percent frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Never %</td>
</tr>
<tr>
<td>Internet websites</td>
<td>0.9</td>
</tr>
<tr>
<td>Books</td>
<td>0.0</td>
</tr>
<tr>
<td>Mass media (TV, radio, newspaper, etc.)</td>
<td>0.0</td>
</tr>
<tr>
<td>A fellow Catholic priest</td>
<td>4.6</td>
</tr>
<tr>
<td>Social media (Facebook, Twitter, WhatsApp, etc.)</td>
<td>6.4</td>
</tr>
<tr>
<td>Family members</td>
<td>4.6</td>
</tr>
<tr>
<td>Public/School library</td>
<td>11.9</td>
</tr>
<tr>
<td>Personal Library</td>
<td>7.3</td>
</tr>
<tr>
<td>A friend that is not a Catholic priest</td>
<td>11.9</td>
</tr>
</tbody>
</table>

*Note.* Total number of Participants that completed survey= 109; N/A= percentage of missing data for those who did not answer the question.

On using other people sources, only a combined total of 13.8% (15) either frequently or very frequently use a friend that is not a Catholic priest; 32.1% (35) occasionally do, while a majority of the participants, a combined total of 48.6% (53), either rarely or never use a friend that is not a Catholic priest for information on health. Table 12 presents mean and standard deviation showing the sources used for health information from the most frequently used to the least.
Table 12

Sources used to Seek Information on Health from Most Used to Least Used

<table>
<thead>
<tr>
<th>Sources</th>
<th>M</th>
<th>SD</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>Internet websites</td>
<td>3.86</td>
<td>0.96</td>
<td>109</td>
</tr>
<tr>
<td>Mass media (television, radio, newspaper, etc.)</td>
<td>3.74</td>
<td>0.91</td>
<td>109</td>
</tr>
<tr>
<td>Books</td>
<td>3.58</td>
<td>0.97</td>
<td>109</td>
</tr>
<tr>
<td>Social media (Facebook, Twitter, WhatsApp, etc.)</td>
<td>3.55</td>
<td>1.17</td>
<td>109</td>
</tr>
<tr>
<td>Personal library</td>
<td>3.31</td>
<td>1.12</td>
<td>109</td>
</tr>
<tr>
<td>A fellow Catholic priest</td>
<td>3.14</td>
<td>0.96</td>
<td>109</td>
</tr>
<tr>
<td>Family members</td>
<td>2.91</td>
<td>0.99</td>
<td>109</td>
</tr>
<tr>
<td>Public/school libraries</td>
<td>2.64</td>
<td>1.04</td>
<td>109</td>
</tr>
<tr>
<td>A friend that is not a Catholic priest</td>
<td>2.55</td>
<td>1.00</td>
<td>109</td>
</tr>
</tbody>
</table>

Note: M= Mean; SD= Standard Deviation; n= Total number of Participants.

There was a strong and positive statistically significant relationship between the information sources used to look for information on health and the need for information on health; \( \rho(92) = .51, p = .00 \). More needs for information on health were related to using more sources to look for information on health. Information needs on health explained about 26% of the variance in the scores on sources of information on health.

An independent-samples t-test was conducted to compare the total scores for sources of health information based on the participants’ education level and years of experience. There was no significant difference in scores for Bachelor’s degree or equivalent (\( M = 29.57, SD = 6.70 \)) and Master’s degree or above (\( M = 29.09, SD = 7.00; t(80) = .32, p = .75, \) two tailed); less than 10 years (\( M = 30.00, SD = 6.60 \)) and 10 years or more (\( M = 28.61, SD = 6.50; t(90) = 1.02, p = .31, \) two tailed). This means the sources used for health information are the same for these clergy regardless of their level of education or years of experience.
Sources for Sports/Leisure/Entertainment

When seeking information for sports/leisure/entertainment (see Table 13), a combined total of 59.6% (65) of the participants reported to either frequently or very frequently use Internet websites, while only a combined total of 13.8% (15) rarely or never do. On the use of books, only a combined total of 22% (24) of the participants reported that they either frequently or very frequently use books, while 33.9% (37) use books only occasionally and a combined total of 33.1% (36) rarely or never do. For mass media use, a majority of the participants, a combined total of 64.2% (70), frequently or very frequently use mass media such as television, radio, and newspapers, and only 4.6% (5) rarely do.

Table 13

Frequency of Sources of Information Used for Information on Sports/Leisure/Entertainment

<table>
<thead>
<tr>
<th>Source</th>
<th>Never %</th>
<th>Rarely %</th>
<th>Occasionally %</th>
<th>Frequently %</th>
<th>Very frequently %</th>
<th>N/A %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Internet websites</td>
<td>4.6</td>
<td>9.2</td>
<td>16.5</td>
<td>31.2</td>
<td>28.4</td>
<td>10.1</td>
</tr>
<tr>
<td>Books</td>
<td>8.3</td>
<td>24.8</td>
<td>33.9</td>
<td>12.8</td>
<td>9.2</td>
<td>11.0</td>
</tr>
<tr>
<td>Mass media (TV, radio, newspaper, etc.)</td>
<td>0.0</td>
<td>4.6</td>
<td>21.1</td>
<td>37.6</td>
<td>26.6</td>
<td>10.1</td>
</tr>
<tr>
<td>A fellow Catholic priest</td>
<td>2.8</td>
<td>17.4</td>
<td>40.4</td>
<td>21.1</td>
<td>8.3</td>
<td>10.1</td>
</tr>
<tr>
<td>Social media (Facebook, Twitter, WhatsApp, etc.)</td>
<td>4.6</td>
<td>7.3</td>
<td>28.4</td>
<td>28.4</td>
<td>22.0</td>
<td>9.2</td>
</tr>
<tr>
<td>Family members</td>
<td>11.9</td>
<td>39.4</td>
<td>27.5</td>
<td>7.3</td>
<td>2.8</td>
<td>11.0</td>
</tr>
<tr>
<td>Public/School library</td>
<td>23.9</td>
<td>38.5</td>
<td>17.4</td>
<td>6.4</td>
<td>1.8</td>
<td>11.9</td>
</tr>
<tr>
<td>Personal Library</td>
<td>19.3</td>
<td>24.8</td>
<td>28.4</td>
<td>12.8</td>
<td>3.7</td>
<td>11.0</td>
</tr>
<tr>
<td>A friend that is not a Catholic priest</td>
<td>13.8</td>
<td>33.9</td>
<td>22.9</td>
<td>12.8</td>
<td>6.4</td>
<td>10.1</td>
</tr>
</tbody>
</table>

*Note: Total number of Participants that completed survey= 109; N/A= percentage of missing data for those who did not answer the question.*

A combined total of 29.4% (32) reported to frequently or very frequently use fellow Catholic priests, while a majority, 40.4% (44) occasionally do and a combined total of 20.2% (22)
rarely or never do. On the use of social media, a combined total of 50.4% (55) either frequently or very frequently use social media such as Facebook, WhatsApp, Telegram, etc.; only a combined total of 11.9% (13) said they either rarely or never use social media. Only a combined total of 10.1% (11) said they frequently or very frequently consult family members; 27.5% (30) occasionally consult them and majority of participants, a combined total of 51.3% (56), either rarely or never do. On the use of libraries, only a combined total of 8.2% (9) reported to frequently or very frequently use public/school libraries, while a majority of the participants, a combined total of 62.4% (68), rarely or never consult them. A combined total of 16.5% (18) either frequently or very frequently use personal libraries; 28.4% (31) do so occasionally and a combined total of 44.1% (48) either rarely or never do. On using people sources other than a Catholic priest, a combined total of 19.2% (21) reported to either frequently or very frequently use a friend that is not a Catholic priest; 22.9% (25) occasionally do, while a majority of the participants, a combined total of 47.7% (52), said they either rarely or never use a friend that is not a Catholic priest to look for information on sports/leisure/entertainment. Table 14 shows mean and standard deviation with the sources used for sports/leisure/entertainment listed from the most frequently used to the least.

There was a moderate and positive statistically significant relationship between the information sources used to look for information on sports/leisure/entertainment and the scores for sports/leisure/entertainment as an information need; \( \rho (81) = .47, p = .00 \). More sources used to look for information on sports/leisure/entertainment were related to more needs for information on sports/leisure/entertainment. Information needs for
sports/leisure/entertainment helped to explain about 22% of the variance in the scores on sources of information about sports/leisure/entertainment.

Table 14

Sources used to Seek Information on Sports/Leisure/Entertainment from Most Used to Least Used

<table>
<thead>
<tr>
<th>Sources</th>
<th>M</th>
<th>SD</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mass media (television, radio, newspaper, etc.)</td>
<td>3.96</td>
<td>0.86</td>
<td>109</td>
</tr>
<tr>
<td>Internet websites</td>
<td>3.78</td>
<td>1.15</td>
<td>109</td>
</tr>
<tr>
<td>Social media (Facebook, Twitter, WhatsApp, etc.)</td>
<td>3.62</td>
<td>1.10</td>
<td>109</td>
</tr>
<tr>
<td>Fellow Catholic Priest</td>
<td>3.16</td>
<td>0.95</td>
<td>109</td>
</tr>
<tr>
<td>Books</td>
<td>2.89</td>
<td>1.10</td>
<td>109</td>
</tr>
<tr>
<td>A friend that is not a Catholic priest</td>
<td>2.60</td>
<td>1.13</td>
<td>109</td>
</tr>
<tr>
<td>Personal Library</td>
<td>2.52</td>
<td>1.11</td>
<td>109</td>
</tr>
<tr>
<td>Family members</td>
<td>2.43</td>
<td>0.93</td>
<td>109</td>
</tr>
<tr>
<td>Public/school libraries</td>
<td>2.14</td>
<td>0.97</td>
<td>109</td>
</tr>
</tbody>
</table>

*Note: M= Mean; SD= Standard Deviation; n= Total number of Participants*

An independent-samples t-test was conducted to compare the total scores for sources of information on sports/leisure/entertainment based on the participants’ education level and years of experience. There was no significant difference in scores for Bachelor’s degree or equivalent ($M = 27.61, SD = 6.48$) and Master’s degree or above ($M = 25.50, SD = 5.85$; $t(71) = 1.44$, $p = .15$, two tailed); less than 10 years ($M = 27.33, SD = 6.68$) and 10 years or more ($M = 26.12, SD = 5.40$; $t(80) = .91$, $p = .37$, two tailed). This means the sources used for information on sports/leisure/entertainment are the same for these clergy regardless of their level of education or years of experience.
Sources for Information on Products to Buy

The results of the frequency analyses (see Table 15) showed that when seeking information for products to buy, a combined total of 34.9% (38) of the participants reported that they frequently or very frequently use Internet websites; 26.6% (29) occasionally do and a combined total of 29.4% (32) rarely or never do. On the use of books, a combined total of 20.2% (22) of the participants reported that they either frequently or very frequently use books, and a combined total of 40.4% (44) rarely or never do.

Table 15

<table>
<thead>
<tr>
<th>Sources</th>
<th>Never %</th>
<th>Rarely %</th>
<th>Occasionally %</th>
<th>Frequently %</th>
<th>Very frequently %</th>
<th>N/A %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Internet websites</td>
<td>8.3</td>
<td>21.1</td>
<td>26.6</td>
<td>15.6</td>
<td>19.3</td>
<td>9.2</td>
</tr>
<tr>
<td>Books</td>
<td>11.0</td>
<td>29.4</td>
<td>29.4</td>
<td>11.0</td>
<td>9.2</td>
<td>10.1</td>
</tr>
<tr>
<td>Mass media (TV, radio, newspaper, etc)</td>
<td>4.6</td>
<td>30.3</td>
<td>26.6</td>
<td>21.1</td>
<td>7.3</td>
<td>10.1</td>
</tr>
<tr>
<td>A fellow Catholic priest</td>
<td>1.8</td>
<td>18.3</td>
<td>41.3</td>
<td>22.0</td>
<td>7.3</td>
<td>9.2</td>
</tr>
<tr>
<td>Social media (Facebook, Twitter, Whatsapp, etc.)</td>
<td>7.3</td>
<td>23.9</td>
<td>24.8</td>
<td>18.3</td>
<td>15.6</td>
<td>10.1</td>
</tr>
<tr>
<td>Family members</td>
<td>4.6</td>
<td>34.9</td>
<td>34.9</td>
<td>8.3</td>
<td>6.4</td>
<td>11.0</td>
</tr>
<tr>
<td>Public/School library</td>
<td>25.7</td>
<td>33.9</td>
<td>17.4</td>
<td>7.3</td>
<td>5.5</td>
<td>10.1</td>
</tr>
<tr>
<td>Personal Library</td>
<td>20.2</td>
<td>23.9</td>
<td>20.2</td>
<td>18.3</td>
<td>6.4</td>
<td>11.0</td>
</tr>
<tr>
<td>A friend that is not a Catholic priest</td>
<td>11.0</td>
<td>38.5</td>
<td>22.0</td>
<td>11.9</td>
<td>6.4</td>
<td>10.1</td>
</tr>
</tbody>
</table>

Note. Total number of Participants that completed survey= 109; N/A= percentage of missing data for those who did not answer the question.

A combined total of 28.4% (31) said they frequently or very frequently use mass media such as television, radio, and newspapers, while a combined total of 34.9% (38) rarely or never do. For those who use fellow Catholic priests, a combined total of 29.3% (32) do so either frequently or very frequently; a good number of the participants, 41.4% (45) said occasionally,
and a combined total of 20.1% (22) either rarely or never consult a colleague. A combined total of 33.9% (37) reported they either frequently or very frequently use social media such as Facebook, WhatsApp, Telegram, etc., and 24.8% (27) occasionally use the social media, while a combined total of 31.2% (34) either rarely or never do. Only a combined total of 14.7% (16) reported to frequently or very frequently use family members; 34.9% (38) said they do occasionally, and a combined total of 39.5% (43) either rarely or never consult family.

For using public/school libraries, only a combined total of 12.8% (14) reported frequently or very frequently using a library; while a majority of participants, a combined total of 59.6% (65), said they rarely or never use public/school libraries for information on product to buy. A combined total of 24.7% (27) said they do frequently or very frequently, 20.2% (22) occasionally do, and a combined total of 44.1% (48) either rarely or never use personal libraries. A combined total of 18.3% (20) reported to frequently or very frequently use a friend that is not a Catholic priest, while 22% (24) said they do occasionally and a combined total of 49.5% (54) either rarely or never use a friend that is not a Catholic priest for information on products to buy. Table 16 presents mean and standard deviation showing the mean scores for the sources used for information on products to buy in the order of their use from highest to lowest.

The relationship between the sources of information used to look for information on products to buy and the need for information on products to buy was investigated using the Spearman Rho correlation coefficient. There was a moderate and positive, statistically significant relationship between the two variables; ρ (89) = .46, p = .00. More sources used to look for information on products to buy were related to more needs for information on
products to buy. Information needs on products to buy explained about 21% of the variance in the scores on sources of information for products to buy.

Table 16

**Sources Used to Seek Information on Products to buy from Most Used to Least Used**

<table>
<thead>
<tr>
<th>Sources</th>
<th>M</th>
<th>SD</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>Internet websites</td>
<td>3.18</td>
<td>1.27</td>
<td>109</td>
</tr>
<tr>
<td>Fellow Catholic priest</td>
<td>3.16</td>
<td>0.91</td>
<td>109</td>
</tr>
<tr>
<td>Social media (Facebook, Twitter, WhatsApp, etc.)</td>
<td>3.12</td>
<td>1.22</td>
<td>109</td>
</tr>
<tr>
<td>Mass media (television, radio, newspaper, etc.)</td>
<td>2.96</td>
<td>1.01</td>
<td>109</td>
</tr>
<tr>
<td>Books</td>
<td>2.76</td>
<td>1.14</td>
<td>109</td>
</tr>
<tr>
<td>Family members</td>
<td>2.74</td>
<td>0.96</td>
<td>109</td>
</tr>
<tr>
<td>Personal library</td>
<td>2.63</td>
<td>1.24</td>
<td>109</td>
</tr>
<tr>
<td>A friend that is not a Catholic priest</td>
<td>2.60</td>
<td>1.09</td>
<td>109</td>
</tr>
<tr>
<td>Public/school libraries</td>
<td>2.26</td>
<td>1.14</td>
<td>109</td>
</tr>
</tbody>
</table>

*Note: M= Mean; SD= Standard Deviation; n= Total number of Participants.*

An independent-samples t-test was conducted to compare the total scores for sources of information on products to buy based on their education level and years of experience. There was no significant difference in scores for Bachelor’s degree or equivalent (M = 25.59, SD = 7.01) and Master’s degree or above (M = 25.67, SD = 7.54; t (78) = -.05, p = .96, two tailed); less than 10 years (M = 26.30, SD = 7.43) and 10 years or more (M = 24.75, SD = 6.85; t (89) = 1.04, p = .30, two tailed). This means the sources used for information on products to buy are the same for these clergy regardless of their level of education or years of experience.

**Availability and Access to Information**

In order to better understand the participants’ use of these sources and their awareness of the availability and access to relevant information resources, questions about their media, library use and knowledge and familiarity with electronic/online library databases were asked.
in the survey. These were asked to complement the interview responses that reflected the various sources and channels of information they use in the course of seeking information. This was to enable a possible determination on why some sources were preferred, and if there are problems of access to relevant information resources.

Media Use

Survey participants were asked the amount of time they spend using the different media channels. The results are presented below. This includes television (see Figure 3), radio (see Figure 4), newspaper (see Figure 5) and the Internet (see Figure 6). The measure of time was determined following Erämetsä (1990) and Savolainen (1995). The use of the media was categorized into heavy, medium or light. Using the categorization made by Erämetsä (1990) for television use, more than 2 hours is considered heavy, 1-2 hours is considered medium, and less than 1 hour is considered light. For radio use, more than 3 hours is considered heavy, 1-3 hours is considered medium and less than 1 hour is considered light. Newspaper use was categorized thus: more than 1.5 hours is considered heavy, 30 minutes to 1.5 hours is considered medium, while less than 30 minutes is considered light.
Figure 3. Frequency of time spent watching television daily.

Figure 4. Frequency of time spent listening to radio daily.
The use of Internet was not categorized by either Savolainen or Erämetsä. Regardless, Internet use was categorized as follows: more than 3 hours is considered heavy, 1-3 hours is considered medium, and less than 1 hour is considered light. The results showed that for television use (see Figure 3, n=109), 40.4% (44) reported using it more than 2 hours daily; 41.3% (45) use it 1-2 hours daily; 11.0% (12) watch for less than 1 hour, and 1.8% (2) do not watch television. This indicates heavy to medium use. For radio use (see Figure 4, n=109), 53.2% (58) said they listen to radio less than 1 hour a day; 19.3% (21) listen 1-3 hours daily; 5.5% (6) listen for more than 3 hours; 16.5% (18) do not listen to radio. This shows light use of radio. On use of newspaper (see Figure 5, n=109), the results showed medium use, with 41.3% (45) reporting they read a newspaper 30 minutes to 1.5 hours a day, 22.2% (22) read for 1.5 hours or more, 29.4% (32) read less than 30 minutes daily, and 3.7% (4) do not read newspapers. Internet use (see Figure 6, n=109) showed heavy to medium use, with 45% (49) using the Internet for more than 3 hours a day; 38.4% (42) use the Internet for 1-3 hours daily, and 11% (12) use it for less than an hour daily.

It must be noted however, that there was no distinction made between print and electronic newspapers. It was assumed that participants’ reporting reflected more of use of print newspapers than electronic. It was felt that trying to draw a distinction between print and electronic newspaper might confuse the participants’ responses for the use of the Internet. Hence, for purpose of this study, Internet use comprises everything accessed through the Internet, including electronic newspapers.
Figure 5. Frequency of time spent reading newspaper daily.

Figure 6. Time spent using the Internet daily.
Media Sections

Questions were asked about when participants use the media and what different sections they paid attention to the most. The sections of the media outlined included current affairs, religion, leading articles, science, politics, socio-cultural development, entertainment, crime/accident, movies/TV series, and social media sections. On a scale of 1 to 5 they rated how often they give attention to these sections when they use the media. The scale was re-coded and made dichotomous into less often and more often, and frequency analysis was carried out (see Table 17). The scale was re-coded to help create a better explanation of their media use into more use or less use. In their use of the media, they seem to pay more attention to sections that deal with religion (76.1%), current affairs (74.3%), politics (67.9%) and leading articles (61.5). The results also indicated that they pay substantial attention to social media (61.5). The sections they pay least attention to are science (25.7%), crime/accident (31.2%), movies/TV series (34.9), social/cultural development (42.2), and entertainment (43.1%).
Table 17

*Frequency of Attention to Media Sections*

<table>
<thead>
<tr>
<th>Media section</th>
<th>Percent frequency</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Less %</td>
<td>More %</td>
<td>N/A %</td>
</tr>
<tr>
<td>Current affairs</td>
<td>15.6</td>
<td>74.3</td>
<td>10.1</td>
</tr>
<tr>
<td>Leading articles</td>
<td>28.4</td>
<td>61.5</td>
<td>10.1</td>
</tr>
<tr>
<td>Science</td>
<td>63.3</td>
<td>25.7</td>
<td>11.0</td>
</tr>
<tr>
<td>Religion</td>
<td>12.8</td>
<td>76.1</td>
<td>11.0</td>
</tr>
<tr>
<td>Social/cultural development</td>
<td>46.8</td>
<td>42.2</td>
<td>11.0</td>
</tr>
<tr>
<td>Entertainment</td>
<td>46.8</td>
<td>43.1</td>
<td>10.0</td>
</tr>
<tr>
<td>Crime/accident</td>
<td>56.0</td>
<td>31.2</td>
<td>12.8</td>
</tr>
<tr>
<td>Movies/TV series</td>
<td>53.2</td>
<td>34.9</td>
<td>11.9</td>
</tr>
<tr>
<td>Social media</td>
<td>25.7</td>
<td>61.5</td>
<td>12.8</td>
</tr>
<tr>
<td>Politics</td>
<td>22.0</td>
<td>67.9</td>
<td>10.1</td>
</tr>
</tbody>
</table>

*Note. Total number of participants that completed survey= 109; N/A= percentage of missing data for those who did not answer the question; Less% = percentage of participants who either never, rarely or sometimes give attention to a particular section; More% = percentage of participants who either often or all of the time give attention to a particular section of the media.*

Reading Books

*Book reading* was also included in the survey questions to determine the active reading habits of the clergy, since books were included in the questions for their information sources. Reading one book a month was considered heavy or active, at least one in six months was considered medium, while less than one in six months was considered light. The results indicated that 61.5% (67) reported reading more than one book a month, 23.9% (26) read one book in six months, and 9.2% (10) less than one in six months. More participants indicating reading more than one book a month places them into the heavy use category.
Use of Library/Database

Questions were asked in the survey about these clergy’s general use of public libraries and Google, and their familiarity with electronic/online library databases to look for information. The results are presented below.

Use of Public Library

The clergy were asked how often they use the public library. Frequency analyses (see Figure 7) showed that only a combined total of 19.2% (21) reported that they either often or all of the time use the public library. A total of 27.5% (30) said they sometimes use the public library, while a combined total of 42.2% (46) either never or rarely use the public library (n=109, missing data=12).

A Mann-Whitney U Test revealed no significant difference in the use of public libraries based on years of experience ($U = 1042, p = .31$), or level of education ($U = 887.5, p = .86$). This means their use of public library is the same regardless of their years of experience in the ministry or level of education.
Use of Google

Participants were asked how often they use Google to look for information. Frequency analyses were carried out (see Figure 8), and a combined total of 81.7% (89) reported they either often or all of the time use Google to look for information, 7.3% (8) said they do sometimes, and only 2.8% (3) said they rarely use Google (n=109, missing data=9).

A Mann-Whitney U Test revealed no significant difference in the use of Google based on years of experience ($U = 1107.5$, $p = .36$) or level of education ($U = 915$, $p = .79$).
Familiarity and Use of Electronic/Online Library Database

To determine the clergy’s use of electronic/online library databases, a question was asked to determine how often they use electronic/online database. Frequency analyses (see figure 9) showed that a combined total of 37.7% (41) reported they often or all of the time use electronic/online library databases, 16.5% (18) said they sometimes use electronic/online library databases, and a combined total of 33.9% (37) reported they either rarely or never use electronic/online library databases (n=109, missing data=13).

To determine how familiar they were with electronic/online library databases, participants were asked to name one electronic/online database they have used in the past. A total of 45.9% (50) mentioned a name in the space provided, while a combined total of 40.4% (44) indicated that they either rarely or never used any (n=109, missing data=15). Examining the
list of names of electronic/online library databases provided by the 50 participants, only 13 gave a correct name of an electronic/online database (see list in Appendix F).

![Bar chart](image)

*Figure 9. Frequency of use of electronic/online library database.*

**Effects of Geographical, Cultural and Religious Factors**

Participants were asked questions about their geographical location, culture and their religious status as celibates in the survey. The questions were to determine how these contextual factors affect their information seeking behavior. The results are presented below for each factor.

**Geographical Location as Factor**

Participants were asked in the survey about the environment where they live, which was defined by the presence of social amenities such as electricity, water supply, accessible
roads, fitness centers, etc. They were to indicate their level of agreement with the statement: *the environment where I live affects the way I seek information*. Frequency analyses (n=109, missing data=8) showed a combined total of 78.9% (86) indicated they either agree or strongly agree that the environment where they live affects the way they seek information, 2.8% (3) neither agree nor disagree, and a combined total of 11% (12) either disagree or strongly disagree (see Figure 10).

A Mann-Whitney U revealed no statistically significant difference in the scores for geographical location as a factor based on years of experience ($U = 1106, p = .28$) or level of education ($U = 833.5, p = .19$).

*Figure 10. Frequency of agreement with geographical location affects information seeking.*
Culture as Factor

In this survey participants were asked to state their level of agreement with the statement: *our culture affects the way I seek information*. Culture was defined as the communal life of the people, and the value attached to marriage and procreation. From the frequency analyses (n=109, missing data=9), majority of the participants, with a combined total of 56.9% (62), indicated they either agree or strongly agree that culture affects the way they seek information, 4.6% (5) neither agree nor disagree, and a combined total of 30.3% (33) either disagree or strongly disagree (see Figure 11).

Mann-Whitney U Test revealed there was no statistically significant difference in the scores of culture as a factor based on years of experience ($U = 1063.5$, $p = .23$) or level of education ($U = 832.5$, $p = .25$).

*Figure 11. Frequency of agreement with culture affects information seeking.*
Celibacy as Factor

To determine if being a celibate affects their information seeking, participants were asked to state their level of agreement with the statement: *being a celibate affects the way I seek information*. Frequency analyses (n=109, missing data=8) showed that majority of the participants, with a combined total of 61.5% (67), either agree or strongly agree that being a celibate affects the way they seek information; only a total of 7.3% (8) neither agree nor disagree, while a combined total of 23.8% (26) either disagree or strongly disagree (see Figure 12).

![Figure 12. Frequency of level of agreement with celibacy affects information seeking.](image)

Mann-Whitney U Test revealed there was no statistically significant difference in the scores of celibacy as a factor based on years of experience ($U = 1110, p = .31$) or level of education ($U = 900, p = .49$).
Trust for People as Information Sources

The survey question asked participants to indicate their level of agreement with the statement: *I trust the information I received from the clergy more than from lay people.* The results of the frequency analyses (n=109, missing data=8) showed a combined total of 50.5% (55) of the participants either agree or strongly agree that they trust information from clergy more than from lay people; a total of 21.1% (23) neither agree nor disagree, while a combined total of 21.1% (23) either disagree or strongly disagree (see Figure 13).

A Mann-Whitney U Test revealed a statistically significant difference in the more trusting of information from clergy scores of priests less than 10 years in the ministry ($Md = 4, n = 50$) and those who are 10 years and above in the ministry ($Md = 3, n = 50$), $U = 948.5, z = -2.15, p = .03, r = .22$. This suggests that younger priests, less than 10 years in the ministry, are more likely than older priests to trust information more from clergy than from lay people. No statistically significant difference was found based on level of education ($U = 965, p = .90$).
Findings from Qualitative Data

This section presents the findings from the qualitative data. It begins with brief explanation of how the themes used in the presentation of the findings were developed through different coding processes. Next, the section presents a preamble that describes the concept of information from the perspective of the participants. This was not part of the original research questions but was included in the study to provide a background to the perception of information from the context of the participants. A description of the demographic characteristics of the interview participants is presented. This is followed by the findings from the analysis of the interview data. It should be noted that in the direct quotes used to present the results of the qualitative data, real names and identifiable terms mentioned
by the participants were substituted with pseudonyms or terms and placed in brackets. This was done to maintain the anonymity of the episodes. Participants’ names were also substituted, where P1 stands for participant one, P2 for participant two, etc.

Development of Themes and Categories

The interview data was subjected to a coding process using Nvivo software to determine different categories and themes. The final categories and themes that were developed are reflected in the headings and subheadings of this section. The subheadings of this section, such as the different categories of information needs and sources, emerged through first cycle coding. First cycle coding consists of the processes that took place at the early stages of coding data by using certain coding methods. As data were coded, they were placed into predetermined categories. For instance, statements that reflected sources used for health information were placed into category for health sources, those that reflected the need for information to preach were placed in the category of information need for sermons/homily, etc. After these categories were developed in the first cycle coding, similar categories were analyzed and major themes were developed based on the research questions. These happened in the second cycle of coding. These major themes encapsulated the different categories. For instance, different categories of information needs, such as needs for sermons/homily, teachings of the church, resulted in a theme called needs for essential information.

In summary, the major themes discussed in this chapter, such as essential needs, circumstantial needs and intermittent needs were developed at the second level coding. These themes resulted by examining the categories developed at the first level coding. Categories
such as the different needs and the different sources that are discussed here were developed as the data were coded and placed into various nodes. The merging of subcategories and categories evolved into the major themes presented in the findings section. Appendix H contains a sample of an Nvivo output of coding summary for some of the categories and themes used in the findings and discussion of Chatman’s life in the round, which were developed during the process of coding the data. Appendix I contains the node structure report showing the hierarchical structure of development from sub-categories at first level coding to categories and major themes developed at second level coding. These were the categories and themes used as headings for the findings and discussion sections.

Demographic Characteristics of the Interview Participants

Fifteen Catholic clergymen participated in the interviews. They were categorized on three levels based on their years of experience. Those with less than ten years of experience were considered younger priests and those with 10 to 19 years were considered middle priests. Those priests with 20 or more years of experience were categorized as older priests. Among those who participated in the interviews, five were less than 10 years in the priesthood, five were 10 to 19 years, and five were 20 or more years in the ministry (see Table 18 for the distribution of the demographic).

It should be noted, however, that a good number of Catholic priests have attained further education beyond the bachelor’s degree. For example some hold masters or doctoral degrees. Some have also undertaken further studies in different areas of specialization beyond
that of philosophy and theology. Among the interview participants, eight were Master’s degree holders, and seven had a Bachelor’s degree or equivalent.

Table 18

Demographic Characteristics of Interview Participants

<table>
<thead>
<tr>
<th>Interview participants</th>
<th>Years of experience</th>
<th>Highest Level of education</th>
<th>Current place of assignment</th>
<th>Nature of assignment</th>
</tr>
</thead>
<tbody>
<tr>
<td>P1</td>
<td>21</td>
<td>Bachelor’s degree</td>
<td>Works in the city</td>
<td>Works in a parish church</td>
</tr>
<tr>
<td>P2</td>
<td>13</td>
<td>Master’s degree</td>
<td>Works in the city</td>
<td>Works in a church institution</td>
</tr>
<tr>
<td>P3</td>
<td>13</td>
<td>Master’s degree</td>
<td>Works in rural area</td>
<td>Works in a parish church</td>
</tr>
<tr>
<td>P4</td>
<td>21</td>
<td>Master’s degree</td>
<td>Works in-between city and rural area</td>
<td>Works in a parish church</td>
</tr>
<tr>
<td>P5</td>
<td>12</td>
<td>Master’s degree</td>
<td>Works in the city</td>
<td>Works in a church’s institution</td>
</tr>
<tr>
<td>P6</td>
<td>3</td>
<td>Bachelor’s degree</td>
<td>Works in rural area</td>
<td>Works in a parish church</td>
</tr>
<tr>
<td>P7</td>
<td>10</td>
<td>Master’s degree</td>
<td>Works in the city</td>
<td>Works in a parish church</td>
</tr>
<tr>
<td>P8</td>
<td>3</td>
<td>Bachelor’s degree</td>
<td>Works in-between city and rural area</td>
<td>Works in a higher institution</td>
</tr>
<tr>
<td>P9</td>
<td>37</td>
<td>Master’s degree</td>
<td>Works in-between city and rural area</td>
<td>Works in a parish church</td>
</tr>
<tr>
<td>P10</td>
<td>28</td>
<td>Bachelor’s degree</td>
<td>Works in the city</td>
<td>Works in the parish</td>
</tr>
<tr>
<td>P11</td>
<td>9</td>
<td>Bachelor’s degree</td>
<td>Works in rural area</td>
<td>Works in a parish church</td>
</tr>
<tr>
<td>P12</td>
<td>33</td>
<td>Master’s degree</td>
<td>Works in the city</td>
<td>Works in a parish church</td>
</tr>
<tr>
<td>P13</td>
<td>5</td>
<td>Bachelor’s degree</td>
<td>Works in the city</td>
<td>Works in a parish church</td>
</tr>
<tr>
<td>P14</td>
<td>6</td>
<td>Bachelor’s degree</td>
<td>Works in the city</td>
<td>Works in a parish church</td>
</tr>
<tr>
<td>P15</td>
<td>10</td>
<td>Master’s degree</td>
<td>Works in a rural area</td>
<td>Works in a parish church</td>
</tr>
</tbody>
</table>

In their role as Catholic clergy, all are expected to be pastoral workers, which is to work as pastors in churches. However, there are those who, in addition to pastoral work, serve as teachers in schools, colleges of education and universities. A good number serve as administrators in different church organizations. Twelve participants for the interviews were working in parishes, and some of them were concurrently holding other administrative positions in their dioceses; three were working at other church institutions. Eight participants
were working in the city, while seven were either working in the rural area or somewhere between the city and the rural area.

Concept of Information

In order to situate this study in the context of the participants, each clergyman was asked questions about his general understanding of the concept of information. Knowing what information means to a set of people can help in the understanding and interpretation of the episodes of their experiences with information seeking. The participants in this study understood information based on its function or the purpose it serves for them. They explained their understanding of information in the following ways.

Information Concept: To educate

For some participants, information has a connection with something that educates. According to P1, “Information for me is anything that can educate you.” This understanding of information as a piece of material that educates was also emphasized by P6:

Information in a general sense may be a piece of knowledge that will help educate one or maybe clarify some doubts about a particular subject matter.

Information Concept: To know

Information for some of the participants has a relationship with the ability to know something new, or is anything that brings about knowledge. Sometimes such information is accidentally acquired, that is, it comes even when it is not desired. P11 explained what information is to him thus:
Sometimes certain pieces of information come to you when you don’t even desire or when you have not asked for them, and then they just present themselves. So information generally, for me, is any piece of information, whether desired or not, but made known to somebody or somebody asks and finds out about that piece of knowledge so as to know something about it.

P12 spoke of information in terms of knowing about something at the right time. He said:

Information for me is like getting to know what you should know at the time you’re supposed to know that you should know.

P15 understood information as something that brings awareness to what is happening around someone. According to him:

Information simply means the gathering of facts and figures of human life, human relationships and interactions. It also has to do with the knowledge, the know-how of events around one’s life, around the world.

Information Needs

The participants were asked to narrate episodes of their experiences when they needed specific information. These included information for education, church projects, health, products to buy, teachings of the church, sports/leisure/entertainment, politics and public/current affairs, and information on sermons/homily. From analysis of the data, three categories of information needs emerged, and different types of needs discussed by the participants were classified as subcategories. The categories and subcategories are presented below.
Essential Needs

Participants discussed some information needs that resulted from the very nature of being a clergyman. These needs were continuous or on-going and mostly repetitive. Needs for such essential information tend to be prompted by their ministerial needs. These types of needs were identified as subcategories and are presented below.

Information Needs: Teachings of the Church

Many participants reported they needed information on the teachings of the church, mostly in order to meet the demands of their priestly ministry. P2 needed information on the teachings of the church in order to learn:

When I was in the major seminary, my project in the major seminary had to do with *Humanae Vitae*. That one too led me to try to look for more information about church teachings. And at the masters level again, I did a project on development, so I had to try to get the church’s understanding of development, what the church teaches, you know all these *Populorum Progressio* and whatever. So these are various stages in which I know I have resorted to church teachings.

P15, on the other hand, needed information on the teachings of the church in order to teach:

I used the Internet to read again certain teachings of the church with regards to artificial family methods and particularly I was trying to prepare some of my parishioners for wedding.

Information Needs: Sermons/Homily

Information on sermons and homilies was reported as a very important ministerial need by almost all participants. They saw this type of information as very essential to their ministry. P2 in particular stressed how it has become part of his life:
Yeah, that one it’s like every day every week. As a priest, one of the principal duties of a priest is to be able to deliver a very good homily.

For others, information on sermons and homilies helps them to preach, and compels them to go into deeper research than they ordinarily will when seeking other information. They viewed this as a natural part of their responsibilities as clergy. According to P7:

because of the nature of my work... I have to look for information concerning a text of scripture. For example, if I want to prepare my homily, of course, I must consult materials, I must consult authorities that have done major research and has contributed to the different text of the scripture. There I get the required information needed. Almost every day, preparing a homily requires you to look for material that you think can offer you the insight into liturgy, into things that you have needs that will give expository messages to the people. So that need particularly has been one that is ongoing, and it is something that we cannot do without.

This expression of the importance of information for sermons and homilies by the interview participants corresponds with the survey results that categorized this type of information at the top of the priority list for the information needs of this sample of clergy.

Information Needs: Solving Pastoral Problems

This category of information need was not presented among the needs mentioned to the interview participants; neither was it one of the needs in the survey. However, it was mentioned by several survey respondents as a need in the other information need question. It was also mentioned several times in different sections of the interview by the participants, especially when they were asked to talk about any helpful and important information they need. This shows that information needed to solve pastoral problems is an important need for these clergymen. P11 talked about this important need in the light of trying to resolve an issue in the course of carrying out his ministerial function:
So I had a very particular or peculiar case in our own church. A person who was coming to church because he was married already and he came and married again and because of that he was not on the communion, that is, he is no longer a communicant but he was faithful to church and things like that. But somehow, close to the moment before he died, he had come closer to the church and he even assisted materially, he was always there in so many spiritual activities. So on his dying bed, I didn’t even know that the man was going to die because he wasn’t looking physically like a man who was that sick. So somehow, I discussed with him and said for me, it is better for you to reconcile your former wife and be on the communion again and things like that. So the person now opened up and told me that Father actually I have been trying to come and see you so that I can tell him how to go about it. So I told him it’s not something difficult, if you are ready you meet me and we will see how to put you through. So that was my discussion with him, and I was able to anoint him actually, so I left. Just the next day, the man died. So there was now a big confusion what will happen; will they bring the corpse to the church and things like that? So I was asking some priests; it was like there was some kind of division of opinions because of an incident that has happened before and things like that. So I now decided to call the bishop. I called my bishop and said this is the situation I have in my parish, and they have organized the burial service in the man’s house. But I intended to go and do that and these were some of the things that transpired before the man died, and I have done that to other people who are ah, ah, have nothing, you know. So my bishop now said, [Andy], as far as the person didn’t reject the church while he was still alive, he didn’t even see the need why they will not bring the corpse to church. So he now said, if you go there and celebrate mass and bury him and people talk, then they will be right. But if you conduct the burial service and bury the person, I don’t see anything wrong with that. So I was now happy that I have gotten some authority.

Circumstantial Needs

This category emerged from those information needs that participants described as needs resulting from the circumstances of the time. These types of needs could be short-term or long-term, depending on how long the activity or event lasts. They are mostly temporary needs, or at least participants desire them to be temporary. They are prompted by events happening around the participants. The following information needs fall within this category.
Information Needs: Health

From the survey data, information need on health was fifth on the list of priority of information needs mentioned by these clergy, but surely it was not the least important. The interview data showed that they needed health information mostly based on the circumstances of the time. Their need for health information appears to come when there is either an outbreak of disease or when someone suffers from an illness. P2 explained how, due to the Ebola outbreak, he was prompted to look for information about it:

Like the recent outbreak of Ebola in Nigeria, actually it has aroused something in me that I will like to find out what is this Ebola, how did it start and what is the mode of transmission, and so many things that have to do with it because everywhere now people keep talking about it. And recently, a lot of people got sick, some even died because of ignorance... So in the area of health, if not for this Ebola outbreak, I don’t think I have ever gone into... trying to find out anything about any other disease or whatever. Maybe the HIV scourge of course, that one is a health issue, and right since from the seminary I have been trying to find out about HIV/AIDS and all those information there, and then this Ebola outbreak.

P3 reiterated this need for health information due to the outbreak of Ebola:

Yeah, in Nigeria, what is bugging us is this Ebola, and it has actually gone beyond just the medical understanding and assuming some political measures. So it’s really touching me to want to know, what is the politics of this Ebola that has gone beyond just the medical understanding? So this is the current thing now that I’m seeking to know.

Some of the participants expressed that the only time they needed information about health was when they had concerns about their personal health; other than that, information on health was not an on-going demand. P1 explained his situation thus:

There was a time I had chronic malaria, and I was told if you don’t treat this malaria, it will graduate into typhoid. And so I was told that typhoid could tamper with your brain if it becomes very, very chronic. So I had to go into the Internet to find out different kinds of typhoid that we have.
Information Needs: Security

Although security information only emerged as a need during the survey and interviews, it shows how important it is for these participants. Like the health information, the need for security information was prompted by the events happening around these study participants. It is a need arising based on the circumstances of the time, not necessarily a desired need. Growing insecurity, especially the guerrilla attacks by certain ethnic groups and the insurgency of the terrorist group, Boko Haram, seemed to give rise to the need for information on security in most cases mentioned. P6 stated that he needed:

information about a pressing need... with the current happening now in the Northern part of the country, all these Islamic attacks and the Fulanis around the Northern part of the country. And with several attacks we have around my area, like close to my parish there, around [katon]. The recent attack that we have there, we are trying to see if we can get information about the perpetrators of such dastardly acts and to know why, not just to find out those who are perpetrating those things but to know the reasons behind all the attacks.

P10 was asked if there was any information he was currently concerned or worried about that he would like to find out. He replied:

Information about what is happening, about Boko Haram in Nigeria. In fact, that is the yearning of everybody. When the dailies are out everybody is looking for information, everybody wants to hear what is happening about Boko Haram in Nigeria.

Information Need: Politics and Public/Current Affairs

Information on politics and public affairs appeared to be vital to these participants, largely due to the political process taking place within the period when data were collected for this study. It was a season preceding the democratic elections with different political campaigns going on across the country. Their need for politics and public affairs information seemed to cut across different issues. P13 was concerned about the democratic elections. He stated:
Even now, I just finished reading a piece about politics, particularly the politics in Nigeria now, yes. We are living in an era now, in a time that politics is the in-thing, then by 2015 particularly in Nigeria, we have change of power and then the whole atmosphere is all about politics.

P2 on the other hand was more concerned about the national conference that took place in the country, where different stakeholders were brought together to discuss the best direction for the country in the light of political instability, corruption, growing religious and ethnic conflicts and insecurity. According to P2:

When the national conference was convened, it was something that drew my interest seriously. I now tried to find out why the national conference was convened, and what could be the possible reasons why the conference was convened. Could it be the present government is planning to elongate its tenure, and so on and so forth? Now with the conclusion, there were a lot of insinuations, so to say, that the conference was actually a plot to elongate the term of the present administration, and they are beginning to talk about a new constitution again and so many other things like that as it is now. So this national conference was one political issue that drew my attention and I tried to get some information. I remember I wrote an article just before the conference started about the conference itself. So this is one of the political issues that actually made me to begin to look for information about it.

Intermittent Needs

A need was described as intermittent if it resulted based on hobbies, or it was desired on an 'as needed' basis. These types of needs could be either essential or circumstantial at certain times, but mostly they were not in the priority of importance to the participants. The following were identified as intermittent needs.

Information Need: Education

Information on education was mentioned as the third most needed information from the survey data. However, from the interviews with participants, it was not clear if they
understood what type of information was referred to in the education category. Most respondents requested during the interview that I explain to them what I meant by education when I asked them to tell me about an episode when they wanted information on education. Education seemed to be a broader concept that was not properly operationalized in the study. Hence, education need was allowed to assume a general meaning which included both academic education need and other knowledge acquired as a result of learning, both formal and informal.

From the interviews, the need for information on education did not agree with the survey results that placed information on education as a third most important need (see Table 4). From the interview, only a few participants with advanced degrees (Master’s or higher) talked about needing information on academic education. For instance, P4 stated:

> When I was doing my masters, since it was on mission studies and applied theology, I remember my theme was on the Zumuntan Mata. I tried to get information in order to help them, just as you are now trying to get information for your thesis.

The other exceptions were those who talked about looking for information about certain higher institutions of learning or admission processes. P11 mentioned:

> And when another opportunity came, I had to call... because it was like an option was given as to the place of the study. To be very specific, they were saying we should try to make a choice. Could it be in Gregorian, or could it be Augustinianum, you know, in Rome. So and luckily, I had a classmate in Rome, so I decided to ask him, between these two institutions, what will it be like, which one do you think I should try to find out more about the two institutions of learning.

Information Need: Others

There were other information needs requested either in the interviews or the survey or both, but these needs were not priority needs for the sample in this study. These included
information needs on finance, products to buy, and sports, leisure/entertainment. These types of needs could be vital at some times, either for pleasure or necessity, but in most cases they did not appear to be needs that prompted active information seeking. They were intermittent needs for the most part, that is, they would come and go as the need arose. These information needs include the following.

Information Need: Finance

Some participants could not actually remember when they actively tried to seek information on finance. For instance, P13 saw information on finance as something that accidentally occurs. When he was asked to talk about finance as information need, he took a long pause and continued:

Well, finance, I’m not actually (paused), I have not gone very deep into research or getting information about finance. Sometimes I just read information about it in the passing, I just read about it, but it’s just kind of a casual reading about it. But I read about it actually, and then I pay attention when there is this heated debate about this money got missing, about this and that especially in our own local context here.

Information Need: Sports/Leisure/Entertainment

On sports/leisure/entertainment as information need, some participants mentioned this category either as a hobby or activity that they engaged in. It did not appear to be a major need for the participants; nevertheless, there were times that the need for such information arose. P2 explained how he tries to look for information about entertainment because of his love for music and movies:

Personally, I am one person that likes entertainment, I like movies, I like music. Such information also on movies and music, I find them very, very thrilling and useful.
Although these are personal, is not everybody that shares the same interest with me. But I like entertainment very well.

P12 did not see it as something he actively or intentionally set out to look for, but such information comes based on his interest in certain sports. When he was asked if he could remember any episode when he was looking for information on sports/leisure/entertainment, he said:

Not really, because today in Nigeria with the cell phone you can always subscribe to sports or whatever, they keep giving you information on the matches like this English Premier League which is something Nigerians love a lot, keep feeding you with text messages as to who defeated who, what happened to what coach and all that. So with that you are just updated as to what is happening in the soccer world.

Information Need: Products to Buy

Information on products to buy is something that occurs on an ‘as needed’ basis for most of these participants. A good number of participants could not remember an episode when they were looking for information on products to buy. One participant (P4) who narrated an episode indicated that it is a need that comes and goes:

And even the handset I’m using right now, yeah, I had to…, I consulted, made inquiries before I made the purchase, which eventually myself and the [Dean] we purchased the same product and we are using it now. That’s when this issue, in fact, you are the cause of that development (laughs) [referring to the interviewer], when they said we have to apply at Telegram, so we needed to buy a handset and be compliant with the system. So I have to make inquiries on which is the best and this was what they gave me, and so I used that to make the purchase.
Sources of Information

Sources of information based on six types of information needs are discussed here. These include sources for sermons/homily, teachings of the church, politics and public/current affairs, health, information on products to buy and sports/leisure/entertainment.

Sources of Information on Sermons/Homily

Participants were asked during the interview to talk about what they did when they needed information for sermons/homily. They reported using a variety of sources to seek information on sermons/homily. The main sources are presented below.

Internet Websites:

Several respondents reported using Internet websites when they are preparing for sermons/homily. P7 stated how the Internet is his major source for information as he prepares his sermons:

Always I try to go to the net when I want to prepare my homily. I do a lot of consultation on the net. I tried to use the net because I get a lot of materials, different opinions that probably one will not even get in books. You just find an article on the net. Sometimes you google ehhmm... if you zero it down to a particular text of scripture that you want to talk, or a theme and just go to the net, you can get a lot of materials, then you compare notes. And then you discover... when you discover the one that suits the kind of theology that you have been brought up, you just use them. And then sometimes they may not even be theological materials, they may not be scriptural materials, but they may be anecdotes that can be very helpful to generate your homily from that.

P2 expressed that it has become a typical behavior for him to visit the Internet websites when preparing for sermons:
Yeah, very, very typical. I do it often and there is a website, epriest.com, I subscribe to that website and every week, every Monday they post homily packs for me. The theme, and illustration, and the lessons, all that. So I quickly got into that and these days I hardly look at commentary books. So it’s a typical experience for me if I want to write my homily I go into the web/net to get all the information I want to get. There are many of them, many homily sites.

Printed Books

Some participants reported using the commentaries. These are written books containing collections of homilies for the different Sunday and weekday worship. P10 explained how he prepares for homily:

At the moment we are blessed with priests who have put their understanding of Sunday sermons in writing. So we have abundance of collections of Sunday and weekday readings. So there are many books available plus current situations, so that makes it easier to access information that one wants to, the message one wants to pass for Sunday. That is for me.

A good number of the clergy participants have these homily books in their personal libraries. P4 narrated when he was preparing to give a homily on a certain topic:

Then I went to my library, I was lucky so many Marian books. I got a lot of information that actually it helped me to prepare. In fact, I shared that with the Reverend who did preach in the center here and then my own I carried it to the out station where I went for mass and shared the reflection with them.

One respondent talked about how the Bible is his major resource for homily over any other source. P15 explained that:

When I’m preparing for my homily actually the primary resource I use is the Bible. ... I think, I very rarely use the commentaries. More or less, I go through the work and practice, what in spirituality we call Lectio Divina. Whereby I read, and reread, and reread the scriptural passages then get some inspiration on the passages, and then build my homily on that. I can’t recall the last time I used commentaries. The only thing I know I do from time to time is that after my reflection, if there are certain analysis I need to build upon I could consult the dictionary to know the best diction to use for such analysis.
Two participants reflected on their reading habits and pointed to a lack of or a deteriorating reading culture among these clergy. For instance, P15 noted:

I will say the reading habit of the priests actually, I might be wrong, but it dwindles once one leaves the seminary. Because a lot of clergymen get so immersed in pastoral work that rarely do they have time to fully sit and read. Like personally the book I’m reading now, this kind of book will not take me more than two days. But I can tell you for the past one month I have been trying to read, I could read five lines now, something distracts me, I drop it. I may not have time to read it again until after another one week or two. Some clergymen may be zealous about reading but time constraint may be posing a challenge. I don’t know of other people, but for me it’s time constraint because when you go to the office, virtually every other day, you sit from morning till evening, you return to your house you are exhausted, you try to say your prayers and you are trying to have your dinner, supper. And then the next thing you want to sleep for the night.

P2 also lamented when he was asked to share about what he thinks on the way clergy seek information:

Actually number one for me, priests, we don’t read, we have a problem of reading, honestly. Many of us you see us having books and books on our shelves and whatever, but we don’t read. So it is one thing that bothers me a lot about us.

P2 further explained why he thinks this is so and what could be affecting the reading habits:

You know this mentality that someone is reading to pass his exam, and all through the seminary we read in order to see that we pass our exams, and once one is through with exams you discover one kind of spirit like that will just come in and you will not want to look at a book again or anything. And one is ordained a priest. Then you don’t have any exams ahead of you, you don’t have anything to strain you to try to read or whatever. Gradually, you see us we just melt into this generally, life, we are here for mass, we are here for this. You come back in the evening you are tired you want to sleep, and so on and so forth. And then some of the parishes where they don’t have access to electricity; like for me what was affecting my reading ability when I was in [Fabadi] parish was because of the lack of electricity.

Social Media

Some respondents reported how they used social media to seek information for sermons. P2 narrated his experience with sermons on Facebook:

133
And even Facebook now, you will discover that some priests post their homilies too on Facebook, you read them and you get a lot of ideas from there. It is a typical experience for me. Just like I said, anytime laziness sets in, I can just decide to pick somebody’s homily and make it my own.

P3 expressed how, through the social media group chatting application called Telegram, he finds reliable resources for homily. This is a group of Catholic clergymen who formed a discussion group in Telegram. According to P3:

in the area of homily, like some who write through the Telegram, these are people who have gone for studies and have come back and that’s the area of their specialty, scripture. And in the area of talks and whatever, you see contributions coming from here and there and they add onto it.

People Sources and Life Experiences

A good number of the participants reported that they use people sources, especially fellow Catholic clergy, as resources for sermons. P4 gave this episode:

For example, I was to go and give a talk to the Muslims, they were talking about Christianity and Islam, something of that nature. And then it was the [Vicar] that I went and met, he was able to pencil down a few things for me, which really helped me in the talk. And the second one, I was to (pause), at the Christian’s week of prayers, I was to preach in one of the days, and then I consulted him again. He went and brought a commentary on the Bible, which has very good useful information on the topic, and that was what I used; almost 70% of the information I used was from that very commentary.

Some participants reported sharing information and experiences with other Catholic priests.

P14 said sometimes he gets information on homilies by:

sharing with some of my classmates on the phone about the way they want to approach their homilies. It has also helped me a great deal.
Sources of Information on Teachings of the Church

For the interview data, the participants reported using the following sources to seek for information on the teachings of the church.

Internet Websites

Several respondents reported using Internet websites to look for information on the teachings of the church. P15 stated an episode thus:

Few days ago, I used the Internet to read again certain teachings of the church with regards to artificial family methods and particularly I was trying to prepare some of my parishioners for wedding. So I needed certain information on artificial family planning method and what the church says about it, and why the church takes certain stands on that. I logged into the Internet to know the present update of the church as regards that.

For P10, all he does when looking for information on the teachings of the church is to Google:

Since then I am interested in googling, whatever information on whatever topic I google it. And then I get the official position of the church through Internet.

Printed Books and Personal Libraries

Most of the clergymen in the study reported using books as major sources for information on the teachings of the Church. They seemed to have these books in their personal libraries, which is where they go to when the need arises. P12 expressed how essential this need is, such that he is constantly getting himself prepared by acquiring more books on the teachings of the Church. According to P12:

I try to stock my library as much as I can so that anything I want to do I can have some books available. I try to stock my library so that when I need to do any research or do anything I have books to confer with, you know. So that has not really been a problem.
Even though sometimes I go to the Internet too, but I try to update my library as much as I can regarding the teachings of the church.

P2 did not see any need to use the Internet or any other channel to seek information for teachings of the Church since he already has the printed books in his personal library:

...strictly Church teachings, my mind has not gone towards that since I already have some of the Vatican council documents, the books. I have some of them, the catechism of the Catholic Church, I have them in hard copy. I have never tried to see if they are all in the net, but I have the CCC (Catechism of the Catholic Church) on hard copy, Church’s social documents and so on and so forth.... I’m involved in writing and giving talks to societies and organizations. Most of the talks that I give I consult those books.

People Sources

Some of the respondents reported that they seek information on teachings of the Church from people, most of whom are fellow priests who are regarded as experts in the area of interest. P14 narrated an episode of his experience on what he does:

...particularly on liturgy, area of liturgy. Mostly I have about three persons whose main area of specialization has to do with liturgy, the parish priest at [Marana], one Fr. [Mike], Fr. [Enda] who just came back from studies working in the seminary, and Fr. [Carla] who is the Archdiocesan liturgist here. Sometimes certain feasts and solemnities come up that one is confused about what to do and the position of the church on them. Like today that happens to be the memorial of ahhm..., no sorry, yesterday, the memorial of St. Martin de Porres. The liturgical calendar here indicated Green and at the same time memorial. So when I find myself in situation like that I called these people to inquire what will be the realistic thing to do. And also on marital issues, marital issues, the canon law has specified guidelines and regulations regarding them. Sometimes with the uniqueness of our cultural context here, certain situations come up that you have to search, or ask for information from other experienced priests. For example, Rev. Fr. [Shina] and Fr. [Dominic] who are specialists in that area. So I definitely ask, call them once in a while when faced with such situations to get the expert recommendation.
Sources for Information on Politics and Public/Current Affairs

Participants in the interviews reported using various sources or channels to look for information on politics and public/current affairs. The main sources are discussed below.

Mass Media (Television and Newspapers)

A good number of the clergymen reported in the interviews that they use mostly television news or newspapers to get information on politics and current affairs. P15 gets his news on politics and current affairs mostly from the television news:

I listened to early morning talk shows, early morning news and evening news, at least to know the present happenings on politics. I do that on a daily basis on television.

While P14 uses mostly newspapers: “On politics, the basic ways I do that is constant reading of newspapers here, the national dailies.”

Internet Websites

Some respondents reported using the Internet to search for information on politics and current affairs, mostly to verify the news provided on other mainstream media. P7 was asked if he seeks information on politics, and how. He exclaimed:

Yes! Politics of course! Like sometimes when you are going through (pause), because these days of Internet, social media, you know, sometimes you get some unnecessary blogs throwing up information here and there that will not be substantiated. So you hear about APC and PDP (names of political parties in Nigeria), you want to hear for yourself what is happening, what is the real story. Sometimes that can make me go into the Internet searching for details. Sometimes you read all the stories about a particular issue, maybe PDP, you want to find out what is happening. So I go on the net for myself to read it up. I do my own kind of personal research to keep abreast with what is happening and the issues.
Other Sources

The use of other sources such as books and social media were not pronounced in the interviews, unlike the survey where social media appeared as one of the top three sources. There were times when people sources were mentioned in passing but did not appear to be a major source category for information on politics and public/current affairs. For example, P6 indicated that he gets information sometimes:

... through sharing with friends and the rest of them, about the political situation of the country, the continent and the world at large.

Sources of Information on Health

The participants from the interviews repeatedly mentioned two sources that they used to look for health information: the Internet and people sources. Other sources such as mass media, books, and personal libraries were not mentioned at any level of significance, which contradicts the survey results. Social media were mentioned not as a medium of choice, but as channels where one stumbles on health information accidentally while not actively seeking for it. The major sources significantly mentioned in the interviews are presented below.

Internet Websites

During the outbreak of Ebola, P13 explained how he used the Internet to search for more insights about the disease:

Like I read a lot through the Internet about this sickness that just came in and in Nigeria now, we combatted it, which is Ebola. But then there are other African countries still battling with it. But a month ago, Nigeria was declared an Ebola-free country, and how do I know? It was through the Internet.
P7 emphasized how the Internet has been a major source of information on health issues:

Yes, yes. On the Internet, I Google it, I used the Google search engine. There are many materials on HIV on the Internet. Even recently, I have to look up Ebola, to read up Ebola, information on Ebola in the net because of the kind of tension that it caused.

People Sources

Many participants mentioned that they used other people as sources for health information. These were mostly medical personnel who were familiar contacts, and fellow Catholic priests. P11 talked about how he wanted to be sure of the self-medication he was administering:

But somehow, I was like, this thing I am doing is it orthodox, is it right? So I decided to call a medical personnel and ask the person that look, any time I have this experience this is what I do. Is it something that is right?

P6 narrated his experience of using his personal contacts when he sought information on health issues. In explaining who he uses he said:

Maybe the nurses that I have around, and having the privilege of having a brother that is a medical doctor I also try to confirm and share with him my condition and explain the way I felt about my body and my system. And then he tried to tell me something, it could be typhoid, it could be malaria.

Sources for Sports/Leisure/Entertainment

Sports, leisure or entertainment did not appear as a major information need for the participants in either survey or interviews. As in the survey, in the interviews mass media and the Internet websites tend to be the chief sources for such information. P3 talked about how he uses his television to subscribe for sports:

...like I have DSTV and I make subscription for sports and entertainment, eTV is there, and I have plenty of joy in doing all these things. So the TV is there, the DSTV avails me
this opportunity and I spend a lot doing all these things. So for that one I go through the DSTV.

P4 on the other hand gets information on entertainment through the Internet:

Mmmm, let me see, yeah, I’m a fan of this South African music, so any time, in fact, most of my CDs or music are South African music. But I have gotten them through Internet only. And then, that’s where I got those information by just clicking on what I want or google it and then it gives me a whole lot of options and then I choose which one I can get or download. That’s it about that. And then these Nigerian comedians sometimes I just click on them if I have enough credit on my Internet to download or watch some of their comedies and stories like that of entertainment. So these ones, almost 90% is on Internet that I get the information.

Some participants get information about sports and entertainment through sharing with other people who are mostly friends or colleagues. P2 mentioned this method thus:

Sometimes with the sports, too, I also get information for this kind of discussion, we just meet and start talking about either a match that was just played. There are certain analysis that you often hear people do and you begin to wonder where you were when the match was played.

Sources of Information on Product to Buy

Information on products to buy is at the bottom of the priority list of information needs for the participants. This is demonstrated in both survey and interview results. Some of the participants in the interviews reported using the Internet, and sometimes friends and colleagues, to look for information about products to buy. P13 mentioned how he goes either through people or the Internet to inquire about a product:

But even when a friend (pause), I meet somebody and he talks about a product, then I try to ask the person for more insight and when the person gives, then I try to go through the Internet to confirm whether what the person told me is actually true or not. If it is a product that I feel I can consume then I order for it.

P14 narrated how he always goes through a particular friend he knows:
I definitely have to ask questions from classmates, friends. There is one [Philip] that I normally buy electronics from. Usually when I go to his shop here in the main central market in [Nagari] here, I will definitely ask him about the electronics, what make and the guarantee and other issues.

The Problem of Access and Availability of Information

Examination of the qualitative data showed some issues raised by participants that affect the availability and accessibility of information. These issues could account for some of the findings in the quantitative data on the type of sources they use to seek information. The problems of access and availability of information are presented below.

Lack of Archive and Documentation

Some of the participants stated how it was difficult for them to access relevant information that could help in some decision making in their parish administration (for example when there is a dispute about a piece of landed property) because there were no documents from the past, no records of policies or reference materials about their churches. P10 narrated this difficulty thus:

To be precise, one information we wanted to write the history of the starting and development of [St. Theodore]. So being the first priest there..., but they have been under certain parishes like..., that are closer, either [Kamau or Sado]. Then trying to find out how it started, it was difficult to put the information together because they were trying to say something, both how they acquired the land and the building of the parish church; everybody was saying one thing or the other. So there were conflicting oral accounts. So where we are now, nowhere to go find information by reading because we have not started documenting. So anything we are looking for in this diocese we have that shortcoming, nowhere to read, no access to materials.... Our problem now is lack of archive, documentation. You are looking for a particular information, everybody will try to give you a personal view.
Lack of Familiarity or Absence of Electronic/Online Library Databases

There were indications from participants that they were not familiar with electronic or online library databases. This could be attributed largely to unequipped library systems. P7, who had his master’s degree from one of the higher institutions of learning owned by the Catholic Church, lamented his ordeal with efforts to access relevant resources for his academic work:

Like during my postgraduate days in school, in CIWA, I realized that the library there has not been updated for some time. And then the academic requirement for writing research stipulates the number of years within which a book may not be consulted. Or the number of books that will not be consulted beyond a particular time frame. If you are writing a research, you are asked to use material that is current, like 10 years old. So when it goes beyond 10 years should not be used, may be only two or three of them. But then I now discovered more of these books that are looking very old, they contain the material but they will not be relevant because they are older, they are more than 10 years old. So maybe they will tell you 75% of the books to consult should be less than 10 years old. But you don’t have up to 75% of books that are within 10 years, so you see you are constrained. So one of the things I suffered when I was doing my research was this situation, the dearth of materials, whereby you suffer from the dearth of materials, not sufficient, not enough materials. Then sometimes even when you consult Internet, the particular field, you discover that it becomes very difficult. I had to... when I went to the Internet, I got some materials, I got like two books, two essays actually written on my topic. One from Catholic University of America, the other one is from Canada, Ottawa, a PhD work. It had about 200 pages, I had to download the whole thing and then print it out and then to use it. Those two materials became very vital, became like the primary materials for me. So those are the ones I found very resourceful, very useful.

P2 expressed why he preferred to use printed books when preparing a talk on the teachings of the church, because he had no idea how online materials can be referenced:

Sometimes I like..., like you see some of these books, one can easily reference them. The Internet (pause) sometimes what puts me off for the Internet, you will see something and you will not know how to reference it. They will just give you one long link. But for the book, you’re able to reference properly. So it is very typical for me with the books, I love them so much just because I know where I will reference and I know what to write.
Lack of Basic Social Amenities

Lack of basic amenities such as efficient electricity, dependable cellular network and good Internet connectivity affect the availability and accessibility of information. P6 explained how this has been a problem for him:

Yes, because of lack of electricity there it’s a very big problem. Most times, the parish is not a very buoyant parish that you will burst of having fuel for your generator always. Lack of electricity affects me there seriously. Not just the electricity, the network there is very poor. Even with my modem, to get Internet information is very difficult there. Not just that, you have to use the light, so lack of electricity has affected me seriously. Most times, I find it difficult listening to news at times, listening to news maybe three times or four times in a week if they have some pieces of information, just half-baked information.

P15 reiterated the concerns of P6 thus:

... because of the environment, we often have poor network, phone network, that sometimes making a call becomes difficult; browsing of the Internet becomes difficult. Sometimes it hinders the whole ahm, ahm; it hinders free access to certain information.

Media Bias and Imbalance

Media bias and imbalance were seen as some problems that affect the availability and access to relevant information. P1 talked about how this has been a problem, especially in the Northern part of Nigeria:

There are many times that vital information is hidden from the people that this information is supposed to help. So our newspapers or our news agencies are very biased. Like anything that has to do with either Christianity in the whole of Northern Nigeria, there is no paper we can go to or no television house that can sponsor and hear the true version. It is always either the Sahara reporter or some of these so called media houses. Even where the Catholic bishops or the provinces are able to put up a media house, there are always conditions. Like we have been having this media service center in Kaduna that was once upon a time for the Anglophone and the Francophone speaking countries of West Africa. But they couldn’t start a radio house, they couldn’t start this print media. Some of our churches like (pause), now we are beginning to have a Catholic radio, I think a Catholic radio house in Abuja and Catholic newspapers and in some of the Eastern dioceses. But for we that are in the seat of the fire here in the North, I don’t
think we have something like that. It was recently that my bishop... was telling us that truly, truly, when he was in Maiduguri, he went to Chibok. And the truth about it is that 60% of the people in Chibok are Christians, and 40% are Muslims. We never knew that. Nobody has ever come out to tell us something like that. But if we had a media house or a news agency that we could finance ourselves, I tell you, the rest of the world would have heard about the story. So it is very, very sad that things are happening but nobody can say something.

Quality of Information from People as Sources

Some participants expressed how quality of information is affected by people sources. This in turn affects the access to information because of diminishing trust of these sources.

They specifically stressed that fear, sentiments and unreliable sources affect how information is accessed from people sources. P4 mentioned how fear can restrict access to information:

People now are conscious of fear of either betrayal or confidentiality and things like that, people hold back information. So if you want me to be specific, it will be sometimes even in the parish life, you want to know what is going on and you are not making any headway in the whole process. So these are things that I find sometimes a little bit ehhmm, it can be very difficult and sometimes frustrating because no one wants to really open up.

P11 talked about how sentiments among people could affect the objectivity of a piece of information one is looking for. He expressed the frustration he faced when trying to get the facts about an issue that was politically divisive about a certain sick governor of a state:

The only attempt that one made was to ask certain things, and so far, because of the nature of the political situation, like the religious undertone there, you don’t even get the right information. Because, like there are two camps or two groups, those who see nothing wrong with what is happening absolutely, and those who also see everything wrong, and nobody wants to tell you objectively what is the real situation. Some will tell you he is ok, yet he cannot resume back or he cannot take over office. Some will say he is brain damaged completely. And so you see, one is just too confused that he does not know objectively the true situation of things.
Some participants pointed to how *unreliable* information can be passed around by people who do not have the facts of an issue. P4 narrated an episode concerning certain security information that he received, which happened to be false:

Let me give you one example, was it, sometime in May, either May or April this year, somebody just called me and said they have arrested some Hausas who are having all kinds of dangerous weapons. That they have been arrested and being displayed at the little place where the soldiers were staying at the camp here. So I didn’t spare time, I left my work straight to the place to go and see, and I was privileged to be among the first who went. But when the crowd was now gathering the soldiers decided that we should all leave the place whether priest or not priest, so I left. Meanwhile, I met the chairman of the local government there. As I told you with the security situation here, you will hear all kinds of stories. I wanted to find some information to help me pass to my parishioners so that they know the truth about what was there. And you wouldn’t believe, I went and all I saw were just knives and all of those things. Contrary to what the person told me that they have AK47, they have explosives and the rest. So when I went back I said so, so person I went and what I saw are all these, he said, ahhh, forget about it, those things are hidden inside the room, they just brought these ones outside for us to deceive ourselves that this is just what is there. So I called the chairman of the local government and said please see what somebody is telling me here, can you go in and check. He said he went in again and what I saw is what is still there, nothing more, nothing less. So these are some of the things, and this is how I do my own things, before I even come out to speak, I try to make inquiries and all of that stuff to be sure.

**Effects of Geographical, Cultural and Religious Factors**

Participants were asked questions about their geographical location, culture and their religious status as celibates in interviews. The questions were to determine how these contextual factors affect their information seeking behavior. The results are presented below for each factor.
Geographical Location as Factor

The participants were asked questions similar to the survey questions to determine if the environment where they live affects their information seeking. The environment as used here refers to their geographical location. It was defined with the presence or absence of social amenities such as electricity, water supply, accessible roads, fitness centers, etc. The interviews further asked several questions to be able to determine not just if the environment affects information seeking, but how. Does it prevent, encourage or determine their information seeking? To prevent means that one did not proceed to seek a particular piece of information because of the environment; to encourage means that one proceeded to seek the information because of the environment; and to determine means that one is influenced by the environment to choose either to proceed with the information seeking or not.

Characteristics of the Geographical location

The majority of the participants mentioned how they lacked basic social amenities where they live. The main problems mentioned were poor electricity, poor Internet network and poor road network. P9 explained his situation thus:

...electricity is fluctuating. Sometimes you get it for two days and for the next three days, you don’t have electricity. You depend more on generators, buying gas almost every day, and you spend more than ehhn, ehhn, sometimes I spend about 5, 6, 7 thousand [about $30 to $40] a week on the gas, depending on the usage. In fact, I had to cut down the usage that I cannot measure how much I spend. I believe I spend about 5 thousand every week. Sometimes I don’t put light until around 7:30 or 8pm and by 11pm I put it off. And then put it for an hour to go to church in the morning and on Sunday you have about 3 hours. So sometimes it’s even more than that. So that’s it with electricity.
For a few participants, especially those who live in major cities, the situation was better.

This was what P10 said:

I’m blessed. The parish is situated between a hospital and a school. And it is an industrial area, so we have advantage of social amenities over other places. So water is not our problem, and electricity is relatively better than other places; the supply are little bit more constant than other communities. So I say we are fortunate to be located where we have these things.

Effects of Geographical Location

From the analyses of the interview, geographical location either determines or prevents information seeking for these clergy.

Determines Information Seeking

A few participants stated how they had to make choices about what information to seek and what not to seek because of where they live. According to P12:

Nigeria being the kind of place it is, what you may find in one city you may not find in another city. And the only way you could do is to ask across by making calls, you know, do you have this kind of product in that your city or not? Otherwise that’s the way to try to get what you want, where and at what time.

Prevents information seeking

A good number of participants indicated how they were not able to get certain information they were looking for because they lacked certain amenities where they live. When P15 was asked if there was any time he looked for certain information and he could not get it he said:

Sure, because sometimes, because of the environment, we often have poor network, phone network. That sometimes making a call becomes difficult; browsing of the
Internet becomes difficult. Sometimes it hinders the whole ahh, it hinders free access to certain information.

P3 shared an episode that was frustrating to him because he had no other means of getting urgently needed information:

I was in a certain village in a parish I worked. While I was there, someone ran in and brought information that there was a fight in the neighboring villages. And I tried to get connected to know what was happening- no network. I tried all I could, and it was not in a situation where anybody could go out of that village because the story was that the roads were blocked. So here are the roads blocked and no network to make any call or get any information or send out any information. So I caught myself in that wave of not knowing left or right, looking in all directions but no specific direction, just lost.

Culture as Factor

As in the question for geographical location, the interviews were used to bring out the characteristics of the culture as defined by the participants and to make a determination of how culture affects their information seeking by either preventing, encouraging or determining it.

Characteristics of the Culture

Participants brought out three characteristics of the culture in which they belong. These characteristics are shown below:

High Value on Marriage, Procreation and Community Life

The culture places high value on marriage, procreation, and community life in general.

P14 captured the story:
Here in Nigeria, we attach high premium to family life. Community living is the order of the day over here. You are because the community exists. Procreation, too, we put a high premium on procreation within the context of marriage. And any (pause), it appears the major reason people go into marriage is to have procreation, giving birth to children. Any marriage that is not blessed with offspring, sometimes, the average understanding here is that people see it as a minus, a curse.

Gender-centered

Participants explained that traditionally, their culture is gender-centered with more preference for a male child and pressure on women who are not married. P2 explained it thus:

Once a woman gets married and she stays for one year, two years, three years without giving birth, then you begin to hear questions, tongues wagging, and so many other things like that. And to the point that there are women that are frustrated, they are living in serious frustration simply because they cannot give birth.

P15 reiterated the preference for male children, which adds to the problem:

...the culture also values more the masculine gender. You can give birth to ten girls or ten women; once you are not giving birth to male child it is still a problem.

The pressure on the female gender to get married was emphasized by P11:

Generally the family aspect is well appreciated and marriage itself, at the point that when you are not married people are asking questions. It’s even more on the part of the girls; why is she not married up to now? And things like that. So people ask questions when you are not married.

Changes in Cultural Values

Some participants observed how the culture is changing in modern times due to the economy, marital issues and general changes in society. These changes are adding new characteristic traits to the culture. P10 explained it this way:

Every woman and man that go into marriage first of all look forward to having children. But at the moment, not too many children. It is better to have one child than not to have any at all, and it is worse to have too many children. So, that fear of having too
many is there with the people because economically they cannot afford the training of these children from elementary to university level. So the value is there, but the fear is there as well. Every family wants a child, but not very family wants too many children as it was in the recent past 10 years.

Effects of Culture

From the analyses of the interview, culture determines information seeking rather than preventing or encouraging it.

Determines Information Seeking

A few participants expressed how their choices to seek certain information were determined by cultural perceptions. Some couples, for instance, who come to the priest seeking counseling may find it difficult to openly discuss marriage and sexual issues, and these are mostly based on cultural influence. P4 described an episode:

For example, couples who come to the office with marital problems. Sometimes they just have the surface of the problems to you, and they choose not to open up to say the real issue and the real problem. Sometimes holding back the information will make it difficult, you will also giving wrong advice because you have not gotten the real issue. So there are times, after these years of experience I have been (pause), what I do now is instead of working on what they say, I probed them and trying to dig deep, and sometimes they open up to tell me, sometimes they don’t open up, they choose to remain adamant and all of that stuff. So whether the reason why they hold that is because I am a priest or because of celibacy and all of that stuff, I cannot get into the depth of marriage life, to sex life and to other issues and all of that stuff. So you find them talking about something which is just the result of the real problem, in other words, dealing with the symptoms instead of addressing the main disease.

P1 put it more bluntly:

You cannot just meet a man and a woman, that is husband and wife, and begin to ask them when was the last time you made love to each other? If there is a problem in that marriage, the consummation of that marriage, or the marital rituals are not being done, and the man is always drunk, he comes back home always drunk, he cannot perform his
marital duties, and the woman is complaining and complaining. In trying to settle them, there are areas you cannot just go as a celibate person.

Celibacy as a Factor

The interviews were meant to bring out the characteristics of being a celibate in relation to the culture and environment where participants live and work. This was to determine whether a religious factor such as being a celibate could affect the information seeking of the participants by either preventing, encouraging or determining it.

Characteristics of Being a Celibate within Culture and Environment

Participants brought out perspectives of their perception about celibacy within their culture and environment. They presented their perspectives in terms of strong cultural views against celibacy and cultural change in the perception of celibacy.

Strong Cultural Views against Celibacy

Participants pointed out how the cultural views of the people on the value of marriage and procreation have influenced the perception of some people against celibacy. P7 gave an episode to explain this point:

I remember people come to ask once in a while that why did you take up this responsibility, why did you make this choice of becoming a celibate? Why did you become a priest? In fact, at one time somebody came to me once, even before I got admission to the seminary. This guy was my parishioner, a big chap, he has made money. But he took, you know, interest in me because I was writing some articles here and there in the parish bulletin. And then he now said to me, [Angelo], he called me formally and had a meeting with me. And he said that his wife and him have agreed to give me scholarship to study in the university. So a few months after that my admission into the seminary came and I went, I met him. He said, “why do you want to go and
waste your life there. I’m going to sponsor you in the university.” These were his exact words: “Why do you want to go and waste your life there?”

Cultural Change in the Perception of Celibacy

Some participants, however, expressed how the cultural views of the people on celibacy are changing over time. They are witnessing some kind of acceptance of celibacy, regardless of the high value placed on marriage and procreation within the culture. P4 put it this way:

Though I see generally, in Africa, with the vocation boom, like the issue is gradually dying to some extent. So it’s no longer raising problems to families when somebody chooses to become a celibate or a priest, who by implication, there is no marriage and there are no children to that as a result, and this issue of procreation would not be there. But that does not rule out the fact that this culture is still there, this marriage and procreation.

Some participants believed that these perceived changes are due to a value change in the culture which is affecting people’s view of celibacy, hence leading to a change in perception. Some of the reasons for the changes include the following:

*Economic and social factors*

P10 painted a picture of why he thinks the people are beginning to accept celibacy. He linked it to the harsh economic situation and the perception that the clergy are doing well in the midst of the hard economy. This is in addition to the view of the priesthood as a prestigious profession. P10 gave this view:

But in the middle, somewhere around [19]95/2000, the focus of celibacy is dropped, the focus of materialism was shining more, that priest is living a good life. Averagely they are above their peers. So the parents are forcing the children to go into the priesthood because of material attachment. As soon as you are ordained, you have a car; some of them (priests) are even telling their parents to retire from farming because they will shoulder the responsibility of both bringing up the children of the father or the children
of their uncle. In the environment which they live, parents of the priest are considered to be middle class, they are not first, but they are not in the low. So the attraction now is unfortunately not on poverty, but on the opposite of poverty. So the procreation aspect is diminished. Nobody worries whether we are supposed to have children or not. So procreation is not conflicting the vocation. That is the community that I live and I see. The community is respecting, is applauding. They think priesthood is a prestigious position that every family is yearning to get. So the procreation aspect doesn’t bother families. And then the third stage, you find grown up girls saying what is marriage, what do I have to do with marriage? So even the marriage itself, some are already embracing the celibacy. ...in Nigeria today, the cost of living, you find more people are willing to remain celibate, they don’t want the wahala (problem) of marriage. They envy the way they see priests. They will say we wish, if we have known, we wouldn’t have married. So it makes priests not to regret being priests; this feeling of theirs is nothing to worry about. They don’t see it as a sacrifice to the society. Today marriage is not a do-or-die thing; therefore procreation itself is not something that people are yearning for now. The society we live, they are not talking about children like 20 years ago.

Influence of religion

Some participants attributed the changes to the influence of religion on the people.

According to P15:

Christianity and Catholicism has eaten deep into the fabric of my society such that it’s no longer a miss-normal for people to know that these persons are priests and they are celibates. Before now, it was more difficult, but in our own generation, actually people have come to embrace and accept the fact that this is a practice or a life in the Catholic Church.

Perceived as sacrifice

To some participants, the changes could be as a result of the perception of the priesthood as a noble sacrifice. P9 put it this way:

But eventually now people are beginning to understand. Now they know what the priest does. But in those days it was only the white man so they thought, oh, maybe the white man doesn’t marry in his country. But now they have come to accept that, people are even happy and that is why they expect so much from the priest because he dedicated his life to serve the people, not a particular family. That is why they have that high
regard for the priesthood, and not to say just children; but no, you are a father to all the children; they are your own.

Effects of celibacy

From the analyses of the interview, the study found that celibacy either encourages or prevents information seeking for these clergy.

Encourages Information Seeking

Some participants believed the priests are more likely to receive unsolicited information from people because of trust. These types of information may not be directly desired or requested by the priest, but people volunteer such information, which the priests in most cases are expected to keep confidential. This encourages the priests to acquire some important privileged information, which may not be available to the general public. According to P11:

...people see you as very different, and so they are ready to open up to share with you even things they cannot share, let’s say, with their wives or their husbands. Because they know you are different, they trust you, and so because of that when you ask them about certain information, things they have not even told any person, they would just willingly tell you out of trust. So at least, to a larger extent, it influences the way you get it because like the common feelings that, ah, this one na fada oh, tell him the truth (meaning: this is a priest, tell him the truth). So they even feel that once you are not telling the truth when it involves the priest, you should please tell him the truth. So that influences greatly the way and manner in which you gain information from people when you are either asking or when they come to tell you themselves.

P2 reiterated this point thus:

Generally, once I’m able to like open up to people to tell them I’m a priest if I’m trying to find out something, maybe confidential, they will readily give out the information to me based on the fact that they know that the information will be safe, it will not go out of me. Like most times when I come in contact with sick persons during my visitations to the sick, there are certain things that I will try to find out. I have come around people that are HIV positive, so because they know that I am a priest they now opened up to me to tell me that this is actually what is disturbing them. So things like that I get such
information very, very easy based on trust, which of course I have it as a duty to keep such information.

Prevents Information Seeking

For some participants, being a celibate priest prevents them from obtaining some relevant information. According to them, it makes them shy away from seeking certain information, which leads to information avoidance. According to P6:

Most times when you go to seek information as a priest, when they see you close to women, sometimes they want to see the way you react whether you look at them the way they look at them or whatever. So they suspect at times. When you go to look for information from the opposite sex, at times, you fear the freedom; at times, your freedom will be restricted in a certain way at times so that you don’t attract questions or give people opportunity to talk. It at times affects one, because you are now conscious, because of your state, who to relate with when and how.

P3 talked about avoiding certain information:

I find it difficult to ask information concerning certain sicknesses like HIV. Let’s say a priest who goes suffering from one or two things, I find it difficult to ask them how is that person going about it, is he really having this kind of problems here and there and there. Just a way of covering up. So I will not be too free to do that.

According to P10, though the priest has privileges of getting unsolicited information from people, he did not think such information is relevant to the priest because the priest cannot share such information. For him information sharing is very important, but the priest in most cases does not enjoy that because most of the information he possesses is confidential. In the words of P10:

So there are certain information they give you based on trust, which they will ordinarily not give other people. That’s the privilege we have, people can come out to say their mind and will tell you that because you are a priest. They are not saying their mind because they want to give you the information to go and give it to somebody else, but they are giving you the information for you to keep and that is the unfortunate thing. People are ready to share with you whatever you want as a priest, trusting that you will keep it to yourself. But that is not what information is all about. Information is getting
and sharing. But that is the onus I have, that people will give you the information but they ask you to keep it. The advantage is that you get the information but the disadvantage is I cannot use the information to share or to educate people, or to enlighten people.

Determining Chatman’s Fifth Proposition of Life in the Round

The interview data were analyzed to develop categories from instances where participants indicated they sought information from either clergy or lay persons who are not clergy. Questions about their environment, their culture and their religious status as celibate clergy and how those elements influence their information seeking were analyzed. Relevant sections from their interactions with people sources were given attention. This was to determine if there were instances in which they crossed boundaries to seek information or remained within their circle. The categories and subcategories that emerged are presented below.

Crossing Boundaries for Information

There were some instances where participants expressed that they sought information from people who were not clergy. These occasions were seen, for instance, when the information sought was already in the public domain and not related to the clergy. Such an instance was described by P11:

I also ask certain people because often times we know that the media is biased on certain issues, depending on those who are disseminating those pieces of information. So sometimes, like, ok, if an issue involves certain top government officials and if I happen to know any of them personally even after reading the piece of information, I could call the person and ask him, yeah, I read about this, or I listen about this in the news, what is really the situation? So through that I’m able to find out the truth.
Sometimes if it is not as it was presented, he will say forget that it is not what it is, or this is how it is and things like that.

In other instances, such information came to the clergy as unsolicited from people who wanted to confidentially share their problems with the clergy or provide them with privileged information about events happening around them because they trusted the clergy as confidants who will not reveal their identity. P9 gave an example of such a scenario:

For example, if something happens within the family or somebody in the parish, maybe there was a scandal or something like that, and then certain people don’t want to say it. But there are people who are so close to you, they will be able to tell you this is exactly what is happening. I have had a feel of that in [Gadagi] here. Some of the lecturers who are living here, they said ‘look at this man, they caught him the other day sleeping with a student, they beat him and brought him home. And the wife said please, please it’s enough, Kuyi shiru ku rufa mana asiri, (keep silence, don’t expose it to the public)’. And I know that information; but nobody will tell you. It’s somebody who knew them, in fact, it’s the Dakaci (village head), because all these cases come to him and he is a member of my church; he tells me this is what is happening with the people. And some women, you know, who are so close to the church, will say look, this is where we have reached, I’m just managing this man because of where we have reached I cannot do anything, yes, yeah. The lay people will give you more actual information.

When a particular piece of information is vital, one participant said he goes the extra mile to get the information from people who are not clergy. P3 stated:

So when push comes to shove, then one picks here and there, what I consider mature lay persons. Maturity here means that they know what I know, and I know they know and they know I know they know, and they are ready to keep it to themselves. So whether it is criminal or whatever, for me it is maturity. So for these kinds of people I open up and try to get the kind of information I want from them.

For P5, he can go to any length to get very important information he needs:

Father, let me tell you one thing, we are in the same business right? My general way is that I am free with everybody; that is my major source of sincere information I am free with anybody. And I show interest in the person, and the person can now open up. That’s one major source, I can sacrifice myself for the person, so long as there is information. That’s my major source. Once you come officially, people will be skeptical; they want to know. My major source of information is that I am free. I have to do something to get the
information from someone, I will go to any length, who and who shall we go to, I will go there, I will do it for you.

Stay within Clergy for Information

Most participants expressed that there is information they would prefer to ask a priest rather than a lay person, especially when it has to do with the issues of the church and their private lives. According to P3, he believes there is information that stays within the small world of the priests exclusively because they share similar concerns; he gave this instance:

First of all there was a given situation, because of the given situation I now went to ask priests directly whether they know anything about it, and you see those priests opening up to you because you are also a priest, believing that you can also keep it. So it is ahh, you know, it is within the circle.

P14 was asked if, as a celibate, the culture in which he lives in influences the way he looks for information from other people. He answered:

Definitely. Because it is not everybody you ask for information, and because of the high regards and respect people have for you as a celibate, sometimes even when you want to ask some persons for information that ordinarily people should not raise eyebrows on, you know. But when you begin to ask some information people begin to read some meanings into it.

Two reasons why they preferred to stay within the clergy for certain information are privacy concerns and the need for expert and insider advice.

Privacy concerns

Many participants expressed the need for privacy, especially if the issues are about fellow priests or are regarded as internal forum issues. According to P11:

Like when an issue particularly involves, let’s say a priest, or certain inner things of the church, I will prefer to ask a priest rather than ask a lay person, generally. Except if I
know that that layperson can really give me what I want. But otherwise, when it comes to those issues like that, I prefer to ask a priest. But any other business I could ask anybody. But when it matters to issues of the church, or certain secrets, or certain pieces of information that should not be divulged, I will prefer to ask a priest.

P8 preferred to stay within clergy for certain types of information to avoid causing a scandal to a lay person who may not expect a demand for such information to come from the clergy. P8 said:

As a priest, there are so many things that have to do with me; therefore if I want to ask or seek clarification, I meet a priest who can answer me, who will understand why I am asking that question and then he will answer me. There are things that I as a priest will go to lay people and ask them, and instead of them answering you, they will be scandalized.

P14 explained how he preferred going through his colleagues who are clergy to gain insights about particular sensitive issues because he believes they share similar experiences, opinions and concerns:

For example, information about running the day-to-day running of the parish as it concerns finance. Like in my present place of assignment, like the school we run here, there is a sister in charge of the school. We have an education committee, because if you leave it to the lay people, their formation is quite different from ours. So in getting certain information as regards finance, it’s not as if one is trying to be secretive or that one is hiding anything. But because their formation is quite different from ours. Sometimes if you go too far, or you are too open, you will be misinterpreted and also misrepresented. So at such moments, I try to ask those that have worked here previously for such information.

P6 believed that the expectations of the people contribute to reasons why the clergy may prefer seeking information among themselves:

Most times when you are different you just attract questions, yeah, when you are different you just attract questions. So most times the priest and celibate appears different from the rest of the people. Most times they eh, you live as a suspect, yeah, most people suspect you when they see you, because your life is counter-natural, it’s just abnormal. So they suspect, whatever you do, they suspect you. Most times when you go to seek information as a priest, when they see you close to women, sometimes they want to see the way you react whether you look at them the way they look at them
or whatever. So they suspect at times. When you go to look for information from the opposite sex, at times, you fear the freedom; at times, your freedom will be restricted in a certain way at times so that you don't attract questions or give people opportunity to talk. It at times affects one, because you are now conscious, because of your state, who to relate with when and how.

**Expert and insider advice**

The desire for advice from one that is regarded as an expert keeps some clergy from asking those who are not clergy for information, especially on issues regarding the church and the ministry of the clergy. They also preferred to seek counsel from within because of the awareness that one is an insider and has an understanding of the experience and problems of the other. P13 narrated what makes him prefer a fellow priest:

...well, you know about this issue of celibacy, how priests cope with it. You know one cannot ask a layman because entirely his own vocation is different or her own vocation is completely different from ours. So I try to ahh, sometimes ahh, one is a full-fledged man, let’s be realistic, hale and happy, body and soul. So there may be moments that one may have this sexual urge, then the thoughts keep on coming: how does it ahh, and how one copes. So sometimes one will quickly run to ask. So when one goes to ask a lay person, somebody who is married, he doesn’t really understand, he doesn’t share in our own pain because he is not a priest. So I can only run to a priest who shares the same pain with me. Ok, I don’t know whether you’ve had this kind of experience before? If he says yes, how were you able to cope? The person will just tell me, “Father you see sometimes, when the urge is coming that shows that you are a human being and you are healthy. Because if you are not healthy first and foremost you wouldn’t have been admitted into the seminary to become a priest. So we need full-fledged men who would now understand the pain of what they are sacrificing and that’s just it. And then sometimes when such thoughts are coming, what you need do, you need to pray because a lot of people have conquered through prayer. Then all you need do, read spiritual books, just engage yourself, go for exercise, read a lot of literature that are positive, yes. And then you will conquer.”

P2 explained that when it comes to the challenges of his ministry, the first run-to person is a fellow priest:

Of course, of course, there are so many things that I preferred to ask my fellow priests about, and mostly it has to do with the pastoral challenges I face as a parish priest.
Sometimes certain situations come up and one is at a loss; you begin to think what do you do in this kind of situation. So you quickly want to seek information from a higher authority and there are people you know are there in the priesthood before you. So these are not information that you can just go and ask any lay person. Things that have to do with the pastoral life, pastoral challenges, I preferred to ask a priest than any layperson.

P1 talked about how he relied on fellow priests who are experts in a particular field for information on certain subjects because he viewed the information coming from them as reliable and trustworthy:

Like when you come to canon law, you know, when you come to canon law there is a particular priest we go to. When it comes to liturgy, there is a priest we go to, and when it comes to the history of a particular church, we try to see the eldest priest among all the priests that have served.

P9, who was an older clergyman, narrated why it is necessary for clergy to receive guidance and advice especially from other experienced clergy:

Well, you see, I always talk to priests. That’s why even today I was with some people. When you hear of the vocation, they think is it because of the economy or what that so many young men try to go to the seminary. But I try to disabuse that. I said we spent about nine years, if you don’t have the vocation you can’t stay that long. And then I try to tell young priests at home that the first year of your priesthood, you can add two years, they are the most important years. Whatever you do those first and second year, if you do well, then you have set a legacy, yes. Whatever you do again, people will say you do very well. When people start very badly they end up being very, very bad. And then there are few of them, their priesthood is more on money. The money, the money, the big cars, that’s all. How they get that they don’t even eh, they don’t care. But that is mis-priority. You hear people complaining: oh, this parish cannot do anything. I say, right from day one I said if you go to any parish ahh, send me to anywhere today. If you work for the people they will feed you, they will give you the little they have. But when you are not there and you expect them to give you, no they will not.

Limitations

The survey instrument was administered online through the social media (Facebook, Telegram and WhatsApp) and in a few cases, by email. The years of experience in the ministry
was divided into three categories: less than ten years, 10 to 19 years, and 20 years and above. The category of participants that reported 20 years and above was very small, only seven out of 109 participants that were used in the analyses. This number was not appropriate for any reasonable statistical analyses because the distribution was much skewed. Hence, the category had to be re-coded and combined with the 10-19 years category. This was a missed opportunity to know the views of clergymen who are significantly older in the ministry, and limited the interpretation of the results of years of experience to only the two categories of years of experience used in the survey data analyses. This was, however, not the case with the interviews, where the three categories of years of experience were accounted for and distributed equally. The possible reason for having few participants who were 20 years and above in the survey could be largely due to the absence of the clergy in this age category on the social media. It appeared that clergy who were 20 years and above in ministry were not active Facebook users compared to those who were younger.

The initial intention of this study was to include observation method of data collection with selected clergymen as they interact with information. This was not possible because of the change of plan caused by the Ebola outbreak in West Africa that occurred within the period of data collection; this prevented me from traveling to the field. I resorted to telephone interviews rather than the planned face-to-face interviews for the same reason. Although the telephone interviews provided sufficient data to interpret the results and draw conclusions, I might have missed some of the benefits that face-to-face conversation brings to the understanding of participants’ reactions to questions.
Summary

This chapter presented evidence of findings from both quantitative and qualitative inquiry with participants. Answers provided by participants in both survey questions and interviews were analyzed and presented; this included the categories and themes developed in the course of analyzing the interview data.
CHAPTER V

DISCUSSION

This chapter discusses the research questions in relation to the findings of this study. The results of research questions 1-3 form the bases for the first part of this discussion section. The section discusses the answers to the research questions in terms of the information needs, information sources, and the factors that influence the information seeking behavior of the Catholic clergy in Northern Nigeria. Next, the answers to research questions 1-3 are summed up to describe the information use environment (IUE) of these clergy. This is followed by discussion of the relationship of the findings of this study to the ELIS model of Savolainen, which forms the guiding framework for the inquiry into the everyday life information seeking behavior of the sample in this study. The chapter then discusses the findings of research question 4 by describing the small world of the clergy in the light of the life in the round theory of Chatman. Implications of the findings and future research are presented.

Research Question 1: Information Needs

Research question 1 asked: What are the everyday life information needs of Catholic clergy in Northern Nigeria?

The Catholic clergy in Northern Nigeria expressed needs for different types of information. The survey showed the top five most needed information for these clergy are information on sermons/homily, information on the teachings of the church, information on education, information on politics and public/current affairs, and information on health. There were no differences found on all the individual categories of information needs of these clergy
based on years of experience in the ministry or level of education attained, except for information need on education. This means that the information needs for these clergy are the same in all categories of information needs, regardless of how long they have been in the priesthood or if they hold Bachelor’s, Master’s or Ph.D. degrees. The exception is information need on education, which revealed a difference based on education level. Those clergy with higher academic degrees, Master’s and above, expressed more information needs related to education when compared to those with Bachelor’s degrees or equivalent.

The findings of the survey were compared with the qualitative data, and there was definite synergy. The interview data agreed with the findings of the survey, except on the category of education as an information need. Information need related to education was third in the list of most needed information from the survey results. However, some interviewed participants were not clear on what type of education to which the question referred. Many participants asked for further explanation on what was meant by education when they were asked to talk about an episode where they needed information on education. It was clear that education was an ambiguous term that needed to be operationalized.

A good number of participants could not recall immediately an episode when they needed information on education. Those who talked about it seemed to present different aspects of education ranging from formal education, based on their academic life, to informal education, based on learning about anything in general. There were reasonable discussions about education as an information need during the interview; it does not, however, support the survey findings that place information on education in the top three information for these clergy. It does, however, support the results that these clergy differ on their information need.
on education. In the interviews, those with master’s degree or higher talked of their education information needs mostly in the light of their academic life, discussing more of their thesis and class projects. This was not the case among those with bachelor degrees or equivalent.

Other information needs that were not listed in the survey and interview questions became prominent when participants mentioned them as other important information needs. Prominent among them were information needs on security and information needs on solving pastoral issues. The quantitative and qualitative data were triangulated during the analyses, and a map of information needs of these Catholic clergy emerged (see Figure 14). The map outlines the pattern of the information needs of the clergy in this study. Explanation of this map will present a clearer picture of the different types of information needs of these clergy.

Three types of information needs were identified for this group of clergy: essential needs, circumstantial needs and intermittent needs. From these categories of needs, particular needs were isolated and emphasized as helpful and important information (see Figure 14).

Essential Needs

These are information needs that emerged from the very nature of being a Catholic clergyman. Information in this category is seen as essential to these clergymen because it is needed to carry out the responsibility of priestly ministry; hence, it is prompted by ministerial needs. This includes information on the teachings of the church, information on sermons/homily, and information on solving pastoral problems. These types of information are continuously needed.
Essential information serves different purposes for these clergy, depending on what and how the information is to be used. For instance, they may need information on the teachings of the church in order to teach, while at other times the same information could be needed in order to learn. Information for sermons/homily is basically for preaching or presenting talks,
and it is the most occurring need for these clergy because preaching constitutes an everyday part of their ministry.

Pastoral challenges in the ministry prompt the need for information on how to solve pastoral problems. This is an important aspect of the ministry of the clergy, especially as their parishioners see them as experts in spiritual matters who are trusted to help in the resolution of conflicts resulting from either personal issues of members or among the different organs of the parish. To be able to meet the pastoral challenges in the ministry, these clergy regularly seek information on the best practical and realistic ways to solve pastoral problems.

Circumstantial Needs

The Catholic clergy are highly concerned about events and things happening around them. It is this concern that prompts them to be very interested in certain types of information. These types of information needs are described as *circumstantial needs*. They include information on *health issues*, information on *security*, and information on *politics and public/current affairs*. These types of information needs arise from the circumstances of events happening at a particular time. They are called *circumstantial needs* because they are not ongoing needs that occur continuously, as in essential needs. They are mostly *temporary*, short-term needs influenced by events of the time, which could be pleasant or unpleasant. For instance, the growing insecurity resulting from ethnic and religious tensions, with the carnage perpetrated by the terrorist group Boko Haram in the northern part of the country, prompted these clergy to see information on security as vital. The desire for such information as a very
important information need may be minimized, or even fade away, once such threats are perceived to be absent.

Similarly, the desire for health information mostly occurs when there is either an outbreak of disease or a failure in personal health. At the time when the data for this study was collected, there was an outbreak of Ebola in West Africa. This health scare prompted these clergy to seek information on Ebola and to view such information as important at the time. This information may not be desired once the epidemic has passed. The same could be said of seeking information due to personal health. When such a circumstance passes and the person gets better, he no longer views the information as a priority.

The need for information on politics and public/current affairs falls within this category. Like other circumstantial needs, the need for such information is mostly prompted by the political and democratic process in the nation. These clergy were very much interested in this type of information because of the growing tension accruing due to the nation’s democratic elections, which were underway about the same time data was being collected for this study. Frustrated by the political instability, corruption, religious tensions and insecurity in the country and the inability of the government to offer reasonable solutions, the clergy were interested in the future of the country and sought to gather information that would enable them and their community to make informed decisions in electing credible candidates that would give attention to the myriads of problems facing the country.

At the peak of occurrence of certain events, the needs for circumstantial information can be so high that they may surpass the need for information on the clergy’s ministerial function. For instance, the need for essential information, such as the teachings of the church,
is an ongoing need as stated earlier; however, information on security may tend to occupy the attention of the clergy at a moment of crisis above this ministerial information. This is even more the case because of the unrest in the country. Hence, these clergy are not only concerned about information for priestly ministry, but they are also very much concerned about, and pay attention to, societal events happening around them.

Intermittent Needs

Intermittent needs refer to those information needs that these clergy desire on an ‘as needed’ basis, mostly as part of individual hobbies or for some personal reasons. These types of information are not top priorities for these clergy. Such information includes information on sports/leisure/entertainment, information on education, information on finance, and information on products to buy. The needs for these types of information are individual-specific. In some cases, they are serendipitous information (Erdelez, 1997), that is, the clergy accidentally stumble on them without actually setting out to seek for the particular information. For instance, those clergy who had the privilege of obtaining higher degrees such as Master’s or Ph.D. were more likely to need more information on education than those with Bachelor’s degree or equivalent. Also, depending on individual hobbies, some of the clergymen desired to obtain information on certain types of movies or music, and those who are soccer fans, tend to express a preference for certain soccer clubs, especially their preferred clubs.

Intermittent needs could sometimes receive the type of priority given to both essential and circumstantial needs, depending on the purpose for the need at a particular time. For instance, for those clergy who work in academic settings as teachers, information on education
may at times become a very essential need for them. Information on church projects and finance may become essential needs when the clergy is embarking on a project to expand the church ministry through either physical structures or spiritual programs. Due to health concerns, information on sports and wellness could become circumstantial needs for the clergy. Intermittent needs, as different from essential and circumstantial needs, tend to cease at any time and begin again at random times.

Helpful and Important Information

From the different information needs of these clergy, there were some types of information that they isolated and indicated as helpful and important information. These include information on issues concerning the Catholic Church and ministry of the priest, information on health, information on security, and information on national and societal issues. These types of information were mentioned in other categories of information needs, such as essential and circumstantial needs. However, they were placed in this category because the participants specifically isolated and named them as most helpful and important information out of other types of information needs.

The participants find these types of information to be vital, and they pay ardent attention to them. Whenever the needs for such information arise, they take them seriously and become anxious if they are not able to have access to relevant sources of information that will provide solutions to the needs. Hence, for these clergy, the ability to have a source of information that will help them resolve an information problem is very crucial. Therefore, they use different types of sources or channels to seek information as discussed below.
Research Question 2: Information Sources

Research question 2 asked: What sources of information do Catholic clergy in Northern Nigeria use for seeking everyday life information?

As the findings of chapter 4 have shown, the resolution of information problems through the use of information sources is one of the everyday life activities of the Catholic clergy in Northern Nigeria. The clergy use different types of sources to resolve problems resulting from their information needs. The information sources they use vary, depending on the particular need. When they seek essential information, such as information for sermons and the teachings of the church, their preferred sources are printed books, which are mostly documents of the church and commentaries on homily, followed by Internet websites. Most of the documents and commentary books they use are from their personal libraries. They also utilize fellow Catholic clergy to share points on sermons, but especially when they need information to solve pastoral issues or problems. These types of information are prompted by the need to fulfill their duties as ministers.

On the other hand, when they seek circumstantial and intermittent information on topics such as health, politics, public/current affairs, and sports/leisure/entertainment, their preferred sources are Internet websites and the mass media, such as TV and newspapers. Other prominent sources they use for these categories are fellow Catholic priests and social media (Facebook, Telegram, WhatsApp, etc.). Although there was no question on the sources for information on security in the survey, analyses of interview data showed that they relied mostly on the mass media, social media and fellow Catholic priests for information on security. There were positive correlations found between the needs for particular types of information and the
sources used to resolve the needs. In other words, as the need for a particular kind of information increases, the use of different sources to resolve the needs also increases.

In general, Internet websites were the most dominant sources of information, cutting across all the different information needs and Google was the most utilized search engine for these clergy. The use of Google among these clergy was the same, regardless of their years of experience in the ministry or level of education.

In some categories of the information needs such as information on sermons/homily and the teachings of the Church, using books appeared as a major source. These are mostly printed books from the priests’ personal libraries. Their reliance on personal libraries agrees with Bakar and Saleh (2011) who found that Islamic clerics in Nigeria widely use their personal libraries as channel for information gathering. From the results of both the survey and the interviews of my study, there are clear indications that these Catholic clergy preferred to use books when it comes to seeking information for their ministerial needs.

Although the findings showed that these participants use books as major sources for some types of information, it is not clear if their book reading habits match what was reported in the survey. From the survey results, 61.5% of the participants reported reading more than one book a month. This was, however, contradicted in the interviews, in which two participants complained about deteriorating habits of reading among the clergy. They expressed concern that the seminary curriculum did not encourage a long-term extensive reading habit. Hence, they believed that there was a tendency to read for the sake of passing the exams and, once the exams were out of the way, there was little or no interest in reading further. Consequently, when one is ordained a priest and has no exams ahead of him, one does not seem to see the
need for extensive reading. Other reasons alluded to as causes of the deteriorating reading habits included preoccupation with priestly functions; priests are so busy that one hardly finds time to read.

Looking at this contradiction on the reading habits of these clergy, it appears that the results of the interviews reflected more of the reality of the situation than the positive survey answers. Examining the survey question on the book reading habits, it was suspected that the answers provided by participants could have been prompted by a misunderstanding of the question. Since the clergy consult books every now and then for certain information, they might have understood the question to mean the possible number of books consulted in a month. On the contrary, the question sought to ask the participants if they read more than one book in a month from beginning to end. It is assumed that if they had understood the question as intended, the result would most likely not have led to a positive response as found in the survey. Unless participants were responding based on social desirability bias (Sjöström & Holst, 2002). This is a type of bias in which participants give favorable answers in order to present a better image of self, one which may be different from reality.

After examining both quantitative and qualitative findings, it is evident that these clergy prefer to use fellow Catholic clergy as people sources for almost all the different types of information needs. This was evident even in their use of other sources such as social media, where they tend to prefer information from their colleagues. They rarely use family members or friends that are not Catholic clergy as people sources. This could be attributed to the findings that showed that they tend to have more trust in information from their fellow Catholic clergy rather than others who do not share their worldview.
Social media use was also evident from the findings shown in chapter 4. Social media such as Facebook, Telegram, and WhatsApp are major channels where these clergy seek certain information, especially on sermons/homily and the teachings of the Church. Some clergymen share their sermons on social media, and others read and derive points for their own sermons. Group chat features on social media such as Telegram and WhatsApp are utilized by these clergy to form discussion groups. Membership to these groups is restricted to the clergy of a particular diocese or particular interest groups among the clergy, such as classmates. They use these instant messaging chat groups to discuss issues of interest to the clergy, share opinions on certain church matters, and make inquiries about certain pastoral problems. These social media tools are important sources of information for these clergy. They access the social media mostly through their smartphone devices.

Like other previous studies (Curran & Burns, 2011; Saleh and Bakar, 2013) that mentioned the use of public library among the clergy, this group of clergymen do not frequently use public/school libraries. This behavior was the same among the clergy regardless of years of experience in the ministry or level of education attained. This finding was not surprising considering the reliance of these clergy on the Internet and their personal libraries.

Media Use

The clergy in this study use the media, especially the Internet and the mass media, as channels of information. According to Taylor (1991), knowing how a group or set of people use the media will be helpful in assessing their IUE and in understanding the steps they take to resolve information problems. Findings showed for most of the information these clergy seek
through the media, they use the Internet and television as preferred sources. Newspapers are the next preferred media, with radio as the least preferred. Hence, these clergy could be categorized as *heavy to medium users of the Internet, medium to heavy users of television, medium to light users of newspapers and light users of radio.*

When using the media, this group of clergy pay more attention to certain sections or programs than others. They are more interested in sections or programs in the media that deal with religion, current affairs, politics, and leading articles.

Problem of Access and Availability of Information

The Catholic clergy in Northern Nigeria attempt to use different sources to meet their information needs, but sometimes the problems persist and the needs remain unfulfilled. This failure to resolve their needs is as a result of problems with access to and availability of information. The contributing factors to these problems are discussed below.

Lack of Archive and Documentation

This group of clergy encounter difficulties in getting some important information they look for because of lack of records and proper documentation of past events. Information about histories of churches is hard to find because parishes, and by extension, dioceses rarely maintain an archive for storing such information. Sacramental records are kept in most parishes, but most of these are in paper form without adequate protective storage. Consequently, in parishes that are set ablaze during religious crises or other infernos, these records are lost. Hence, vital information is destroyed. Religious riots are common in Northern
Nigeria. Unfortunately, places of worship are common targets of vandalism when such incidents occur.

Lack of Familiarity or Absence of Electronic/Online Library Database

As reported in chapter 4, these clergy showed a lack of familiarity with the knowledge or use of electronic/online library databases. In the survey, participants were asked to state how often they use electronic/online library databases, such as online journals to search for documents or resources. The largest number (37.7%) responded that they either often or all of the time use electronic/online library databases, 16.5% said they sometimes do, while 33.9% reported they either rarely or never use them.

However, it was suspected that social desirability bias might influence the answers to this question, that some may report using the electronic/online databases often while in fact, they are not. Hence, to control for social desirability effect, a question was asked in the survey requiring the participant to mention the name of one electronic/online library database he has used in the past. From the results of the frequency analyses, 40.4% (44) reported that they are either not familiar with or they have never used electronic/online library databases, while 45.9% (50) mentioned a name of an electronic/online database. However, an examination of the list of electronic/online library database names mentioned by the 50 participants showed that only 13 named one correctly. This indicates the likelihood that the answers provided by the majority of those who reported that they have used electronic/online library databases before are questionable, and probably influenced by social desirability effect. This implies that the majority of the survey participants were not familiar with electronic/online library databases.
The problem may not only be one of familiarity, but also the absence of electronic/online library databases. Most seminaries and other higher institutions of learning for the clergy did not have online library databases, or the materials in the library were mostly out of date as reported by some participants in the interviews. This lack of familiarity with and availability of electronic/online library databases could be the reason why these clergy use Google as their major search engine. In both the interviews and the survey, no participant mentioned Google Scholar, an electronic database that contains and gives access to many scholarly resources. This means that although they use Google frequently, their use does not seem to go beyond the simple Google search. This has the potential of affecting the quality of information these clergy acquire, since a simple Google search may not provide them with the kind of reliable resources they need especially when preparing to write papers and give talks on theological issues.

One participant mentioned that he was unfamiliar with how to reference materials from the Internet. Hence he prefers to use printed books when preparing for a talk or writing an article because he is able to reference the printed book. This hints as to why these clergy prefer using printed books as sources of information when seeking essential information such as the teachings of the Church. Problems like these may limit their ability to get access to current electronic/online research materials in their field of interest that could provide them with credible diverse ideas and viewpoints.
Lack of Basic Amenities

Another problem that affects access and availability of information for these clergy is the lack of basic amenities. The inefficient electricity, unstable cellular networks and poor Internet connectivity are negatively impacting how these clergy seek and use information. The lack of amenities compels them to give up seeking certain information, diminish their interest or practice selective information behavior, which may result in losing vital information.

Media Imbalance

Because of an imbalance in government, ethnic and religious influence in the polity, especially in the region where these clergy come from, the ownership and use of media are manipulated. The religious division in the northern part of the country—a Muslim majority and Christian minority— affects how the media operate and the type of information transmitted. The government (which is mostly dominated by Muslims) controls the media, and according to these participants, they promote programs in favor of Islam and give less attention to Christian programs in the media. This media imbalance affects how these clergy access certain information and influences the availability of such information. This could suggest why these clergy are moving towards the Internet as a major source of their information, replacing other media such as television, radio and newspapers.

Quality of Information from People as Sources

Although one of the findings showed that these clergy, especially younger clergy, are more likely to trust information from their fellow clergy than from lay people, it also showed
that, in most cases, people who are not clergy are very willing to volunteer information to the clergy. Sometimes this information is unsolicited information, and at other times it is privileged information. This phenomenon is believed to result from the trust the people have for the clergy as confidants. However, these clergy have to deal with the problem of the quality of information from these human sources. The quality of information from these people could be affected by factors such as fear, sentiments and unreliable sources.

Access to information could be affected by fear of being caught in the wave of violating some cultural practices when certain information is revealed. There are some traditions of the people called Dodo. Dodo is a practice linked to supernatural powers possessed by certain people in the traditional community. Their activities are expected to remain secret. In some traditions, male children are presented to the Dodo room as a rite of passage to adulthood. Although these practices are becoming obsolete in many cultures, they are still practiced elsewhere in a limited fashion. Those who know more about these traditions may be afraid to open up with details for fear that others will learn about it. Sentiments could also affect the access or availability of information. Religious, ethnic, and political sentiments could be so strong as to prevent some people from presenting a true version of an issue. Another factor that could affect access or availability to quality information is unreliable sources. Rumors and gossip could be passed around as legitimate information if not properly verified. These are problems mentioned by participants that could affect the availability and access to information in the information use environment (IUE) of these clergy.
Research Question 3: Factors Influencing Information Seeking

Research question 3 asked: How do geographical, cultural and religious factors influence the everyday life information seeking of Catholic clergy in Northern Nigeria?

The findings of this study as shown in chapter 4 pointed to geographical location, culture and celibacy status as factors that play roles in the processes and directions of information seeking habits of these clergy. The following discusses the roles of these three factors, beginning with geographical location, in the way these clergy interact with information. It shows how these factors either prevent, determine or encourage information seeking. To prevent means that one did not proceed to seek a particular piece of information because of the factor; to encourage means that one proceeded to seek the information because of the factor; and to determine means that one is influenced by the factor to choose either to proceed with the information seeking or not.

Geographical Location as a Factor

The locations where these clergy live and work, characterized by the presence or absence of social amenities such as electricity supply, Internet connectivity and accessible roads, have an effect on their information seeking behavior. Of the participants, 78.9% believed that the location where they live is very likely to affect the way they seek information. This feeling was the same among these clergy regardless of years of experience in the ministry or level of education attained. Analysis of the qualitative data supported and provided explanation for the survey results. The findings showed that geographical location could affect the clergy’s...
information seeking behavior in two ways: by either determining or preventing the way they seek information.

Geographical Location Determining Information Seeking

The geographical location determines the clergy’s information seeking behavior, especially when they have to make a choice to either proceed to look for a particular piece of information or not, because of where they live. This compels them to use one particular source or channel of information over another. For instance, due to poor Internet connectivity, one may decide to make a call asking a friend for a recommendation for product he needs instead of searching over the Internet. He may be subscribed to Internet services, but at the point of need, he is unable to connect and search for the product. This may limit the choices needed to make an informed decision on a preferred product. The seeker is therefore limited to whatever information the friend he calls provides.

Geographical Location Preventing Information Seeking

The geographical location of these clergy has the tendency to prevent information seeking in some occasions. This is seen especially when they decide not to proceed with their search for a particular piece of information because they lack the necessary infrastructure to get to a source or channel of information at the moment of need. Due to poor electricity supply, poor Internet connection and lack of accessible roads, these clergy have missed out on some vital information at a time when it was most needed. This lack of basic amenities has
prevented information seeking or hampered the clergy’s ability to access vital information as many participants in the study said.

Culture as Factor

The culture of the people is another factor that is very likely to affect the way these clergy seek information. Culture was narrowly defined in this study as the communal life of the people, and the value attached to marriage and procreation. As shown in the previous chapter on findings, 56.9% of the survey participants indicated that the culture affects the way they go about looking for information, especially in relation to their status as celibate clergy. This is likely due to the cultural bias against the life of celibacy. The distribution of those who agreed that culture affects their information seeking was the same regardless of years of experience in the ministry or level of education attained.

The results of the interviews agreed with the outcome of the survey. Participants believed that the culture places high value on marriage, procreation and community life, and in its traditional sense, it is gender-centered. The desire for procreation leads to emphasis on productive marriage that raises offspring. This is not viewed as merely for individual good, but for the good of the community in general. The participants described the culture as gender-centered in the sense that a productive marriage, in most cases, is viewed as successful when more offspring are male than female. In other words, there is a preference for males in the culture. Furthermore, the woman is generally the first to be blamed if a couple is unable to give birth to a child after a few years of marriage. In other words, for this culture, more children are preferred to few, but they are even more preferred if they are male. However, modern times,
with the effect of the economy, marital issues leading to a high rate of divorce, and other
societal changes, were thought by some participants to have brought some changes and
deviations from the strict adherence to these rudiments of the culture. Nevertheless, this
traditional sense of the culture still abounds.

It is within this culture that the clergy in this study, who chose a lifestyle that is
perceived as contrary to the demands of the culture, live and work. The findings of the study
showed that the culture does not encourage or prevent information seeking for this clergy but
it determines it.

Culture Determining Information Seeking

Not a few participants in the study expressed how their decision to seek a particular
piece of information was determined by their perception of the culture. Such situations
influence their decision to use certain sources rather than others, or to avoid seeking certain
information for cultural concerns. For instance, couples with marital issues consulting the priest
for help may not be open to explaining that their problems are connected to issues about their
sexual relationships, such as the inability of one partner to have access to the other. Open
discussion of sexual issues is seen by most people in Nigeria as culturally inappropriate. In
addition, there is the assumption among some people that because the Catholic priest is an
unmarried man who handles spiritual issues, he should have nothing to do with the issues
concerning sex. In situations where the priest tries to offer counsel to people with such
mentality, he may not have enough information to delve into the issue directly in order to assist
the couple because of their lack of openness. It will take the clergy a little bit more effort to
elicit the information, which is vital for the resolution of the problem, from the couple. Such cultural concerns have the tendency to determine what type of information the clergy seek, and from what source, especially as it pertains to marriage and sex.

Celibate Clergy as Religious Factor

The set of people who are the actors in this IUE are Catholic clergy. By their religious calling, Catholic clergy accept the choice to practice celibacy, which is the state of being unmarried and to live the virtue of chastity. Their chosen religious lifestyle appears to be contrary to the African culture that places a high premium on marriage and procreation. This study shed some light on how the status of the clergy as celibate people in African culture affects their interaction with information. The findings showed high interrelatedness between the effects of culture and celibacy on the information seeking of these clergy. Being a celibate clergy in an African culture has the likelihood of affecting the way the clergy look for information, especially among people sources such as friends, relatives and those who are not clergy. As reported in chapter 4, 61.5% of the clergy surveyed indicated that being a celibate clergy is likely to affect the way they seek information. This opinion was the same across the group of participants regardless of years of experience in the ministry or level of education attained. This effect does not, however, translate to merely negative effect. Findings from the interviews showed that being a celibate clergy could either prevent information seeking or encourage it in some cases.
Celibacy Preventing Information Seeking

*Strong cultural views against celibacy* due to the high value placed on marriage and procreation is a major factor affecting the clergy’s interaction with people sources, and which may *prevent* the clergy from seeking certain information. Since these clergy are not married, they are conscious that people expect them to keep a certain degree of distance from women. They are aware that they are viewed by some people as sacred because of their counter-cultural lifestyle. This has a tendency to affect their interaction with women and, consequently, affect the way they seek information from such sources in some situations. This leads to a conscious behavior in which the priest tries to prevent suspicious behavior by avoiding certain places and people.

This conscious behavior extends to other domains such as the search for certain health information about some types of diseases that are sexually related. For instance, the link between HIV and sex is strong among people in this culture. The clergy may become conscious that, because of their celibate state, the people do not expect them to look for information about HIV, which can be contracted through sex. This, in effect, could lead to *information avoidance* (Case, Andrews, Johnson, & Allard, 2005; Narayan, Case, & Edwards, 2011; Sweeny, Melnyk, Miller, & Shepperd, 2010), where the clergy avoid seeking certain information, at least publicly, to minimize the impact that seeking such information may have on the people. This finding agrees with Dervin (1980) and Chatman (1996) that information seeking behavior of members of a small world may be guided by their social norms where members develop some tactics that will help them make sense of information. These tactics may include secrecy or avoidance of risk.
Because of high expectations from the people, these celibate clergy tend to develop a way of life to meet such expectations by practicing selective behavior in the course of information seeking. This is the type of behavior in which the priest chooses whom to relate with, how to relate and where. This supports Chatman (1999) in that, because of social norms held by a group, public behavior receives increased scrutiny, which influences what type of information seeking behavior is deemed appropriate or not by the members of the group.

This brings about the issue of trust. It leads to the tendency of the celibate clergy to trust information more from fellow Catholic clergy, and to try as much as possible to avoid others who are not clergy. As reported in chapter 4, 50.5% of the clergy surveyed stated that they would rather trust information from fellow clergy than from lay people. A total of 21.1% were neutral, while only 21.1% disagreed. Younger priests, less than 10 years in the ministry, were more likely not to trust information from people who are not clergy. This is not surprising, especially since at this stage the younger priests may still be battling with the reality of living as celibates in a culture that views life differently from the clergy’s chosen lifestyle of celibacy.

Celibacy Encouraging Information Seeking

There are, however, instances where being a celibate clergyman affects information seeking in a positive way by encouraging it. Some of these clergy stated that they were witnessing some cultural changes in the perception of celibacy. These changes could be the reason why this state of life may, at certain times, encourage the acquisition of information. The clergy participants reported witnessing a growth in the number of people joining the priesthood in Nigeria. More men are entering into training for the priesthood, and some
parents are even encouraging their children to embrace celibate priesthood despite the high cultural value on marriage and procreation. There are some factors responsible for this perceived shift; economic and social factors emerged as primary reasons. Due to the harsh economy and the perception that the celibate clergy would not need to worry much about making a living, and the perception that the priesthood is a prestigious profession where the clergy are respected and taken care of by the people, some may see it as a preferable way of life.

Another factor that is motivating the shift in perception is the influence of religion. Some participants emphasized how Christianity and Catholicism have taken root in the hearts of the people, which is influencing and altering their cultural perception about life. The third factor traced was related to the perception of celibacy as a sacrifice. Some clergy noted how people commend them for having resisted immense pressure from the culture to raise a family for a noble way of life.

These changes in the perception of celibacy are also influencing people to see the clergy as trusted counselors to whom they can go for help. Most of the clergy in the interview stated that they sometimes receive privileged and unsolicited information from people because the people trust the priests. Most of such information is confidential and private information that may not be available to the general public. In this sense, these clergy believed that the celibate state could encourage information seeking to an extent.

Trust plays a dual role in the information seeking of the celibate clergy. One participant did not see the pattern of acquiring privileged information from the people as encouraging information seeking because the information received, in most cases, is private and confidential
and, hence, cannot be shared. He saw that as a disadvantage because, according to him, information is meant to be shared, to educate and to enlighten people. But information that is restricted is reduced in value. The perception of this participant towards information sharing reinforces the assertion of Rioux (2005, p. 169) that when one encountered information, “what she or he perceived as useful or desirable information, s/he would often believe that this information would also address the information needs of someone she or he knew. Subsequently the person would share the information.”

Information Use Environment (IUE) of Catholic clergy in Northern Nigeria

One major objective of this study was to explore the everyday life information seeking (ELIS) of Catholic clergy in Northern Nigeria in order to describe their information use environment (IUE) as religious professionals. The findings of the three research questions discussed above form the bases for the description of the IUE of the Catholic clergy in this study. Taylor (1986) defines IUE as the:

set of those elements (a) that affect the flow and use of information messages into, within, and out of any definable entity or group of clients; and (b) that determine the criteria by which the value of information messages will be judged in those contexts. (p. 24)

This study sought to find out the information needs, information sources and factors that influence the information seeking behavior of this group of Catholic clergy through the lens of their everyday life information seeking. This was to enable situating the IUE of the Catholic clergy in Nigeria within the context of their information world as proposed by Taylor.

From the findings of this study as shown in the discussion of the three research questions above, the IUE of the Catholic clergy in Northern Nigeria is shaped by four elements:
(1) geographical location and culture, (2) the celibate clergy, (3) their information needs, and (4) the information sources used to resolve these needs. These elements represent the setting, the set of people, the problems and the problem resolution, respectively as proposed by Taylor’s IUE model. Figure 15 presents a model of the IUE of Catholic clergy in Northern Nigeria. This was developed from the findings of the three research questions discussed above.

Figure 15. Model of the IUE of Catholic clergy in Northern Nigeria.
Examination of the data showed that the contexts within which this group of Catholic clergy live and work have a relationship with their information behavior. The contexts in this study were determined by two elements of the IUE: the *settings*, made up of geographical location and culture, and the *set of people*, defined by their religious status as celibate clergy. The results showed that these contexts are capable of either encouraging, determining or preventing information seeking for these clergy. This aligns with the findings of Chang and Lee (2001). In the IUE of these clergy, the geographical location where one lives, his culture, and his religious status as celibate clergy influence his decision about the choice of sources to be used for the resolution of an information need. These behaviors are further influenced by other factors such as trust, availability and accessibility of information, and the quality of people as sources as discussed in research questions 1-3 above.

Figure 15 presents the features of the IUE of the Catholic clergy in Northern Nigeria marked by their geographical location and culture, their religious status as celibate clergy, their information needs and the information sources used for resolution of these needs. Their IUE is besieged by the problems of access and availability of information, where trust in information sources and the quality of people as sources are important factors.

To further understand these clergy’s interaction with information, the findings of this study are examined in the light of other theoretical frameworks.

**Savolainen’s ELIS Model Revisited**

This study applied Savolainen’s everyday life information seeking (ELIS) model to examine the information practices of Catholic clergy in Northern Nigeria in order to describe
their IUE (Savolainen’s model was extensively examined in the literature review). Savolainen (1995) described his model in the context of *way of life* and *mastery of life*. The ELIS model explained everyday life information seeking based on needs for two types of information: orienting and practical information. The model holds that users seek either orienting or practical information to meet certain information needs. Such a model points to new directions in information seeking behavior research (Spink & Heinström, 2011). This study was initially designed with the intention of categorizing the ELIS of these Catholic clergy based on the concepts of practical and orienting information as proposed by Savolainen. However, as the data analyses progressed, it became evident that the information needs of this group of clergymen did not fit into these two categories because other categories emerged that were not reflected in Savolainen’s ELIS model.

When examining the data, it became clear that, for some types of users, depending on the factors surrounding their information world, their information seeking behavior may not be simply explained based on needs for orienting and practical information as proposed by Savolainen’s ELIS model. For the Catholic clergy examined in this study, due to the effects of geographical location, culture and their religious status as celibates, the information needs which trigger them to seek information can be categorized based on three types of information needs: *essential, circumstantial* and *intermittent* information needs. These three types of information needs were determined by certain types of information the clergy seek. Like Savolainen and other researchers (Sin, 2011; Elsweiler, Wilson, & Lunn, 2011; Cross, Rice, & Parker, 2001), this study found that contextual variables could influence information seeking behavior. However, depending on the influencing factors, especially the types of users or set of
people, information needs may take on different levels or dimensions, which may influence what information is sought.

There were similarities with some aspects of Savolainen’s model. According to Savolainen, people seek practical information in order to resolve specific problems, while they seek orienting information not necessarily with the intention to solve a problem, but as part of a way of life or “order of things” (p. 262) such as hobbies, but especially media orientations. One similarity is that the needs that propel the seeking of practical information in the ELIS model appeared similar to the needs for essential information which the clergy seek for ministerial purposes. Another similarity points to the orienting information of Savolainen, which could be likened to the intermittent information needs of the clergy in this study.

However, the evolution of circumstantial information needs in this study, in which challenging but not necessarily desired information, such as information on security, was sought, were not accounted for in the ELIS model. For these clergy, circumstantial information may not be needed directly in order to solve a problem as in the practical information, nor would it be necessarily needed for pleasure or as a desired everyday way of life resulting from habit as in orienting information. It could be sought totally out of necessity, whether desired or not. Orienting information was discussed in the ELIS model largely based on media use and orientation of users mostly for pleasure or arising from habits such as hobbies. However, when the clergy used media channels such as television, newspapers and the Internet to seek circumstantial information on topics such as outbreak of diseases or for security, it did not appear to fall within the realm of orienting information for mere pleasure or hobbies as proposed in the ELIS model.
Savolainen admits that *way of life* and *mastery of life* are not, on their own, perfect descriptions of information seeking in every individual situation. Hence, while “way of life provides only general criteria for choosing and using various information sources and channels..., mastery of life may not necessarily reveal, in detail, how a person seeks information in the context of everyday life” (p. 267). This present study could be seen as an example of what Savolainen pointed to, in that what appears to be a process of seeking orienting information by the ELIS model standard is actually more of a process of seeking practical information due to the factors present within a context that influence the information seeking process. As such, the influencing factors are the settings and sets of people of an information use environment, comprising the geographical location, culture, and religious status as celibate clergy.

Research Question 4: Small World of the Celibate Clergy

Research question 4 asked: How does the small world of the Catholic clergy in Northern Nigeria fit into Chatman’s proposition that “members who live in the round will not cross the boundaries of their world to seek information”? The question specifically intended to find out if the small world of the Catholic clergy fit into the theory of life in the round as proposed by Chatman (1999). The answer was found in these clergy’s description of their own small worlds. During the analyses of the interview data, the concepts of the small world, social norms and worldview of these clergy were identified. Chatman (1999) used these concepts as her foundation for the theory of life in the round.
The theory of life in the round describes the interactions with information in a small world that is lived in the round. It specifically states that those who live in the round will not cross the boundaries of their world to seek information. A small world, in this sense, does not necessarily refer to a geographical, physical space. A small world according to Chatman (1999) is a:

...society in which mutual opinions and concerns are reflected by its members, a world in which language and customs bind its participants to a worldview. Resources (both intellectual and material) are known and easily accessible. It is a world in which there is a collective awareness about who is important and who is not; which ideas are relevant and which are trivial; whom to trust and whom to avoid. In its truest form, a small world is a community of like-minded individuals who share coownership of social reality. (p. 213)

The findings of this study agreed with the initial assumption that the Catholic clergy in Northern Nigeria live in a small world based on their social norms and worldview. Their social norms are guided by their religious status as celibate clergy. They are aware that people place high expectations on them, and this awareness compels them to live and act in a certain way, which affects their public behavior, including information seeking. This was in agreement with Chatman (1999), in that when private behavior receives increased public scrutiny because of the social norms held by a group, it influences members of the group to determine what information seeking behavior is deemed appropriate or not.

These clergy seemed to have a collective worldview which influences their collective actions and behaviors. Checks and balances are placed on the behavior of members because it is believed that the public actions of one member may have an effect on all members. The primary factor that influences the worldview and the social norms of these clergy is their status as celibates. The distinctive features of their small world are their reliance on people sources
regarded as reliable, and their sharing of similar experiences, opinions and concerns. These features of the small world of these Catholic clergy, together with their social norms and worldview, positioned them to be described as living in the round.

Theory of Life in the Round

Chatman’s fifth proposition of the theory of life in the round states that “members who live in the round will not cross the boundaries of their world to seek information” (Chatman, 1999, p. 214). This study sought to inquire if this is applicable to the small world of the Catholic clergy. Do they cross the boundaries of their world to seek information, or do they merely stay within the clergy?

From the analyses of the small world of these clergy, especially their social norms and worldview, the Catholic clergy in Northern Nigeria, in their process of seeking information, tend to either stay within the clergy or cross boundaries, depending on what type of information they need. This is mostly in relation to the people sources they use to seek information.

Stay within their World

When the clergy need essential information on topics such as those concerning their ministry, pastoral problems and issues concerning the church, they tend to seek such information through their fellow clergy. There are two major reasons why they preferred to stay within the clergy for these types of information. These are privacy concerns and the need for an expert or insider adviser.
There are issues that are considered private to these clergy and are expected to remain among the clergy. Their social norms and worldview lead to certain protective behaviors of members. Consequently, they will likely prefer not to discuss certain issues with non-members, even if that discussion may lead to gaining some information. At other times, they may prefer not to ask people who are not Catholic clergy for certain information in order to avoid the scandal that such a question may cause to the lay person. Issues concerning sex or some type of sexually transmitted diseases like HIV may be seen as information that the lay person may not expect the priest to seek. This is connected to the fact that the Catholic priest is a celibate and expected to remain chaste. Hence, the lay person may not expect him to need information with any type of sexual connotation. In order to avoid the misunderstanding this might cause to the lay person, the clergy may prefer to avoid seeking this type of information from those who are not clergy.

The second reason why these clergy might prefer to seek information only among themselves is the need for an expert or insider adviser. On issues regarding the teachings of the church, for instance, the clergy have some among them who are considered experts in different fields such as liturgy, scriptures, moral theology, etc. Other clergy members will most likely prefer to seek information from these clergy experts rather than from someone who is not clergy, even if the person has an equivalent qualification. This goes back to the trust they have for fellow clergymen, and the belief that, as one of them, he will understand and may not undermine their knowledge.

Similarly, these clergy will most likely seek counsel from certain fellow clergy who are considered insiders and very familiar or experienced in the ministry. They tend to believe that
these clergy share their experiences and understand the problems of a celibate clergy. They are less likely to consult with an expert who is not clergy about their private lives.

When these clergy sought information as celibate clergy, their attitudes supported Chatman’s fifth proposition that those who live in the round do not cross boundaries of their world to seek information. Consequently, these attitudes have the tendency to negatively affect the information seeking of these clergy by preventing them from access to relevant information. Hence, it can be concluded that being celibate clergy has the tendency to negatively affect the everyday life information seeking of the Catholic clergy in Northern Nigeria.

Crossing Boundaries

The findings of the study further showed that Chatman’s fifth proposition was only supported to the extent that these clergy were seeking essential information as celibate clergy, conscious of their social norms and worldviews. On the other hand, the study found that for certain information needs, especially circumstantial and intermittent information about things and events happening around them such as information on politics, health, security, and products to buy, these clergy cross the boundaries of their small world to seek information. These types of information tended to be in the public domain and not related to their private lives as clergy; in this situation they expressed more willingness to seek information from those who are not clergy members.

Chatman provided a sixth proposition that could explain a situation when the fifth proposition does not hold. According to Chatman (1999):
Individuals will cross information boundaries only to the extent that the following conditions are met: (1) the information is perceived as critical, (2) there is a collective expectation that the information is relevant, and (3) a perception exists that the life lived in the round is no longer functioning (p. 214).

There is an indication from the data that, when some information is vital to these clergy, they will cross boundaries to seek such information. Hence the sixth proposition provides in part some reasons why these clergy could cross the boundaries of their world. However, the data showed a very functional small world where members are very conscious of their way of life. Hence, the third condition of Chatman's sixth proposition was not supported from the data.

Other possible reasons why these clergy cross boundaries may be due to the cultural changes in the perception of celibacy, since more people are accepting and embracing celibacy. This change may be attributed to the influence of religion, economic and social factors, and the perception of celibacy as a sacrifice. These factors appeared to be altering people’s perception of celibacy, hence minimizing the cultural scrutiny of the concept of life without marriage or children. This could possibly have an indirect effect on the clergy, who may be willing to break out of their boundaries to seek certain information without relinquishing the demands of their social norms and worldview.

Another possible reason could be the issue of trust. From the analyses of both survey and interview data, older priests, ten years in ministry and above, were more willing to trust information from people who are not clergy. This was not the case with younger priests who were less than ten years in ministry. The difference between these two groups was statistically significant. This could be interpreted to mean that more years in the ministry tend to be associated with or related to an increased trust in information from people who are not clergy.
The older priests seemed to be more willing to step out of their boundaries. Hence, it is possible that the trust problem is likely to be reduced as one grows older in the ministry. As younger priests get older and become more comfortable with the people, it is likely that they become more comfortable crossing their boundaries.

To sum up, this study supports Chatman’s fifth proposition of the theory of life in the round but only to a certain extent. When they need essential information about their ministry and private lives as celibate clergy, the Catholic clergy in Northern Nigeria do not cross boundaries of their small world to seek information. This may have a negative effect on their information seeking. However, when they need circumstantial or intermittent information about things and events happening around them such as information on security, politics, and products to buy, these clergy tend to cross the boundaries of their world to seek information. These findings also support the results of Wicks (1999) that when clergy seek information within their world, they operate in a closed system, but when they seek information outside their world, they operate in an open system.

However, Chatman indicated that the type of information the theory of life in the round refers to is that which responds to the needs of individuals within a particular social context (i.e., the essential information needed to solve problems). In this case, Catholic clergy in Northern Nigeria are not likely to cross boundaries of their small worlds to seek particularly essential information about their ministry or private lives. As such, the findings of this study align with Chatman’s proposition that members who live in the round will not cross the boundaries of their world to seek information. In effect, religious status such as celibacy is a factor that could lead to life lived in the round, which consequently may affect the movement
of information in and out of a small world. Hence, it can also be concluded that the celibacy practiced by these clergy has a tendency to have a negative effect on their information seeking behavior. When they do not cross the boundaries of their world to seek essential information, it hinders access to relevant information that outsiders possess and may subsequently lead to information poverty (Chatman, 1996).

It must be noted however, that this is not a cause and effect conclusion. It is not a conclusion that celibacy causes negative information seeking behavior. It only indicates that celibacy as a way of life practiced by these clergy, with the effect of their social norms and worldviews, has a likelihood of preventing effective information seeking behavior.

Implications of Study

Theoretical Implications

There are numerous theories of information seeking behavior (Fisher, Erdelez, & McKechnie, 2005). This study contributes to several theories of information seeking behavior. Prominent among them are the theoretical frameworks that guided this work. The study brought something new to Taylor’s theory of information use environment (IUE) by describing the sets of elements that make up the IUE of Catholic clergy in Northern Nigeria. An examination of the information science and information seeking research literature revealed no study describing the IUE of Catholic clergy. This study not only described the IUE of these Catholic clergy, but also found that religious factors such as being celibate clergy could be a defining element of an IUE.
The study contributes to Chatman’s concept of the small world, especially to the theory of life in the round. It supported Chatman’s proposition that members who live in the round will not cross the boundaries of their world to seek information. It showed that the small world of the Catholic clergy in Northern Nigeria fits into Chatman’s theory of life in the round. In addition to the theory of life in the round, this study contributes to other theories of Chatman (Chatman, 1991, 1996). Chatman’s theories were mostly developed around the poor and marginalized people of the society. This study showed that Chatman’s theory could also be applicable to a set of people that may not be considered marginalized, but in every sense of the word, privileged people who occupy positions of influence because of their religious status as clergy. The findings agreed with Chatman (1996) that information poverty is likely caused by other factors unrelated to economic ones, as in the case of these Catholic clergy where the main aspect of their chosen life-style, which is celibacy, could lead to “self-protective behaviors which are used in response to social norms” (Chatman, 1996, p. 197). This may lead to information deprivation.

One major theoretical contribution of this study was to the everyday life information seeking model of Savolainen. This study found that, apart from practical and orienting information as proposed by Savolainen (1995), the way of life of a particular set of people could yield other information needs, which may lead to variations in everyday life information seeking. Based on my findings concerning the everyday life information seeking of people whose religious way of life is defined by their celibate status and influenced by their culture and geographical location, their everyday life information seeking could be described not necessarily in terms of practical and orienting information, but by their needs for essential,
circumstantial, and intermittent information. Therefore this study contributes to the ELIS model by pointing to other contextual situations where way of life and mastery of life, based on orienting and practical information, may not be sufficient to account for the everyday life information seeking behaviors of some types of users.

There have been several attempts by information seeking researchers to model the information seeking behavior of the clergy in recent years. This is a growing area of research that concentrates on the relationship between information and religion. My study contributes to this new area of research by exploring and describing, for the first time, the information seeking behavior of celibate clergy in a country of Africa.

Methodical Implications

This study showed that telephone interviews are capable of yielding rich data, and may be a method of choice in certain situations. Contrary to some researchers (Gilham, 2005; Legard, Keegan, & Ward, 2003) who believed telephone interviews are inadequate for semi-structured interviews, the conditions within which this study was undertaken showed the usefulness of telephone interviews, especially in this time of increased technological innovations. Opponents of telephone interviews (Shuy, 2003) claim that the technique does not capture natural data due to the absence of the effect of eye contact. While this may be true in some respects, especially in interviews with strangers, I found that for participants who are familiar with the interviewer, the telephone interview may be a beneficial tool. I believe for an insider researcher, when the researcher and the participant share some similarities and know each other, telephone interviews could yield as much essential data as face-to-face interviews.
In addition, telephone interviews could minimize what I refer to as the ‘shy me’ bias. One of the interview participants in my study commented, when the study was over and the recording stopped, that he was comfortable enough to speak much more freely because I did not show up with recording tapes or camera; otherwise he would not have said anything because, in his words: “I’m interview shy.” His interview lasted for about an hour. I would have missed this one hour of rich discussion with this participant if I had been with him face-to-face. Hence, this study showed that telephone interviews could be relevant, and may even be the method of choice for studies with some types of participants.

Practical Implications

This study suggests several practical implications to the field of information science, the Catholic Church and the education of the clergy. First, the study may provide policy makers, Internet content developers, information professionals and media centers with data needed to become cognizant of the particular environment in which the clergy live, in order to make appropriate information available and accessible. It creates awareness of the contextual differences of the IUEs of the clergy so that information services can be provided to them according to their settings and problems.

The IUE of Catholic clergy in Nigeria poses unique problems and demands unique solutions for solving these problems. Owing to lack of familiarity with information retrieval systems by the clergy, there is a need for the development of systems that will easily serve the needs of the Nigerian clergy. The study may be beneficial to system designers in their design decisions. System developers may design efficient systems for the clergy, according to their
contexts and needs that will meet the unique experience of the African clergy and enhance and encourage effective information retrieval.

Media organizations and advertisers intending to reach this audience with specific information may consider using media channels such as television rather than radio. The Internet is an extremely useful medium to transmit information to these clergy. Social media tools such as Facebook, Telegram and WhatsApp could be effective channels to reach the Catholic clergy in this region.

The clergy have influence over a huge number of local people because of their religious role as leaders of congregations in both cities and the rural village communities. These clergy have special interest in politics and national issues. The government of Nigeria has struggled recently to reach its citizens with information on the transformation of Nigeria against corruption, ethnic crises and insecurity. The rebranding message of the National Information Commission of the country, which attempts to restore the image of the nation, has not yielded satisfactory results largely because the message does not get to the local people or it does not resonate with citizens. Government agencies could use the clergy as collaborators in helping to educate the citizens on their rebranding efforts and on other national policies that could affect the lives of the people. Government agencies could use the social media as channels to communicate relevant information to the clergy. The findings of this study could serve as relevant data for the Nigerian government, making it aware of the best channels to reach these clergy.

Based on the findings of this study, the following recommendations to the Catholic Church in Nigeria, its institutions and personnel are outlined.
Findings showed a lack of familiarity with electronic/online library databases among these clergy. This could be attributed to the absence of electronic databases in the institutions of training for the clergy. This has the tendency to affect the credibility or reliability of the sources of information used by clergy. Seminaries and other higher institutions of learning for the clergy need to upgrade and update their library systems. They should invest greatly in making electronic/online library databases available for their students. These institutions should encourage and offer training to students on how to search for credible, reliable and up-to-date information for their academic works.

There were problems of archives and documentation which made it difficult for some clergy to retrieve important records or information at a point of need. Catholic dioceses and institutions in Nigeria should have long-term plans for developing an efficient process of documentation and archiving. When records are missing, history may be lost. I recommend an electronic process of documentation (i.e., digitizing documents) where records are kept in database that can be easily retrieved, and the safety of the documents guaranteed, especially in Nigeria where religious crises almost always result in destruction and burning of public places, particularly places of worship. It requires human and material investment to achieve these goals. All dioceses need to develop an archiving and documentation plan that digitizes paper documents for electronic management, including policies on data curation.

This study showed the difficulties that clergy, especially younger clergy, face in using people sources for information. This could likely be linked to the demands of the culture, the social norms and worldview resulting from being a celibate clergy. As the findings showed, restricting seeking information to clergy members alone may have a negative effect on the
variety of information the clergy acquire. Hence, seminary educators involved in the training of seminarians should develop programs that will prepare future clergy for the social and cultural challenges that come with information seeking, which happens not just in their work roles as clergy but as everyday members of the community. Technology has reduced the universe to a tiny stage where anyone can be a potential source of information. There are experts in the areas of church teachings and theology who are not clergy, and they possess a great wealth of knowledge and experience in these fields. Seminary education and ongoing professional development of the clergy should emphasize the need for the clergy to be more open and disposed to consult with people who are not in their circle, especially when seeking information related to their ministry. This may increase their access to information and could widen their horizon of knowledge, consequently eliminating any information poverty.

Recommendations for Future Studies

Although this study used multiple methods of data collection, both survey and interviews, it would be an added advantage for future studies to consider including observation as one of the methods of data collection. Future studies could ensure face-to-face interviews to obtain detailed field notes about participants’ actions and reactions to certain questions during the interview. These could then be compared to the findings of this study.

The survey for this study was administered online, through Facebook in the most part. The number of participants who were 20 years or more in the ministry that responded to the survey was quite small. This was attributed to the absence of this demographic of these clergy...
on social media. Future studies could ensure that this older category of the clergy participates by presenting them with printed questionnaires.

This study used a prepared list of information needs and requested participants to discuss each information need as it was mentioned. Further study could apply a grounded method in which participants think of an information need they had and narrate an episode without any suggestions by the interviewer. Such a study might be compared with this study to see what categories of information needs evolve that may not be accounted for in this study.

Taylor (1991) suggested that there might be differences in the information seeking behavior of members of the same profession living in different cultures based on their IUE. Future study could examine the IUE of Catholic clergy from other parts of the world and compare with the findings of this study. This may help to see what type of differences may exist for instance, between the information seeking behavior of Catholic clergy in America with those in Africa based on culture and other environmental factors, such as perception of celibacy, community, and social life.

Conclusions

The findings of this study showed that the IUE of the Catholic clergy in Northern Nigeria could be defined by four elements: (1) geographical location and culture, (2) celibate clergy, (3) their information needs, and (4) the information sources used to resolve these needs. It showed the contexts within which this group of Catholic clergy live and work - geographical location, culture, and religious status as celibate clergy - either prevent, encourage or determine the way these clergy seek information. There was a high interrelatedness between
the effects of culture and celibacy on the information seeking of these clergy. The study found that being celibate clergy in an African culture has the likelihood of affecting the way the clergy look for information, especially among people sources such as friends, relatives and those who are not clergy.

Three types of information needs were identified for this group of clergy: essential needs, circumstantial needs and intermittent needs. When they seek essential information such as information for sermons and on the teachings of the church, their preferred sources are printed books, which are mostly documents of the church and commentaries on homily, followed by Internet websites. When they seek circumstantial and intermittent information such as health, political, public/current affairs, and sports/leisure/entertainment, their preferred sources are Internet websites and the mass media such as TV and newspapers. The geographical location where they live, their culture, and their religious status as celibate clergy all influence the choice of sources to be used for the resolution of an information need.

Internet websites appear to be the most dominant sources of information, cutting across all the different information needs. Google was the most utilized search engine for these clergy. They are, however, not frequent users of public/school libraries and seemed to lack familiarity with the knowledge or use of electronic/online library databases.

The study found that the small world of the Catholic clergy in Northern Nigeria fits into the fifth proposition of Chatman’s theory of life in the round. By implication, celibacy practiced by these celibate clergy has the tendency to negatively affect their information seeking behavior.
The study contributed theoretically to Taylor’s information use environment, Chatman’s small world conceptualization and Savolainen’s everyday life information seeking model. It showed that methodically, for the insider researcher, when the researcher and the participant share some similarities and know each other, telephone interviews could yield essential data as effective as face-to-face interviews could. The study suggested the need for the development of systems that will serve the needs of the Nigerian clergy. It showed the need for seminaries and other institutions of higher learning for the clergy to upgrade and update their library systems, invest highly in making electronic/online library databases available for their students, and encourage and offer training to students on how to search for credible, reliable and up-to-date information for their academic works.

The study recommended to Catholic dioceses and institutions in Nigeria to have long-term plans for developing an efficient process of documentation and archiving electronically where records are kept in databases that can be easily retrieved. The study tasked seminary educators involved in the training of seminarians to develop programs that will prepare future clergy for the social and cultural challenges that come with information seeking, which happens not just in their work roles as clergy but as everyday members of the community.
APPENDIX A

INTERVIEW GUIDE
Thank you for agreeing to participate in this study. The study tries to know how Catholic clergy seek for information to help them accomplish their everyday needs. During the interview, I will be asking you repeatedly to tell me about situations or account of your experiences where you tried to look for information or when you had the needs for some kind of information and what you did about it. This interview will take approximately 1 to 2 hours and it will be recorded.

Part 1 - Personal details
Q1: How old are you in the priesthood right now?
Q2: What is the highest academic qualification you have completed so far?
Q3: What is the nature of your current assignment?

Part 2 - General narratives
When people have some needs, they try to look for information in order to meet those needs. There are different ways people look or seek for information. In this part of the interview, I will be asking you in a general way about your experiences with information in your life.

Q4: What do you understand by information in a general sense?
Q5: Is there any information about anything that you are currently concerned or worried about that you will like to find out?
Q6: What kinds of information do you find helpful or important in your everyday life?

Part 3 - Information needs and sources of resolution
I am now going to ask you about past experiences where you wanted to find out about particular matters. So for each of the past situations you should try to recall as much as possible.

Q7: Could you recall a time or episode when you were looking for information about education?
Q8:
Could you recall a time or episode when you were looking for information about health matters?

Q9:
Could you recall a time or episode when you were looking for information relating to church projects?

Q10:
Could you recall a time or episode when you were looking for information about homily or sermon or to give a talk?

Q11:
Could you recall a time or episode when you were looking for information about a products to buy?

Q12:
Could you recall a time or episode when you were looking for information about the teaching of the church?

Q13:
Could you recall a time or episode when you were looking for information about sports/leisure/entertainment?

Q14:
Could you recall a time or episode when you were looking for information about politics and public affairs?

Q15:
Could you recall a time or episode when you were looking for information about finance

Q16:
Some other types of information

Part 4- Factors influencing information seeking

In the next set of questions I will be asking you about the environment where you live, your culture and your person as a celibate clergy in relation to the way you seek information. Feel free to tell me a story of your experience in order to help me understand what you mean.

Q17:
Can you tell me about the environment where you live and the resources such as the presence of social amenities, water, accessible roads, etc? Can you tell me about your environment?
Q18: Was there any time you found or you did not find some information you looked for because of the environment where you live?

Q19: Can you tell me about your culture such as communal life there, the value attached to marriage and procreation?

Q20: And in the midst of such culture, you are a celibate. How does this culture influence the way your people perceive you as a celibate?

Q21: As a celibate, has this culture ever influence the way you ask people or you look for information from people?

Q22: Were there some information you looked for in the past that you preferred to ask a priest rather than to ask lay people about it?

Q23: Have ever had a situation where you were looking for particular information and you thought you got it quickly because you are a priest?

Q24: Is there anything you want to share with me?
APPENDIX B

SURVEY INSTRUMENT
Q1 In the table below is a list of various information needs. For each of the items in the table please indicate if you never, rarely, occasionally, frequently or very frequently need this information for your everyday life. You can always click 'Next' to continue or 'Previous' to go back.

How often do you need information about the following?

<table>
<thead>
<tr>
<th>Information</th>
<th>Never (1)</th>
<th>Rarely (2)</th>
<th>Occasionally (3)</th>
<th>Frequently (4)</th>
<th>Very frequently (5)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Education (1)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Health Issues (2)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Church Projects (3)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Products to buy (4)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Church teachings (5)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sports, Leisure &amp; Entertainment (6)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Politics &amp; Public/Current affairs (7)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sermons/Homily (8)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other types of information (specify) (9)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Q2 In the next set of questions, there are tables with lists of different information sources. Please indicate if you never, rarely, occasionally, frequently or very frequently use these sources to search for information indicated in the questions for each table.

How often do you use the following sources to look for information about Health issues?

<table>
<thead>
<tr>
<th>Information Source</th>
<th>Never (1)</th>
<th>Rarely (2)</th>
<th>Occasionally (3)</th>
<th>Frequently (4)</th>
<th>Very frequently (5)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Internet websites (1)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Books (2)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mass media (Television, radio, newspaper, etc.) (3)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A fellow Catholic priest (4)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social media (facebook, twitter, whatsapp, etc.) (5)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Family members (6)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Public/School libraries (7)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Personal library (8)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A friend that is not a Catholic priest (9)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other sources (specify) (10)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Q3 How often do you use the following sources to look for information about a product to buy?

<table>
<thead>
<tr>
<th>Source</th>
<th>Never (1)</th>
<th>Rarely (2)</th>
<th>Occasionally (3)</th>
<th>Frequently (4)</th>
<th>Very frequently (5)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Internet websites (1)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Books (2)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mass media (Television, radio, newspaper, etc.) (3)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A fellow Catholic priest (4)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social media (facebook, twitter, whatsapp, etc.) (5)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Family members (6)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Public/School libraries (7)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Personal library (8)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A friend that is not a Catholic priest (9)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other sources (specify) (10)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Q4  How often do you use the following sources to look for information about sports, leisure and entertainment?

<table>
<thead>
<tr>
<th>Source</th>
<th>Never (1)</th>
<th>Rarely (2)</th>
<th>Occasionally (3)</th>
<th>Frequently (4)</th>
<th>Very frequently (5)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Internet websites (1)</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
<tr>
<td>Books (2)</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
<tr>
<td>Mass media (Television, radio, newspaper, etc.) (3)</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
<tr>
<td>A fellow Catholic priest (4)</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
<tr>
<td>Social media (facebook, twitter, whatsapp, etc.) (5)</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
<tr>
<td>Family members (6)</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
<tr>
<td>Public/School libraries (7)</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
<tr>
<td>Personal library (8)</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
<tr>
<td>A friend that is not a Catholic priest (9)</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
<tr>
<td>Other sources (specify) (10)</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
</tbody>
</table>
Q5  How often do you use the following sources to look for information about Church teachings?

<table>
<thead>
<tr>
<th>Source</th>
<th>Never (1)</th>
<th>Rarely (2)</th>
<th>Occasionally (3)</th>
<th>Frequently (4)</th>
<th>Very frequently (5)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Internet websites</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Books</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mass media (Television, radio, newspaper, etc.)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A fellow Catholic priest</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social media (facebook, twitter, whatsapp, etc.)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Family members (6)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Public/School libraries (7)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Personal library (8)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A friend that is not a Catholic priest (9)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other sources (specify) (10)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Q6 How often do you use the following sources to look for information about sermons/homily?

<table>
<thead>
<tr>
<th>Source</th>
<th>Never (1)</th>
<th>Rarely (2)</th>
<th>Occasionally (3)</th>
<th>Frequently (4)</th>
<th>Very frequently (5)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Internet websites (1)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Books (2)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mass media (Television, radio, newspaper, etc.) (3)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A fellow Catholic priest (4)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social media (facebook, twitter, whatsapp, etc.) (5)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Family members (6)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Public/School libraries (7)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Personal library (8)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A friend that is not a Catholic priest (9)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other sources (specify) (10)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Q7 How often do you use the following sources to look for information about politics & public/current affairs?

<table>
<thead>
<tr>
<th>Source</th>
<th>Never (1)</th>
<th>Rarely (2)</th>
<th>Occasionally (3)</th>
<th>Frequently (4)</th>
<th>Very frequently (5)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Internet websites (1)</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Books (2)</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Mass media (Television, radio, newspaper, etc.) (3)</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>A fellow Catholic priest (4)</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Social media (facebook, twitter, whatsapp, etc.) (5)</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Family members (6)</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Public/School libraries (7)</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Personal library (8)</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>A friend that is not a Catholic priest (9)</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Other sources (specify) (10)</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
</tbody>
</table>

222
Q8 When you use print and electronic media such as television, radio, newspaper, Internet, etc., indicate how often you give attention to the following sections.

<table>
<thead>
<tr>
<th>Section</th>
<th>Never (1)</th>
<th>Rarely (2)</th>
<th>Sometimes (3)</th>
<th>Often (4)</th>
<th>All of the time (5)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Current affairs section (1)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Leading articles section (2)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Science section (3)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Politics section (4)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Religion section (5)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social/cultural development section (6)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Entertainment section (7)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Crime/accident section (8)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Movies/TV series section (9)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social media (facebook, whatsapp, twitter, etc.) (10)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other section (specify) (11)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Q9 How often do you use the following to look for information?

<table>
<thead>
<tr>
<th>Method</th>
<th>Never (1)</th>
<th>Rarely (2)</th>
<th>Sometimes (3)</th>
<th>Often (4)</th>
<th>All of the Time (5)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Public Library (1)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Google (2)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Electronic Database/Online Library database (e.g. to search for online journals) (3)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Q10 Mention the name of one electronic database/online library database you have used before
○ mention it here (1) ____________________
○ I have never used any (2)
○ I am not familiar with electronic database/online library database (3)

Q11 The questions that follow ask you about the amount of time you spend using channels of information. For each question, please pick one option that estimates the time you spend on each of these channels.

Q12 How much time do you spend reading newspaper daily?
○ 1 hour 30 minutes or more (1)
○ 30 minutes -1.5 hours (2)
○ less than 30 minutes (3)
○ I do not read newspaper (4)

Q13 How many books do you read?
○ more than 1 book a month (1)
○ one book in six months (2)
○ less than one book in six months (3)
○ I do not read books (4)

Q14 How much time do you spend watching television daily?
○ more than 2 hours (1)
○ 1-2 hours (2)
○ less than 1 hour (3)
○ I do not watch television (4)

Q15 How much time do you spend listening to radio daily?
○ more than 3 hours (1)
○ 1-3 hours (2)
○ less than 1 hour (3)
○ I do not listen to radio (4)

Q16 How much time do you spend on the Internet daily?
○ more than 3 hours (1)
○ 1-3 hours (2)
○ less than 1 hour (3)
○ I do not use the Internet (4)
Q17 For the questions in the table that follows, consider the term ‘environment’ to mean the presence of social amenities such as electricity, water supply, accessible roads, fitness centers, etc. Consider the term ‘culture’ to mean the communal life of your people, the value attached to marriage and procreation.

Indicate if you strongly disagree, agree, neither agree nor disagree, agree, or strongly agree with each statement in the table.

<table>
<thead>
<tr>
<th>The environment where I live affects the way I seek for information (1)</th>
<th>Strongly Disagree (1)</th>
<th>Disagree (2)</th>
<th>Neither Agree nor Disagree (3)</th>
<th>Agree (4)</th>
<th>Strongly Agree (5)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Our culture affects the way I seek for information (2)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Being a celibate clergy affects the way I seek information from lay people (3)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I trust the information I receive from the clergy more than from lay people (4)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Q18 The questions that follow request demographic information. For each of the questions, choose one option that applies to you.

Q19 How old are you in the priesthood?
- less than 10 years (1)
- 10-19 years (2)
- 20 or more years (3)
- I am not an ordained priest (4)

Q20 What is your highest academic qualifications?
- Bachelor degree or equivalent (1)
- Master’s degree (2)
- Doctoral degree (3)
- Other (specify) (4) ____________________

225
Q21 Are you serving in one of the Catholic dioceses in the North or Middle Belt of Nigeria?
- Yes (1)
- No (2)

Q22 What is the nature of your current assignment?
- working in a parish (1)
- working in a school (2)
- presently a student (3)
- other (specify) (4) ________________

Q23 Have you completed this questionnaire before?
- Yes (1)
- No (2)

Q24 Your current place of assignment is:
- in the city (1)
- in the rural area (2)
- Somewhere in-between (3)
APPENDIX C

CONSENT FORM FOR SURVEY
Title of Study: Information Use Environment of Religious Professionals: A case study of the everyday life information seeking behavior of Catholic clergy in Northern Nigeria

Student Investigator: Jacob Dankasa, University of North Texas (UNT) Department of Library and Information Science. Supervising Investigator: Dr. Shawne Miksa, UNT Department of Library and Information Science

Purpose of the Study: You are being asked to participate in a research study which involves identifying the information use environments (IUEs) of the Catholic clergy in Nigeria as a context for information seeking. The case study is conducted in order to understand how the information use environments of the Catholic clergy in Nigeria affect the way they seek everyday life information.

Study Procedures: Participation in this study is voluntary and your decision to participate or withdraw has no penalty or loss of rights or benefits. You will be asked to fill out a survey which can take approximately 15-20 minutes to complete.

Foreseeable Risks: No foreseeable risks are involved in this study.

Benefits to the Subjects or Others: This study is not expected to be of any direct benefit to you, but we hope to learn more about Catholic clergy and their Information use environments. The study may help us understand religious clergy and their everyday life information seeking especially in areas with limited information access points and may help us better understand the Catholic clergy in their information world.

Compensation for Participants: There is no compensation for participating in this study.

Procedures for Maintaining Confidentiality of Research Records: No personal identifiable information, such as names will be collected. No individual place of assignment will be collected or identified. Location of individual interview will not be identified against a subject’s name. The confidentiality of your individual information will be maintained in any publications or presentations regarding this study. Data files will be encrypted, saved and maintained on the computer of the investigator for three years. After this period, the data will be deleted from the system and completely removed from the hard disc. A copy of the collected research data will also be kept by the supervising investigator, Dr. Shawne Miksa and maintained on the UNT campus for three years past the end of the study.

Questions about the Study: If you have any questions about the study, you may contact Jacob Dankasa.

Review for the Protection of Participants: This research study has been reviewed and approved by the UNT Institutional Review Board (IRB). The UNT IRB can be contacted at (940) 565-3940 with any questions regarding the rights of research subjects.

Research Participants’ Rights: Your participation in the survey confirms that you have read all of the above and that you agree to all of the following:
• **Jacob Dankasa** has explained the study to you and you have had an opportunity to contact him/her with any questions about the study. You have been informed of the possible benefits and the potential risks of the study.

• You understand that you do not have to take part in this study, and your refusal to participate or your decision to withdraw will involve no penalty or loss of rights or benefits. The study personnel may choose to stop your participation at any time.

• You understand why the study is being conducted and how it will be performed.

• You understand your rights as a research participant and you voluntarily consent to participate in this study.

• You understand you may print a copy of this form for your records.
APPENDIX D

CONSENT FORM FOR INTERVIEWS
University of North Texas Institutional Review Board
Informed Consent Form

Before agreeing to participate in this research study, it is important that you read and understand the following explanation of the purpose, benefits and risks of the study and how it will be conducted.

Title of Study: Information Use Environment of Religious Professionals: A case study of the everyday life information seeking behavior of Catholic clergy in Northern Nigeria

Student Investigator: Jacob Dankasa, University of North Texas (UNT) Department of Library and Information Science.

Supervising Investigator: Dr. Shawne Miksa, UNT Department of Library and Information Science

Purpose of the Study: You are being asked to participate in a research study which involves identifying the information use environments (IUEs) of Catholic clergy in Nigeria as a way of studying information seeking behavior in a specific context. Specifically, this case study is being conducted in order to understand how the information use environments of the Catholic clergy in Nigeria affect the way they seek everyday life information.

Study Procedures: You are being asked to give an account of your experiences in which you tried to look for information, the type of information you needed the most, and how you went about looking for that information. The interview will take place by Telephone. The investigator will use Skype audio to call your cellphone. The interview will be recorded with a skype software called callburner and will take approximately 1 to 2 hours of your time.

Foreseeable Risks: No foreseeable risks are involved in this study.

Benefits to the Subjects or Others: This study is not expected to be of any direct benefit to you, but we hope to learn more about Catholic clergy and their Information use environments. The study may help us understand religious clergy and their everyday life information seeking especially in areas with limited information access points and may help us better understand the Catholic clergy in their information world.

Compensation for Participants: There is no compensation for participating in this study.

Procedures for Maintaining Confidentiality of Research Records: No personal identifiable information, such as names, will be collected. No individual place of assignment will be identified or collected. The confidentiality of your individual information will be maintained in any publications or presentations regarding this study. The files of the recorded interviews will be automatically saved in the computer of the investigator and will subsequently be transcribed. The data will be retained on the investigator’s computer for three (3) years after the study at which time it will be completely removed from the hard disc and securely disposed of, destroyed, or deleted (shredded). The supervising investigator, Dr. Shawne Miksa, will maintain a copy of the collected research data, including the consent forms on the UNT campus, for three (3) years past the end of the study, after which it will be securely disposed of, destroyed, or deleted (shredded).

Questions about the Study: If you have any questions about the study, you may contact Jacob Dankasa or Dr. Miksa.

Review for the Protection of Participants: This research study has been reviewed and approved by the UNT Institutional Review Board (IRB). The UNT
IRB can be contacted at (940) 565-3940 with any questions regarding the rights of research subjects.

Research Participants’ Rights:
Your signature below indicates that you have read or have had read to you all of the above and that you confirm all of the following:

- Jacob Dankasa has explained the study to you and answered all of your questions. You have been told the possible benefits and the potential risks and/or discomforts of the study.
- You understand that you do not have to take part in this study, and your refusal to participate or your decision to withdraw will involve no penalty or loss of rights or benefits. The study personnel may choose to stop your participation at any time.
- You understand why the study is being conducted and how it will be performed.
- You understand your rights as a research participant and you voluntarily consent to participate in this study.
- You have been told you will receive a copy of this form.

________________________________                     ____________
Printed Name of Participant                                Signature of Participant                                      Date

For the Student Investigator: I certify that I have reviewed the contents of this form with the subject signing above. I have explained the possible benefits and the potential risks and/or discomforts of the study. It is my opinion that the participant understood the explanation.

________________________________                     ____________
Signature of Student Investigator                                Date
APPENDIX E

IRB APPLICATION APPROVAL
September 18, 2014

Supervising Investigator: Dr. Shawne Miksa
Student Investigator: Jacob Dankasa
Department of Library and Information Sciences
University of North Texas

Institutional Review Board for the Protection of Human Subjects in Research (IRB)
RE: Human Subject Application #14283

Dear Dr. Miksa,

The UNT IRB has received your request to modify the study titled "Information Use Environment of Religious Professionals: A Case Study of the Everyday Life Information Seeking Behavior of Catholic Clergy in Northern Nigeria." As required by federal law and regulations governing the use of human subjects in research projects, the UNT IRB has examined the request to add an Internet survey and to conduct the interview via telephone with Skype audio. The modifications to this study are hereby approved for the use of human subjects.

When building your online consent notice, please copy the text exactly as it appears on the version approved by the IRB.

The IRB must review this project prior to any other modifications.

Please contact Shelia Bourns, Research Compliance Analyst, at (940) 565-2018 if you wish to make changes or need additional information.

Sincerely,

Chad Trulson, Ph.D.
Professor
Department of Criminal Justice
Chair, Institutional Review Board

CT/sb
APPENDIX F

LIST OF NAMES OF DATABASE PROVIDED BY PARTICIPANTS AS RESPONSES TO OPEN-ENDED QUESTION 10 OF THE SURVEY
<table>
<thead>
<tr>
<th>St. John's university library</th>
<th>E-Libry</th>
<th>Google search</th>
</tr>
</thead>
<tbody>
<tr>
<td><a href="http://WWW.booki.org">WWW.booki.org</a></td>
<td>Naija News</td>
<td>Centro pro unione</td>
</tr>
<tr>
<td>Library of congress</td>
<td>Biblehub.com</td>
<td><a href="http://www.vatican.va">www.vatican.va</a></td>
</tr>
<tr>
<td>Tv</td>
<td>Google</td>
<td>Diakonia</td>
</tr>
<tr>
<td>Apple</td>
<td>Wikipedia</td>
<td>Bookmarks</td>
</tr>
<tr>
<td>Laptop</td>
<td>Vatican information-services</td>
<td>Doctoral thesis material and useful information i have been collecting and storing.</td>
</tr>
<tr>
<td>AUN in Yola</td>
<td>ProQuest</td>
<td>Human rights watch</td>
</tr>
<tr>
<td>Academia.edu</td>
<td>Never</td>
<td>Articles on motivation and educational performance</td>
</tr>
<tr>
<td>Academic Search Complete (EBSCO)</td>
<td>Google</td>
<td>Jestor</td>
</tr>
<tr>
<td>amazon</td>
<td>Internet</td>
<td>Google</td>
</tr>
<tr>
<td>Google books</td>
<td>Ewtn library</td>
<td>en.bookfi.org</td>
</tr>
<tr>
<td>Questia</td>
<td>Google</td>
<td>Questia.com</td>
</tr>
<tr>
<td>MIUC electronic resource</td>
<td>Theological Journals</td>
<td>Sermons</td>
</tr>
<tr>
<td><a href="http://www.miuc.ac.ke/EResources.html">http://www.miuc.ac.ke/EResources.html</a></td>
<td>Journals of Biblical Theology</td>
<td></td>
</tr>
<tr>
<td>Internet</td>
<td>Jstore</td>
<td></td>
</tr>
<tr>
<td>ERIC</td>
<td>Vetus Testamentum</td>
<td></td>
</tr>
<tr>
<td>Zenit</td>
<td>Vatican library</td>
<td></td>
</tr>
<tr>
<td>Gmail</td>
<td>ATLAS</td>
<td></td>
</tr>
<tr>
<td>Jster</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
APPENDIX G

RESPONSES PROVIDED BY PARTICIPANTS ON THE ‘OTHER’ OPTION FOR QUESTION 1 OF THE SURVEY ON INFORMATION NEEDS
Security
Networking
Cultural information
Visitation
Marriage
Happenings around the world.
Cultural/social events
Tips on Leadership
Information about the happenings back at home since I am away on studies.
About family and friends.
History
Communication
Priests’ relationship
Weather

Family
Technology
Research
Human development journals
General Knowledge
Interactions & communication
Vatican News
On people
Internet
My students’ welfare
Boko Haram updates
Family
Security

Recreation
Relationships
Scientific discoveries
Employment opportunities for youth
Relationships/Marriage
Resource Management
Social relationship
My workers opinions
General knowledge
Security
Cultural-rated
On human relationship
APPENDIX H

SAMPLE NVIVO OUTPUT OF CODING SUMMARY BY NODES
I also ask certain people because often times we know that the media is bias on certain issues depending on those who are disseminating those pieces of information. So sometimes, like, ok, if an issue involves certain top government official and if I happen to know any of them personally even after reading the piece of information, I could call the person and ask him, yea I read about this, or I listen about this in the news, what is really the situation? So through that I’m able to find out the truth sometimes if it is not as it was presented, he will say forget that it is not what it is or this is how it is and things like that.

(Long pause). Personally, if it is anything to do with that, I ask direct question either from my friends. Let say like we… I need to buy..., let’s say I need to buy a car, I know my friend who is knowledgeable on that aspect, I could ask him, you know. What do you think about this? Or this is the piece of information I hav...
Well, going outside the shores of CIWA and meeting laity and some open-minded priests somewhere back in the diocese, [identifiable information removed] and some places in the East, some people were quite generous to give me that kind of information. It was a welcome development for them, like look, this is something we’re thinking about and somebody is about to pick it up, so they gave me every information they wanted to give me. But nothing compared to 80% of people who denied me that information on level of certain things.

ii). Is anybody recommending those places for you?
Yea, few friends of mine who actually have been going outside the country and coming back, and they are a bit knowledgeable about how to go about this have actually avail me the opportunity of that. But I have never made any book inquiry or going to the net about them since I don’t so much show interest in it, honestly.

iii). So those friends of yours, who are they, priests, lay people or who?
Some priests, some lay people, but majority priests.

So when push comes to shove, then one picks here and there, what I consider mature lay persons, maturity here means that they know what I know, and I know they know and they know I know they know, and they are ready keep it to themselves. So whether it is criminal or whatever, for me it is maturity. So for these kind of people I open up and try to get the kind of information I want from them.

i). as a priest, are there information you find difficult to ask lay people because of who you are?
Certainly, there will be, let me see again if I can remember any, ahh, I can have some difficulty asking, and the reason will be fear of offending the person, so I will choose not to even ask. But there are some I have had the courage to prepare the person’s mind as a priest to do me this favor, I need this information from you and all of that stuff.
The key word about myself is that I could be very, very inquisitive, especially with the happenings around. Once I hear something is happening I look for people that I know, either they are involved or they are in a better position to know what is going on, then I try to share with them and make inquiries. And then they volunteer the information to me. But then I will not say they always give me everything. There are some that they hold back I wouldn't know, there are some I will know they are really holding it back and all of that stuff.

Father, let me tell you one thing, we are in the same business right? My general way is that I am free with everybody; that is my major source of sincere information I am free with anybody. And I show interest in the person, and the person can now open up. That’s one major source, I can sacrifice myself for the person, so long as there is information. That’s my major source. Once you come officially, people will be skeptical; they want to know. My major source of information is that I am free. I have to do something to get the information from someone, I will go to any length, who and who shall we go to, I will go there, I will do it for you.

So most times, I had to consult with dermatologist to ask questions to know which one will fit my skin. I was able to get information about the nature of my skin and which cream will be suitable for my skin. I was able to get information; I am able to stick to one now. But formally I will use this, another one tomorrow, the day after, this. So I was able to get information and stick to one that is suitable to my skin.

Some of them are priests, some are lay people, and some my siblings.

So when I reported newly in that parish, I tried to make friends with the elderly people there because as Africans we believe that most of the elderly people are like our libraries. So I was able to meet some of them and ask them questions about their culture and tradition. Principally, we have [identifiable information removed] there. There were some slights; we had some crisis there about where the center of the parish should be then and all those protests and the rest of them. So with all these protests I tried to ask information about all the reactions I am getting from the outstations, that why the reactions. I was able to consult, not just the elderly people but with some parishioners there and even with little children there to hear about the reason why they were reacting about the parish. And I was able to get information, good information from them. We have the [identifiable information removed] reacting why the center should be in a [identifiable information removed] land. Because the problem they had then was a kind of when they were given chiefdoms then, the [identifiable information removed] had theirs and the [identifiable information removed] had theirs. That the center of the parish must be part of the [identifiable information removed] chiefdom since they are living in the
jurisdiction of the [identifiable information removed]. Yet the [identifiable information removed] refused to follow them but they insisted to be with their people not minding their geographical location then. The [identifiable information removed] kept that, harboring that, unforgiving the [identifiable information removed] people. When the [identifiable information removed] were given the opportunity to serve as the center of the parish then, the [identifiable information removed] people felt bad about following them, since they refused to follow them to be part of their chiefdom, why must they be part of the parish, under [identifiable information removed] as the central church there. So I was able to dig out. Formerly when I reported, I was just seeing the reaction not knowing what was starrig the reactions. But I was able to know that the problem started about the chiefdom thing, the chiefdom. So with my consultation with the elderly people there I was able to know, I was able to ask them questions why the [identifiable information removed] didn’t stay with the [identifiable information removed] when they are given the chiefdom despite the fact they were located in their [identifiable information removed] chiefdom. The elderly people were able to share with me about their cultural practice. That even among the [identifiable information removed], most times, the way they do their things traditionally, the geographical location is of no consequence to them, it’s of no significance for them even among them the [identifiable information removed]. They follow clans, they follow families and the rest of them, not geographical areas. That even among [identifiable information removed], the central church of the parish, even among them in that village, your house may be located in a different place, and another person’s house will be located close to your own, but they will not be under the district head of that district. So it has to do with clan, families and the rest of them. So geographical location is not... it’s of no significance to them. Their families, their clan, that’s why they have to follow their chiefdoms, which is there in [identifiable information removed], yet they are in [identifiable information removed].

<table>
<thead>
<tr>
<th>Internals\P8</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

Yea, somebody recommended the product to me, which is very, very good, a friend managing a store in a market.

|               |        | 2  JD 12/24/2014 10:23 AM |

But there are things again that I can comfortably ask a layman because I want to know more.

|               |        | 3  JD 1/19/2015 10:10 AM |

And I see such things in our own cycle as priests. That we go seeking information not for growth, we go seeking for information for destruction and for us to begin to judge and begin to see the person with a bad eye, which is not correct.
It all depends on what information because there are certain information the layman can give you exactly what you are looking for. The priest is like me, I said it depends on the kind of information you are looking for. If it has to do with the family, yes. But you can ask a question particularly on how to deal with the law, you know, talk about something in the canon law, about marriage or something, you can ask a priest who is more vast in the area in the canon aspect of it. Yes, it depends on the field you know. There are certain things the lay people who are living the married life can give you more information. It depends on the kind of information because what we read in the book is just in the book. But those who live the life can give you practical things that happened with them.

Yes. For example if something happens within the family or somebody in the parish, may be there was a scandal or something like that and then certain people don’t want to say it. But there are people who are so close to you they will be able to tell you this is exactly what is happening. I have had a feel of that in [identifiable information removed] here. Some of the lecturers who are living here they say ‘look at this man, they caught him the other day sleeping with a student, they beat him and brought him home. And the wife will say please, please it’s enough, Kuyi shiru ku rufa mana asiri, (keep silence, don’t expose it to the publicly)’. And I know that information, but nobody will tell you, it’s somebody who knew them, in fact, it’s the Dakaci (village head) because all these cases come to him and he is a member of my church, he tells me this is what is happening with the people. And some women, you know, who are so close to the church will say look, this is where we have reached, I’m just managing this man because of where we have reached I cannot do anything, yes, yeah. The lay people will give you more actual information.

Today because of the Internet, some people just go straight there and you will find some of the young people sometimes where they will find the information they don’t because they are afraid may be they come asking from you and you think they are ignorant. But sometimes they talk within their pairs and sometimes what the Internet cannot give them sometimes they just stay with that without even asking. But if they are so close to you they will come and ask you. Even me, I don’t feel ashamed to ask a young priest what they think. I say, hey guy, you are just coming from the seminary, what do you think about this situation? And then those who are open will say it, but if they don’t know they will say father this is what I know, may be I will learn from you. But among their peers sometimes they do. But again, sometimes lack of trust, they may be afraid that they will go to their friend and he will say ‘look at him, that thing you don’t know’. So may be they go to people they are so close to and they will be able to discuss and talk about that, yes.

this is a difficult one. Yes! Like when you come to canon law, you know, when you come to canon law there is a particular priest we go to. When it comes to liturgy, there is a priest we go to, and when it comes to the history of a particular church, we try to see the eldest priest among all the priests that have served. So there is no particular person as such when it comes to certain information in the archdiocese for now.
Yes. There are times in marriage, especially the first pregnancy of the woman. She begins to behave abnormally even to her husband. There are times some of them become very, very aggressive. And so if you ask them, that’s the women, why do you behave like this, you may not be able to get answers. But when you get, say a priest, who is into the theology of sexuality, the theology of marriage, he will be able to help you. Yes, there was a time I had to ask why they are behaving like this.

I just returned from leave, and when I was leaving Nigeria for UK, I had to beg a priest who is from Ireland, to help me reach Ireland. Why? Because I was told that priest that lived in Nigeria and worked in Nigeria that are retired, are assembled in one place with the SMA. So I wanted to go and see all the old people who have lived and worked in Nigeria.

There is that need to get information from source, from priests, that is concerning parishes. And concerning events, is the priest we also rely upon to get the truth of the matter. But more often than not, you are disappointed. You may not get the priest, or the priest may not have the details of the event. What I get when I’m meeting a priest is that we are discussing the events of the day. So the most desirable information is not gotten. Sometimes you don’t blame the priest because so many transfers and lack of archive is affecting whatever information one may be looking for, one may not get because the priest will just go and work and as soon as transfer comes, whether good or bad, you see he is no longer interested in the station that he worked. It’s either he is transferred to go to a better parish or to a parish that is not as better as that one. So his stay is characterized by the benefits he has from the people or the frustration he had. So you find that asking priests questions is as good as not asking at all because they don’t know what you are looking for. They don’t give. You come out more disappointed than you went in. For me priest are not the best group of people that you will get information from.

Yes, well, you know about this issue of celibacy, how priests cope with it. You know one cannot ask a layman because entirely his own vocation is different or her own vocation is completely different from ours. So I try to..., sometimes..., one is a full-fledged man, let’s be realistic, hail and happy, body and soul. So there may be moments that one may have this sexual urge, then the thoughts keep on coming: how does it..., and how one copes. So sometimes one will quickly run to ask. So when one goes to ask a lay person, somebody who is married, he doesn’t really understand, he doesn’t share in our own pain because he is not a priest. So I can only run to a priest who shares the same pain with me. Ok, I don’t know whether you’ve had this kind of experience before? If he says yes, how were you able to cope? The person will just tell me, father you see sometimes, when the urge is coming that shows that you are a human being and you are healthy. Because if
you are not healthy first and foremost you wouldn’t have been admitted into the seminary to become a priest. So we need full-fledged men who would now understand the pain of what they are sacrificing and that’s just it. And then sometimes when such thoughts are coming, what you need do, you need to pray because a lot of people have conquered through prayer. Then all you need do, read spiritual books, just engage yourself, go for exercise, read a lot of literature that are positive, yes. And then you will conquer.

Yes. For example, information about running the day-to-day running of the parish as it concerns finance. Like in my present place of assignment, like the school we run here, there is a sister in charge of the school. We have an education committee, because if you leave it to the lay people, their formation is quite different from ours. So in getting certain information as regards finance, it’s not as if one is trying to be secretive or that one is hiding anything. But because their formation is quite different from ours. Sometimes if you go too far, or you are too open, you will be misinterpreted and also misrepresented. So at such moments, I try to ask those that have worked here previously for such information.

Sure. Like information on…, I mean theological matters. There are so many things that I know that the lay person might not be in the right frame of mind to explain to me because of…, however smart or sound a lay person is, there are certain technical theological matters and issues that he will not be conversant with.

In the past, yes. Before I became a priest, I don’t know whether it is being naïve, but at a point I actually wanted to find out if a priest will be able to have intimate affairs with a woman. That was before I became a priest. When I needed that information, I now ask a priest, that’s Fr. [identifiable information removed] (late). I remember vividly that time I was in philosophy II. He was a young priest ordained about 2 or 3 years as at then. So I now asked him, is it possible that after being ordained as a priest I will have an intimate affair with a woman?
Of course, there are so many things that I preferred to ask my fellow priests about and mostly it has to do with the pastoral challenges I face as a parish priest. Sometimes certain situations come up and one is at a loss, you begin to think what do you do in this kind of situation. So you quickly want to seek information from higher authority and there are people you know are there in the priesthood before you. So these are not information that you can just go and ask any lay person. Things that have to do with the pastoral life, pastoral challenges, I preferred to ask a priest than any layperson.

For advice, yes, we have a priest like that in my diocese. In my diocese, we have a priest called Fr. [identifiable information removed], an elderly priest. He was one time Vicar general of the diocese, very, very committed and mature with how he handles things. People, most of us priests we feel free to go to him to talk with him, to relate with him. And this is at the level of the most elderly. But those who are priests for almost twenty years or twenty years, they have one Fr. [identifiable information removed] that a lot of priests find it very, very convenient to go, to talk to, and he advise in return and that kind of a thing.

Because within the priesthood we have our own bitterness, our lack of trust and other things, all those rubbish. But we have few outstanding priests that we can, even in the midst of these sham, we still can go to them.

Yes, information about when it has to do with our lives as priests and may be information about managing, parishes, managing some offices, how to handle some assignments.

Well some issues of course you have to ask your fellow priests because they will understand you better.
Like this payment of tax, which is common in America. But if you ask me if I pay tax, I will tell you I don’t know. Whether my bishop pays the tax for me or he doesn’t, I have never seen a certificate telling me that I have paid my tax or I’m owing the government. I’m ashamed when I hear lay people talking about tax money, should I ask or not. I feel very reluctant to ask. We don’t talk about the salary; we are just living on people’s charity.

Yes. Like when an issue particularly involves, let’s say a priest, or certain inner things of the church, I will prefer to ask a priest rather than ask a lay person, generally. Except if I know that that layperson can really give me what I want. But otherwise, when it comes to those issues like that, I prefer to ask a priest. But any other business I could ask anybody. But when it matters to issues of the church, or certain secrets, or certain pieces of information that should not be divulge, I will prefer to ask a priest.

I think, for me the way we source for information these days, I think we are too open. We get too familiar with people and we try to seek for certain vital information. We forget even the fact that we are priests, if we are seeking for information we must also seek for the information like any other person, not just familiarity. Because when we approach people to seek certain vital information whether positive ones or negative ones, they will also begin to read meaning into that. And the more we get too familiar with them in searching for information the suspect begins to set in.

Yeah, there are certain information I cannot go directly to ask the lay people, information that bothers about the life of another priest in danger, I will find it difficult to ask another layperson, but rather it will be around our cycle. So information like that I will find it quite scandalous to even let the laity know that a thing like this can happen. For instance, where an information about a priest having a child out of unfaithfulness, I will find it difficult to ask a lay person but go through another priest in order to know how it all came about and how to go about it, how to solve certain problems.
i). as a priest, are there information you find difficult to ask lay people because of who you are?
Yes! I find it difficult to ask information concerning certain sicknesses like HIV. Let’s say a priest who goes suffering from one or two things, I find it difficult to ask them how is that person going about it, is he really having this kind of problems here and there and there. Just a way of covering up. So I will not be too free to do that.

First of all there was a given situation, because of the given situation I now go to ask priest directly whether they know anything about it, and you see those priests opening up to you because you are also a priest, believing that you can also keep it. So it is ahh, you know, it is within the cycle.

ii). So are you saying that there are information that go around the priests alone?
I believe so.

The priests live in the society with other people and the priests have certain standards for themselves and they have some things about themselves they may wish others would not know, and there are some things they wish they keep to themselves alone. How do you think these can affect the way they will get free information from people?
Well, first of all, it’s a difficult task because today almost all things that give us information are trapping information from us again. You get information from this channel and you find it difficult to maintain certain level of privacy. Like this handset, you can go through WhatsApp, you can go through Telegram, you can go through skype and so many things. But there are ways people go again in crooked ways to tap some information no matter how one tries to be secretive about them. So it’s taking us to a dangerous trend. Instead of running away from a lot of gathering, calling here and there, come let’s sit and confabulate, and that one that is so tasking. And now we use this medium to pass these information and to keep it secretly. But there are other ways people tap these same information again, one can go to certain agencies just to pay certain money and get certain information. It’s very, very unfortunate

It is like a gadfly that is now stinging me to some level of consciousness, that hey, man, I need information, I need to also share certain information, I need some level of privacy, I need to identify myself in my own group, I need to know the difference between my group and the other group. In fact, I need to know about my vocation and the profession of other people.

As a priest, there are so many things that have to do with me, therefore if I want to ask or seek clarification, I meet a priest who can answer me, who will understand why I am asking that question and then he will answer me. There are things that I as a priest will go to lay people and ask them, and instead of them answering you, they will be scandalized.
APPENDIX I

NODE STRUCTURE OF CATEGORIES AND THEMES DEVELOPED DURING CODING PROCESS IN NVIVO
<table>
<thead>
<tr>
<th>Hierarchical Name</th>
<th>Aggregate</th>
<th>User Assigned Color</th>
</tr>
</thead>
<tbody>
<tr>
<td>Availability and accessibility of information</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Availability and accessibility of information</td>
<td>Access problems</td>
<td>No</td>
</tr>
<tr>
<td>Availability and accessibility of information</td>
<td>Access problems</td>
<td>Lack of archive and documentation</td>
</tr>
<tr>
<td>Availability and accessibility of information</td>
<td>Access problems</td>
<td>Lack of Basic amenities</td>
</tr>
<tr>
<td>Availability and accessibility of information</td>
<td>Access problems</td>
<td>Lack of Basic amenities</td>
</tr>
<tr>
<td>Availability and accessibility of information</td>
<td>Access problems</td>
<td>Lack of familiarity or absence of electronic database</td>
</tr>
<tr>
<td>Availability and accessibility of information</td>
<td>Access problems</td>
<td>Lack of interest</td>
</tr>
<tr>
<td>Availability and accessibility of information</td>
<td>Access problems</td>
<td>Media bias and imbalance</td>
</tr>
<tr>
<td>Availability and accessibility of information</td>
<td>Access problems</td>
<td>People sources</td>
</tr>
<tr>
<td>Availability and accessibility of information</td>
<td>Access problems</td>
<td>People sources</td>
</tr>
<tr>
<td>Availability and accessibility of information</td>
<td>Access problems</td>
<td>People sources</td>
</tr>
<tr>
<td>Availability and accessibility of information</td>
<td>Access problems</td>
<td>People sources</td>
</tr>
<tr>
<td>Availability and accessibility of information</td>
<td>Access problems</td>
<td>People sources</td>
</tr>
<tr>
<td>Availability and accessibility of information</td>
<td>Access problems</td>
<td>Scanty information</td>
</tr>
<tr>
<td>Availability and accessibility of information</td>
<td>Cellphones</td>
<td>No</td>
</tr>
<tr>
<td>Availability and accessibility of information</td>
<td>Media Orientation</td>
<td>No</td>
</tr>
<tr>
<td>Availability and accessibility of information</td>
<td>Media Orientation</td>
<td>Clergy forum on social media</td>
</tr>
<tr>
<td>Availability and accessibility of information</td>
<td>Media Orientation</td>
<td>Electronic media</td>
</tr>
<tr>
<td>Availability and accessibility of information</td>
<td>Media Orientation</td>
<td>Internet</td>
</tr>
<tr>
<td>Availability and accessibility of information</td>
<td>Media Orientation</td>
<td>Internet</td>
</tr>
<tr>
<td>Availability and accessibility of information</td>
<td>Media Orientation</td>
<td>Internet</td>
</tr>
<tr>
<td>Availability and accessibility of information</td>
<td>Recommendation</td>
<td>No</td>
</tr>
<tr>
<td>Availability and accessibility of information</td>
<td>Recommendation</td>
<td>Culture of reading</td>
</tr>
<tr>
<td>Availability and accessibility of information</td>
<td>Recommendation</td>
<td>Handling information or issues</td>
</tr>
<tr>
<td>Availability and accessibility of information</td>
<td>Recommendation</td>
<td>Interested in soft news</td>
</tr>
<tr>
<td>Availability and accessibility of information</td>
<td>Programs to encourage acquisition of relevant information</td>
<td>No</td>
</tr>
<tr>
<td>Hierarchical Name</td>
<td>Aggregate</td>
<td>User Assigned Color</td>
</tr>
<tr>
<td>----------------------------------------------------------------------------------</td>
<td>-----------</td>
<td>---------------------</td>
</tr>
<tr>
<td>Factors influencing ELIS of clergy</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Factors influencing ELIS of clergy\Effects of Culture</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Factors influencing ELIS of clergy\Effects of Culture\Characteristics</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Factors influencing ELIS of clergy\Effects of Culture\Characteristics\Gender-centered</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Factors influencing ELIS of clergy\Effects of Culture\Characteristics\High Value</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Factors influencing ELIS of clergy\Effects of Culture\Characteristics\Less Value</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Factors influencing ELIS of clergy\Effects of Culture\Characteristics\Value change</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Factors influencing ELIS of clergy\Effects of Culture\Determines</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Factors influencing ELIS of clergy\Effects of Culture\Encourages</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Factors influencing ELIS of clergy\Effects of Culture\Prevents</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Factors influencing ELIS of clergy\Effects of Geographical location</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Factors influencing ELIS of clergy\Effects of Geographical location\Characteristics</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Factors influencing ELIS of clergy\Effects of Geographical location\Bad social amenities</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Factors influencing ELIS of clergy\Effects of Geographical location\Characteristics\Good Social amenities</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Factors influencing ELIS of clergy\Effects of Geographical location\Determines</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Factors influencing ELIS of clergy\Effects of Geographical location\Encourages</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Factors influencing ELIS of clergy\Effects of Geographical location\Prevents</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Factors influencing ELIS of clergy\Effects of Religion</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Factors influencing ELIS of clergy\Effects of Religion\Characteristics</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Factors influencing ELIS of clergy\Effects of Religion\Characteristics\Cultural change in perception of celibacy</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Factors influencing ELIS of clergy\Effects of Religion\Characteristics\Cultural change in perception of celibacy\Economic and social factors</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Factors influencing ELIS of clergy\Effects of Religion\Characteristics\Cultural change in perception of celibacy\Influence of Catholicism and religion</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Factors influencing ELIS of clergy\Effects of Religion\Characteristics\Cultural change in perception of celibacy\Religious sacrifice</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Factors influencing ELIS of clergy\Effects of Religion\Characteristics\Strong cultural views against celibacy</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Factors influencing ELIS of clergy\Effects of Religion\Determines</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Factors influencing ELIS of clergy\Effects of Religion\Encourages</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Factors influencing ELIS of clergy\Effects of Religion\Encourages\Trust from People</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Factors influencing ELIS of clergy\Effects of Religion\Prevents</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Factors influencing ELIS of clergy\Effects of Religion\Prevents\Don’t share information</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Factors influencing ELIS of clergy\Effects of Religion\Prevents\Information avoidance</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>General understanding of information</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Hierarchical Name</td>
<td>Aggregate</td>
<td>User Assigned Color</td>
</tr>
<tr>
<td>---------------------------------------------------------------------------------</td>
<td>-----------</td>
<td>---------------------</td>
</tr>
<tr>
<td>General understanding of information\To educate</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>General understanding of information\To Know</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>General understanding of information\To solve a need</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>INFORMATION NEEDS</td>
<td>Yes</td>
<td>None</td>
</tr>
<tr>
<td>INFORMATION NEEDS\Circumstantial Needs</td>
<td>Yes</td>
<td>None</td>
</tr>
<tr>
<td>INFORMATION NEEDS\Circumstantial Needs\Health</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>INFORMATION NEEDS\Circumstantial Needs\Health\Formal Sources</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>INFORMATION NEEDS\Circumstantial Needs\Health\Informal Sources</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>INFORMATION NEEDS\Circumstantial Needs\Health\Informal Sources\Person Source</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>INFORMATION NEEDS\Circumstantial Needs\Health\Problems</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>INFORMATION NEEDS\Circumstantial Needs\Politics and Public Affairs</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>INFORMATION NEEDS\Circumstantial Needs\Politics and Public Affairs\Formal Sources</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>INFORMATION NEEDS\Circumstantial Needs\Politics and Public Affairs\Formal Sources\Conferences</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>INFORMATION NEEDS\Circumstantial Needs\Politics and Public Affairs\Formal Sources\Electronic Mass media</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>INFORMATION NEEDS\Circumstantial Needs\Politics and Public Affairs\Formal Sources\Internet</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>INFORMATION NEEDS\Circumstantial Needs\Politics and Public Affairs\Formal Sources\Print</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>INFORMATION NEEDS\Circumstantial Needs\Politics and Public Affairs\Informal Sources</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>INFORMATION NEEDS\Circumstantial Needs\Politics and Public Affairs\Informal Sources\People sources</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>INFORMATION NEEDS\Circumstantial Needs\Politics and Public Affairs\Problems</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>INFORMATION NEEDS\Circumstantial Needs\Security</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>INFORMATION NEEDS\Essential Needs</td>
<td>Yes</td>
<td>None</td>
</tr>
<tr>
<td>INFORMATION NEEDS\Essential Needs\Church Teachings</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>INFORMATION NEEDS\Essential Needs\Church Teachings\Formal sources</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>INFORMATION NEEDS\Essential Needs\Church Teachings\Formal sources\Internet</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>INFORMATION NEEDS\Essential Needs\Church Teachings\Formal sources\Print</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>INFORMATION NEEDS\Essential Needs\Church Teachings\Informal sources</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>INFORMATION NEEDS\Essential Needs\Church Teachings\Informal sources\People Sources</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>INFORMATION NEEDS\Essential Needs\Church Teachings\Problems</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>INFORMATION NEEDS\Essential Needs\Sermons</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>INFORMATION NEEDS\Essential Needs\Sermons\Formal Sources</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Hierarchical Name</td>
<td>Aggregate</td>
<td>User Assigned Color</td>
</tr>
<tr>
<td>----------------------------------------------------------------------------------</td>
<td>-----------</td>
<td>---------------------</td>
</tr>
<tr>
<td>Nodes\Informatio...\Essential Needs\Sermons\Informal Sources\People sources</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes\Informatio...\Essential Needs\Sermons\Informal Sources\Problems</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes\Informatio...\Essential Needs\Solving pastoral problems</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes\Informatio...\Essential Needs\Solving pastoral problems\Informal sources</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes\Informatio...\Essential Needs\Solving pastoral problems\Problems</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes\Informatio...\Helpful and Important Information</td>
<td>Yes</td>
<td>None</td>
</tr>
<tr>
<td>Nodes\Informatio...\Helpful and Important Information\Health</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes\Informatio...\Helpful and Important Information\Issues concerning the Catholic Church and ministry of the priest</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes\Informatio...\Helpful and Important Information\National and societal issues</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes\Informatio...\Helpful and Important Information\Security</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes\Informatio...\Intermittent Needs</td>
<td>Yes</td>
<td>None</td>
</tr>
<tr>
<td>Nodes\Informatio...\Intermittent Needs\Church Projects</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes\Informatio...\Intermittent Needs\Church Projects\Informal sources</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes\Informatio...\Intermittent Needs\Church Projects\Formal sources</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes\Informatio...\Intermittent Needs\Church Projects\Formal sources\Internet</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes\Informatio...\Intermittent Needs\Church Projects\Problems</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes\Informatio...\Intermittent Needs\Church Projects\Informal sources\People source</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes\Informatio...\Intermittent Needs\Church Projects\Problems</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes\Informatio...\Intermittent Needs\Education</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes\Informatio...\Intermittent Needs\Education\Informal Sources</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes\Informatio...\Intermittent Needs\Education\Informal Sources\Person source</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes\Informatio...\Intermittent Needs\Education\Problems</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes\Informatio...\Intermittent Needs\Finance</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes\Informatio...\Intermittent Needs\Finance\Formal Sources</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Hierarchical Name</td>
<td>Aggregate</td>
<td>User Assigned Color</td>
</tr>
<tr>
<td>----------------------------------------------------------------------------------</td>
<td>-----------</td>
<td>---------------------</td>
</tr>
<tr>
<td>Nodes|INFORMATION NEEDS\Intermittent Needs\Finance\Formal Sources\Agency</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes|INFORMATION NEEDS\Intermittent Needs\Finance\Formal Sources\Electronic media</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes|INFORMATION NEEDS\Intermittent Needs\Finance\Formal Sources\Internet</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes|INFORMATION NEEDS\Intermittent Needs\Finance\Formal Sources\Print</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes|INFORMATION NEEDS\Intermittent Needs\Finance\Informal Sources</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes|INFORMATION NEEDS\Intermittent Needs\Finance\People source</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes|INFORMATION NEEDS\Intermittent Needs\Finance\Problems</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes|INFORMATION NEEDS\Intermittent Needs\Product to buy</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes|INFORMATION NEEDS\Intermittent Needs\Product to buy\Formal Sources</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes|INFORMATION NEEDS\Intermittent Needs\Product to buy\Electronic Sources</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes|INFORMATION NEEDS\Intermittent Needs\Product to buy\Electronic mass media</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes|INFORMATION NEEDS\Intermittent Needs\Product to buy\Internet</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes|INFORMATION NEEDS\Intermittent Needs\Problems</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes|INFORMATION NEEDS\Intermittent Needs\Sports, Leisure and Entertainment</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes|INFORMATION NEEDS\Intermittent Needs\Sports, Leisure and Entertainment\Formal Sources</td>
<td>No</td>
<td>None</td>
</tr>
</tbody>
</table>

Nodes\|INFORMATION NEEDS\Intermittent Needs\Sports, Leisure and Entertainment\Electronic Mass media
Nodes\|INFORMATION NEEDS\Intermittent Needs\Sports, Leisure and Entertainment\Electronic Sources
Nodes\|INFORMATION NEEDS\Intermittent Needs\Sports, Leisure and Entertainment\Internet
Nodes\|INFORMATION NEEDS\Intermittent Needs\Sports, Leisure and Entertainment\Print
Nodes\|INFORMATION NEEDS\Intermittent Needs\Sports, Leisure and Entertainment\Informal Sources
Nodes\|INFORMATION NEEDS\Intermittent Needs\Sports, Leisure and Entertainment\Informal Sources\People source
Nodes\|INFORMATION NEEDS\Intermittent Needs\Sports, Leisure and Entertainment\Problems
Nodes\|INFORMATION NEEDS\Prompted by Events Happening
Nodes\|INFORMATION NEEDS\Prompted by Events Happening\Growing insecurity
Nodes\|INFORMATION NEEDS\Prompted by Events Happening\Outbreak of disease
Nodes\|INFORMATION NEEDS\Prompted by Events Happening\Personal Health
Nodes\|INFORMATION NEEDS\Prompted by Events Happening\Political issues
Nodes\|INFORMATION NEEDS\Prompted by Events Happening\Political issues\Democratic Elections
Nodes\|INFORMATION NEEDS\Prompted by Events Happening\Political issues\National conference
Nodes\|INFORMATION NEEDS\Prompted by Events Happening\Political issues\Political divide and tension
Nodes\|INFORMATION NEEDS\Prompted by Ministerial Needs

Yes
No
None
None
None
None
None
None
None
None
None
None
None
Yes
None
<table>
<thead>
<tr>
<th>Nodes</th>
<th>INFORMATION NEEDS</th>
<th>Prompted by Ministerial Needs</th>
<th>To learn</th>
<th>No</th>
<th>None</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nodes</td>
<td>INFORMATION NEEDS</td>
<td>Prompted by Ministerial Needs</td>
<td>To preach</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes</td>
<td>INFORMATION NEEDS</td>
<td>Prompted by Ministerial Needs</td>
<td>To resolve issues or problems</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes</td>
<td>INFORMATION NEEDS</td>
<td>Prompted by Ministerial Needs</td>
<td>To teach</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes</td>
<td>Life in the Round</td>
<td></td>
<td></td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes</td>
<td>Life in the Round</td>
<td>Fifth Proposition</td>
<td></td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes</td>
<td>Life in the Round</td>
<td>Fifth Proposition</td>
<td>Crossing boundaries</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes</td>
<td>Life in the Round</td>
<td>Fifth Proposition</td>
<td>Stay Within Clergy</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes</td>
<td>Life in the Round</td>
<td>Fifth Proposition</td>
<td>Stay Within Clergy</td>
<td>Expert and insider advice</td>
<td>No</td>
</tr>
<tr>
<td>Nodes</td>
<td>Life in the Round</td>
<td>Fifth Proposition</td>
<td>Stay Within Clergy</td>
<td>Privacy concerns</td>
<td>No</td>
</tr>
<tr>
<td>Nodes</td>
<td>Life in the Round</td>
<td>Small World</td>
<td></td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes</td>
<td>Life in the Round</td>
<td>Small World</td>
<td>Determinants of small world</td>
<td>Termed to be reliable</td>
<td>No</td>
</tr>
<tr>
<td>Nodes</td>
<td>Life in the Round</td>
<td>Small World</td>
<td>Determinants of small world</td>
<td>Reliance on personal sources</td>
<td>No</td>
</tr>
<tr>
<td>Nodes</td>
<td>Life in the Round</td>
<td>Small World</td>
<td>Determinants of small world</td>
<td>Reliance on personal sources</td>
<td>No</td>
</tr>
<tr>
<td>Nodes</td>
<td>Life in the Round</td>
<td>Social Norms</td>
<td></td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes</td>
<td>Life in the Round</td>
<td>Social Norms</td>
<td>Determinants of Social norms</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>Nodes</td>
<td>Life in the Round</td>
<td>Worldview</td>
<td></td>
<td>No</td>
<td>None</td>
</tr>
</tbody>
</table>
REFERENCES


