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Abstract

This study investigated the issues that might be militating against the authentic community living in the Claretian Formation House in Ibadan, Nigeria. The objective of the study was to: To investigate the Challenges of Urban Cultures in the Community of Claretian formation in Ibadan, Nigeria. To find out the Challenges and Effect of Cultural differences in the community of Claretian formation in Ibadan, Nigeria. To explore on the Coping Strategies used in mitigating the issues of Economy of Exclusion in the Community of Claretians Formation in Ibadan, Nigeria. To explain the possible solutions to the challenges of pastoral individualism faced by Community of Claretian formation in Ibadan, Nigeria. The research used a convergent parallel mixed method research design that comprises of both qualitative and quantitative methods. The study used census method to select 57 participants, where all the participants of the target population of the study participated in the study. The study used purposive sampling to select 47 participants for quantitative strand and 10 participants for qualitative strands. Data collected was analyzed using SPSS version 21. The quantitative data from the close-ended items in the questionnaire were coded and analyzed using frequencies, percentages, bar chart, and pie chart and presented in tables and figures. The qualitative data was analyzed according to the emerging themes and in line with the research objectives and presented in narrative form.

Keywords: *Claretian Community, Living Effectively, Religious Commitments & Ibadan, Nigeria.*

1.1 Introduction

This study investigated the challenges that the Claretian community in Ibadan might be facing in living effectively the religious commitments especially in witnessing to the joy of the Gospels. It addressed the challenges of today's world which adversely affects the religious community of the Claretian missionaries in Ibadan, especially in living out Discipleship. A real community is where I can be affirmed for who I am, not for what I do. Not because I am good over at the School, or am an effective person, or good cook, am I valued, but just because I am. If I am receiving this acceptance I can move out and accept other people the same way.¹ According to Felix, true community living must involve the direct and meaningful contact between the individual and the group. It must be reciprocal relationship whereby the individual makes some significant contact with the community, and the later in turn responds to him.²

The Churches emphasis on self-sustenance has driven many religious communities into various businesses and materialism has taken a toll on the communities. The successes of communities now are measured on how much money the congregation has, how much assets, example, landed properties, houses, Schools, and so on. Individual members in the community are respected for what they are able to contribute materially in the community. There is no fair share of community goods. You are given according to how much you are able to contribute. The disciples of Jesus came back rejoicing at the fact that they were successful in their mission of winning souls, Jesus told them to rejoice rather that their names were written in Heaven. Will Jesus say that to the religious of today who have stepped into His mission? Luke 10:20.

The above situation has driven many religious to seek materialism in order to find relevance in religious life. It has led many to individualism. The structure has made it so. Everyone is seeking for further studies most time not for religious courses, but secular courses in order to be gainfully employed for monetary gains in secular institutes. They live in their worlds and superiors are not able to bring them out of their comfort zones basically because of what they are gaining from them as individuals and the congregation or particular community, as the case may be. The church has consistently addressed the challenges affecting authentic community living, such as pastoral individualism, cliquism, extravagant life style, cultural differences and the idolatry of money.³ The Church values community life as very unique and a treasure in its life and mission for the preservation of the relevance of the Church. The Claretian Charism also in line with the universal Church, has the potential to create personal bonds, fraternal communion and family spirit among those who all called from different lands and cultures to form the community of missionaries.⁴

Even with the above values of Community Living, there are elements of individualism, noticeable in the Community. Individualism therefore breeds self-assertion and indifference, and these pose great challenges of living together. Cultural differences in the community is another militating factor against community living that that is noticeable. This causes the creation of small closed groups according to different cultures which breeds isolation and criticism of other cultures and

¹ Felix Podimattam, *Consecrated Community Revisited*. (Delhi: Media House, 2007), 27.

² Podimattam, *Consecrated Community Revisited*, 28.

³ Pope Francis, *Fratelli Tutti*, (Nairobi: Pauline Publication Africa, 2020), 38

⁴ Mathew Vattamattam, *Challenges of Intercultural Formation Communities*, (Rome, 2008)

the claim of superiority over others. With the above-mentioned challenges also breeds the culture of exclusion and click-ism in the community. As a formation house, it is unhealthy to allow these trends to continue as they are a hindrance to the life of togetherness. Modern cultures such as the social media, in as much as they are good and also helps to ease communication, the excessive attachments to them creates invisible communities that keeps members of the physical community strangers to themselves, for example, the WhatsApp groups.

1.2 Objective of the Study

The purpose of the study was to address the issues of authentic living of religious commitment and challenges of fraternal living among the community of Claretians formation in Ibadan Nigeria, through “The Joy of the Gospel” The Apostolic Exhortation of The Holy Father, Pope Francis. This study thus evaluated the challenges of living effectively religious commitment among Claretian community in Ibadan. The study was guided by the following research objectives:

- i. To investigate the Challenges of Urban Cultures in the Community of Claretian formation in Ibadan, Nigeria.
- ii. To find out the Challenges and Effect of Cultural differences in the community of Claretian formation in Ibadan, Nigeria.
- iii. To explore on the Coping Strategies used in mitigating the issues of Economy of Exclusion in the Community of Claretians Formation in Ibadan, Nigeria.
- iv. To explain the possible solutions to the challenges of pastoral individualism faced by Community of Claretian formation in Ibadan, Nigeria.

2.1 Literature Review

2.1.1 Challenges of Urban Cultures in the Community of Claretian Formation in Ibadan, Nigeria.

Iannello, Hardy, Musso, Coco and Inguglia (2019) carried out a study in Italy on spirituality and ethnocultural empathy among Italian adolescents. The study used a sample of 301 participants and used Utrecht-Management of Identity Commitments Scale (U-MICS) with 28-item Spirituality Assessment Scale. The findings revealed that spirituality was found to have a positive and strong link to ethnocultural empathy. The study suggested that with those of other culture, spirituality may enhance prosocial relations by reassuring people to go further into their religious worldviews.⁵ According to Suwayri, Saad Mohammed AI., social network dependency is found to be the most recent type of modern technology addiction cutting across the globe.⁶ The study opted that the social media team believes that social media has turned into an unhealthy obsession for society.

⁵ Iannello, N., Hardy, S. A., Musso, P., Coco, A., & Inguglia, C. (2019). Spirituality and Ethnocultural Empathy Among Italian Adolescents: The Mediating Role of Religious Identity Formation Processes. *Psychology of Religion and Spirituality*, 11(1). <https://doi.org/10.1037/rel0000155>

⁶ Saad Mohammed AI Suwayri, *The impact of Social Media Volume and Addiction on Medical Student Sleep and Academic Performance*, Department of Internal Medicine, College of Medicine, Al Imam Mohammad ibn Saud Islamic University (IMSIU), Riyadh Kingdom of Saudi Arabia: 2017, 34. accessed November, 18, 2019

Similarly, a comparative study on social media addiction among High School and University students conducted by Kizilhan Taner, Elciyar Kemal and Simsek Ali,⁷ The findings revealed that both University and High School students have a problem with addiction to social media. The study found out that cyberspace has vastly expanded and led to several negative experiences of individuals

The changing sense of what it means to be in community in a postmodern generation is further complicated by the advent of the internet and social media. The internet and social media have changed the way in which individuals relate to others as they amass an unlimited number of “friends” to become a virtual community. (Russell Allen Robbins 2020). James Emery White posits that “there can be little doubt that the defining mark of the new generation is that it has never known life without the internet.” (White 2012). Anthony Randall argues that the postmodern emphasis on community has given rise to and driven the success of these social media platforms. (Randall, 2016). However, these relationships are inevitably superficial because of the sheer size of the community and since the vast majority of these infinite number of “friends” will never come into physical contact with one another.

The New Jerusalem, the holy city (*Rev 21:2-4*), is the goal towards which all of humanity is moving. It is curious that God’s revelation tells us that the fullness of humanity and of history is realized in a city. We need to look at our cities with a contemplative gaze, a gaze of faith which sees God dwelling in their homes, in their streets and squares. God’s presence accompanies the sincere efforts of individuals and groups to find encouragement and meaning in their lives. He dwells among them, fostering solidarity, fraternity, and the desire for goodness, truth and justice. This presence must not be contrived but found, uncovered. God does not hide himself from those who seek him with a sincere heart, even though they do so tentatively, in a vague and haphazard manner.⁸

The primary challenge modern culture offers Christian faith is that the former is *itself* the fruit of a historico-cultural process deeply influenced by Christian faith. In many ways, modern culture is an elevated, sophisticated one, containing a great variety of precious anthropological insights and strengths, with a surprising adaptability and openness to absorb, to clarify and to unite. However, in the present moment it comes across, in many cases, as a ‘culture without faith’, a culture willfully disconnected from the faith that gave life to it in the first place, and thus, ultimately, a fragile culture. This has led many of those influenced by modern culture to a generalized loss of faith and to a pathology of *individualism* and *ingratitude*, as they attempt to live in isolation from their fellows, unprepared to recognize the world they live in and the privileges they enjoy as gifts they should be profoundly grateful for. This suggests the need to widen the scope of human rationality in two directions: with others and towards others; other humans and ultimately God, the source of all goodness and truth. A greater awareness of the place a living faith should occupy within the dynamics of culture brings us to perceive that the riches we possess and the beauty we enjoy are the result of God’s gift received through the mediation of other people.⁹

⁷Ali Simsek, Taner Kizilhan, Kemal Elciyar, *A Comparative Study on Social Media Addiction of High School and University students*, <https://www.researchgate.net/publication/332457632>, April 2019. accessed November, 18, 2019

⁸ Pope Francis, *Evangelii Gaudium*. 71 – 72.

⁹ Paul O’Callaghan, *Church, Communication and Culture*, Volume 2, 2017-Issue 1, Published online: 04 April, 2017.

New cultures are constantly being born in these vast new expanses where Christians are no longer the customary interpreters or generators of meaning. Instead, they themselves take from these cultures' new languages, symbols, messages and paradigms which propose new approaches to life, approaches often in contrast with the Gospel of Jesus. A completely new culture has come to life and continues to grow in the cities. The Synod noted that today the changes taking place in these great spaces and the culture which they create are a privileged locus of the new evangelization. This challenges us to imagine innovative spaces and possibilities for prayer and communion which are more attractive and meaningful for city dwellers. Through the influence of the media, rural areas are being affected by the same cultural changes, which are significantly altering their way of life as well. This has also great influence on the religious community.¹⁰

2.1.2 Challenges and Effect of Cultural Differences in the Community of Claretian Formation

We must be aware of the culture and how it shapes people, especially those attending our worship services. Redman agrees that Christians are immersed in a cultural environment that will inevitably affect the way they approach worship”¹¹

Cultural diversity is seen to be a characteristic of both secular and religious populations throughout the world. In line with this phenomenon, María-Eugenia Ruiz-Molina and Antonio Marín-García¹² conducted a case study to investigate the challenges of working in multicultural team and cultural differences among university students throughout the world. The study sampled 100 students of 21 different nationalities. The findings submitted evidence about the fact that the challenges observed by students because of working in multicultural teams are mainly due to team work organizational aspects rather than to multiculturalism. The study concluded that the benefits of working in multicultural teams might be greater than the challenges associated to cultural diversity. The study recommended course instructors to try to manage cultural diversity to promote work in multicultural teams. This study is relevant to the current study that sought to find out the challenges of cultural difference among Claretians fraternity. However, the findings of the study had looked at cultural differences in a wider perspective and with different populations.

Many studies have posited that understanding that culture and faith are important determinants of social behavior thereby having an important educational role in inspiring and conducting people. The Claretian Charism also in line with the universal Church has the potential to create personal bonds, fraternal communion and family spirit among those who are called from different lands and cultures to form the community of missionaries. Kelo and Roosa¹³ carried out a study to find out possible difficulties/problems/issues for Finnish companies due to cultural differences within financial management when expanding their business into Indian markets. The study used semi-structured interview guide to collect data for the qualitative study. 6 participants were selected based on their current and past employments for the qualitative study. Qualitative findings reported

¹⁰ Pope Francis, *Evangelii Gaudium*, 73.

¹¹ Walters, Michael. *Can't Wait for Sunday: Leading Your Congregation in Authentic Worship*. Indianapolis, IN: Wesleyan Publishing House, 2006.

¹² María-Eugenia Ruiz-Molina & Antonio Marín-García (2017). Challenges of Working in Multicultural Teams and Cultural Differences: a Case Study. In *Proceedings from the 2007 ISANA International Conference “Student success in international education”* Adelaide, Australia, 2017

¹³ Kelo & Roosa (2019) Multinational company's challenges within financial management: Cultural differences between Finland and India in managing financial operations. <http://urn.fi/URN:NBN:fi:amk-2019053013414>

that part of possible difficulties within financial management are caused by misunderstandings. Based on the study findings one could say that authority figure or a leader of any institution has to adopt different leading techniques to employees or members from different cultures. The study is relevant to the current study as it investigated the challenges of cultural difference in the community of Claretians formation in Nigeria adopting convergent mixed method design.

Gabel-Shem, Westman, Chen and Bahamonde,¹⁴ conducted a study to examine the effects of cultural intelligence, idiocentrism-allocentrism and organizational culture on work engagement in a multinational organization. 219 employees were sampled for the study. The study findings opined that cultural intelligence is a powerful tool for developing members or employee engagement. The findings of the study revealed that cultural intelligence is positively related to work engagement and that this relationship is moderated by employees' idiocentrism-allocentrism, as well as by the adaptability dimension of organizational culture. The study suggested that a highly adaptive organizational culture and consideration of employees' cultural values are important in order to enhance the effect of cultural intelligence on engagement. The current study adopted a mixed method design to investigate the challenges of cultural difference among religious fraternity in Nigeria.

Chidiebere Sylvanus Nwankpa, and Chima Onuoha¹⁵ conducted a study in Nigeria to investigate how organizational culture and leadership styles affect employees' operational activities. The study sampled 284 participants using questionnaires for data collection. The findings revealed that organizational culture and leadership style independently and jointly significantly influence operational activities experience by employee. The study recommended that individuals need to be encouraged to participate in leadership and supervisory positions to become more aware of the impact of their leadership style on the quality of life of their subordinates.

2.1.3 Summary of Literature Review

The various literatures reviewed in this chapter shows the challenges that religious communities face in living out effectively their various religious commitments especially the Claretian Communities in witnessing to the joy of the Gospels. It addresses the challenges of today's world which adversely affects the religious communities too especially in living out Discipleship. For example, Pastoral Individualism in religious life, the economy of exclusion in religious life, cultural differences in religious communities, the negative influences of urban cultures in the religious communities, and the dilatory of money in the religious communities.

2.2 Conceptual Framework

The Conceptual Framework comprises the following variables: independent variable, dependent variable, and intervening variable. The independent variable is Challenges in Community Life. The dependent variable is Claretian Formation. The intervening variables are Simple life style,

¹⁴ Gabel-Shemueli, R., Westman, M., Chen, S., & Bahamonde, D. (2019). *Does cultural intelligence increase work engagement? The role of idiocentrism-allocentrism and organizational culture in MNCs*. ISSN: 2059-5794 (26)1 <https://doi.org/10.1108/CCSM-10-2017-0126>

¹⁵ Chidiebere Sylvanus Nwankpa, B. and Chima Onuoha(2020). Organizational Culture, the Role and Challenges of Leaders in The Nigerian Banking Sector: A Study of Zenith Bank Plc. International Journal of Advanced Academic Research (Social and Management Sciences) | ISSN: 2488-9849 Vol. 6, Issue 11 (November, 2020) | www.ijaar.org Journal DOI: 10.46654/ij.24889849

Interculturality, the family background, personality trait, Influence of Materialism and Cultural influence. This is as illustrated in this Figure 1.

INDEPENDENT VARIABLES

Values from Evangelii Gaudium

- a. Religious life style
- b. Interculturality
- c. Fraternity Living
- d. Collaboration

DEPENDENT VARIABLES

Claretian Formation

- a. Focus on the values of Consecrated Life
- b. Richness in cultural diversity
- c. The joy of togetherness
- d. Cooperation in the Ministry

INTERVENING VARIABLES

- a. Family Background
- b. Personality trait
- c. Influences of materialism
- d. Cultural influences

Figure 1: Conceptual Framework Underpinning the Study

Figure 1 demonstrates that instilling in Claretian formation the values of simple life style, interculturality, fraternity and collaboration recommended in the Evangelii Gaudium would lead to the experiences indicated in the dependent variables, such as authentic community living manifested in: Focus on the values of Consecrated Life, richness in cultural diversity, the joy of togetherness, cooperation in the ministry, and fraternal sharing. However, for this to be possible, care must be taken to ensure that factors from family background, personality trait, influences of materialism in the modern context and cultural influences are taken into consideration in Claretian Formation in such a way that they do not negatively influence the outcome of the formative efforts but promote the internalization of the values pointed out in the Evangelii Gaudium.

3.1 Research Methodology

3.2 Research Design

This study was focused on the views of the formators and students of the Claretian formation house in Ibadan, Nigeria, on effectiveness of community life. It adopted a convergent parallel mixed method research design. In this design, the quantitative data was coded and analysed separately using the quantitative method and the qualitative data was coded and analysed separately.

3.3 Location of the Study

This study was carried out in the community of Claretian formation house in Ibadan Nigeria. It is the most cosmopolitan city in the country as the residents of Ibadan encompass different ethnic groups and races found within and outside the country. The state has a population of over

3,649,000, mostly from different parts of the country. Ibadan is the capital city of Oyo State, in Nigeria. The choice of the location is supported on the assumption that fraternal life in formation house in the midst of many other religious houses and communities. This motivated the researcher to examine the challenges of living effectively religious commitment in line with the authentic religious community.

3.4 Population and Sample

The target population for this study consists of Claretian Formators and students living in the Claretian Formation house in Ibadan, Nigeria. This target population was selected by the researcher because it harbours a significant number of Claretian Formators and Students. There are 57 Claretians in the Claretian formation house in Ibadan, Nigeria, whose members collectively comprise of 5 Formators, 5 Deacons 10 perpetually professed religious students 37 temporary professed religious students. This target population for this study was 57 religious Claretians in the Formation House. The sample size for this study was 50 participants out of the target population of 57 Claretians in the Claretian Formation House in Ibadan, Nigeria.

3.5 Methods and Instruments for Data Collection

This study used an interview guide and a self-administered questionnaire as the instruments for data collection. The researcher used the interview guide to interview Formators and Deacons. The other perpetually and temporary professed Claretians will fill out a self-administered questionnaire. This allowed the researcher to solicit their views and experience on the Evangelii Guidium for addressing the challenges in the Claretian Community, Ibadan, Nigeria.

3.6 Data Analysis

The researcher made use of both quantitative and qualitative approaches for data analysis. Quantitative data from the questionnaires will be coded and calculated into frequencies and percentages for descriptive statistics. This was then presented in form of tables and figures. According to LeCompte and Schensu¹⁶Mugenda and Mugenda¹⁷ note that descriptive statistics will allow the researcher to describe scores using a few indicators.

Subsequent detailed analysis and discussion was done to allow for a fitting interpretation of the data. The convergence of both quantitative and qualitative data will be explained after analysing the quantitative and qualitative data independently. The results were compared against each other so as to establish the values and the different experiences expressed by the respondents in relation to Evangelii Gaudium for addressing the Claretian Community Life in Ibadan, Nigeria.¹⁸

¹⁶ Data analysis in research: *Why data, types of data, data analysis in qualitative and quantitative research* <https://www.questionpro.com/blog/data-analysis-in-research/> accessed 3/3/2021.

¹⁷ Mugenda, O. M. and Mugenda, A. G. *Research methods: Quantitative and qualitative Approaches*. (Nairobi: African Centre for Technology Studies, 2003), 47.

¹⁸ Givon, S., and Court, D. *Coping strategies of high school students with learning disabilities: A longitudinal qualitative study and grounded theory*: International Journal of Qualitative Studies in Education, 2010, 23(3), 283–303.

4.0 Research Findings

4.1 Challenges of Urban Cultures in the Community of Claretian Formation in Ibadan, Nigeria.

The first objective of the study sought to examine the challenges of urban cultures in the community of Claretians formation in Ibadan Nigeria. To ascertain this aspect of the study, the questionnaire designed using Likert scale (Strongly agree, Agree, Not Sure, Strongly Disagree, Disagree,) was administered to the participants and the results are as summarized in Table 1.

Table 1: Descriptive Statistics on Challenges of Urban Cultures in the Community of Claretian Formation

Statement	SA	A	NS	D	SD
	%	%	%	%	%
Most religious are influenced by the extravagant life of the urban culture.	8	32	3	2	2
	(17.0)	(68.1)	(6.4)	(4.3)	(4.3)
The urban culture of social media has been a source of distraction to religious in the community.	9	25	7	6	0
	(19.1)	(53.2)	(14.9)	(12.8)	(0)

Table 1 showed that the majority of the participants 68.1% who participated in the study agreed with the statement that most religious are influenced by the extravagant life of the urban culture. However, the percentage of the participants who 'disagreed' with the statements are less than 5%. This is an indicator that some of the religious fraternity are gradually deviating from the promise they made on the three vows of evangelical counsels. This observable behavior of extravagant life exhibited by some religious could influence their ability to live up to their religious commitment and obligation. The findings is in agreement with White who posits it that "there can be little doubt that the defining mark of the new generation is that it has never known life without the internet." (White 2012). The issues of social media and its influence on religious in the community has raised a concern. Cumulatively, the findings showed that majority of the participant 72.3% agreed that urban culture of social media has been a source of distraction to religious in the community. The study reaffirmed Pope Francis letter to the church on the influence of the media, rural areas are being affected by the same cultural changes, which are significantly altering their way of life as well. This has also great influence on the religious community.¹⁹

Social media has proven to be an effective means of evangelization even to the remote areas. When a religious becomes addicted to social media, it becomes a source of distraction to religious community. The study confirmed (Russell 2020) that the internet and social media have changed the way in which individuals relate to others as they amass an unlimited number of "friends" to become a virtual community. This study concurs with Suwayri, Saad Mohammed AI, that social network addiction is probably the most recent type of modern technology addiction across the

¹⁹ Pope Francis, *Evangelii Gaudium*, 73.

globe.²⁰ He continued that the social media team believes that social media has turned into an unhealthy obsession for society. The findings is in line with a comparative study on social media addiction among High School and University students conducted by Kizilhan Taner, Elciyar Kemal and Simsek Ali.²¹

4.1.1 Strategies of Addressing Challenges of Urban Cultures in the Community

Observable subjective experiences of the participants were sought through Semi-structure question. Further analysis to explore some of strategies to addressing challenges of urban cultures in the community of Claretian formation. The findings are disclosed in table 2.

Table 2: Strategies of Addressing Challenges of Urban Cultures

Statement	Frequency(f)	Percentage (%)
Contentment and self-control in line with the Charism and Constitution of Claretians Fraternity	43	91.5
Promotion of cultural fair distribution of community resources	3	6.4

Table 2 showed findings from semi-structured question to sought subjective opinion of the participants on ways in which the issues of challenges of urban culture could be addressed. From the response, overwhelming majority of the participants 91.5% opined that Contentment and self-control in line with the Charism and constitution of Claretians fraternity would highly reduce the habit of living extravagant life of urban culture. Living above ones income or token provided by the community will lead to individual diversion of funds for personal benefits and unhealthy urban competition. However, 6.4% of the participants suggested promotion of cultural fair distribution of community resources. Fair distribution of community resources promotes individual dependency on the community and facilitate community building.

4.2 Challenges and Effect of Cultural Differences in the Community of Claretian Formation in Ibadan, Nigeria.

The second objective of the study sought to ascertain the challenges and effect of cultural differences in the community of Claretians formation in Ibadan, Nigeria. To ascertain this aspect of the study, the questionnaire used Likert scale (Strongly disagree, Disagree, Not Sure, Agree, Strongly Agree) was administered to the participants and the results are as summarized in Table 5.

²⁰Saad Mohammed Al Suwayri, *The impact of Social Media Volume and Addiction on Medical Student Sleep and Academic Performance*, Department of Internal Medicine, College of Medicine, Al Imam Mohammad Ibn Saud Islamic University (IMSIU), Riyadh Kingdom of Saudi Arabia: 2017, 34. accessed November, 18, 2019

²¹Ali Simsek, Taner Kizilhan, Kemal Elciyar, *A Comparative Study on Social Media Addiction of High School and University students*, <https://www.researchgate.net/publication/332457632>, April 2019. accessed November, 18, 2019

Table 5: Descriptive Statistics on Challenges and Effect of Cultural Differences in the Community of Claretian Formation

Statement	SA	A	NS	D	SD
	%	%	%	%	%
Dominant cultures in the Religious house tend to claim superiority over others	15	21	8	2	1
	(31.9)	(44.7)	(17.0)	(4.3)	(2.1)
Interculturality remains a bridge between individual of different Ethnic groups in Religious communities.	20	19	4	2	2
	(42.6)	(40.4)	(8.5)	(4.3)	(4.3)

Table 5 indicated that overwhelming majority of the participants 76.6% agreed that dominant cultures in the Religious house tend to claim superiority over others. Cumulatively 83.8% of the participants agreed with the statement that Interculturality remains a bridge between individual of different Ethnic groups in Religious communities. This finding contradicts María-Eugenia Ruiz-Molina and Antonio Marín-García (2017) that concluded that the benefits of working in multicultural teams might be greater than the challenges associated to cultural diversity. The study was conducted among students in academic environment. This could explain the differences in the findings. However, Participant's observable responses on the statement is an indicator that what supposed to unite communities with diverse culture more is gradually dividing them. The finding concurs with (Kelo & Roosa 2019) qualitative findings that reported that part of possible difficulties within financial management are caused by misunderstandings due to cultural difference. Community building and unity in diversity required constant orientation and change of attitude towards other culture different from ones culture. It is thing of the mind facilitated by cultural orientation. The study is in agreement with (Chidiebere Sylvanus Nwankpa, and Chima Onuoha 2020) that organizational culture and leadership styles affect employees' operational activities.

4.2.1 Strategies of Addressing Cultural Differences in the Community

Observable subjective experiences of the participants were sought through Semi-structure question. Further analysis to explore some of strategies to addressing cultural difference in the community of Claretian formation. The findings are disclosed in table 6.

Table 6: Strategies of Addressing Cultural Differences

Statement	Frequency(f)	Percentage (%)
Promoting common goal of Claretians fraternity	11	23.4
Cultural Integration with love and Exchange mission and apostolates	36	76.6

Table 6 showed the responses from participant's point of views on ways of addressing cultural difference as it affect the community of Claretians formation house. It is gathered that majority of the participants 76.6% opted for Cultural integration with love and exchange mission and apostolates. The participants believed that changing ones attitude towards other culture and embracing the differences would build a loving community where everybody feels at home and accepted.

This finding confirmed what Pope Francis (Francis, Pope Fratelli Tutti) said that each of us can learn something from the other. No one is useless and no one is expendable. To speak of a culture of encounter, means that we as a people, should be passionate about meeting others, seeking points of contact and building bridges of us could learn something from the other. No one is useless and no one is expendable. The study is in agreement with (Gabel-Shem, Westman, Chen and Bahamonde, 2019) that cultural intelligence is positively related to work engagement and promotion of common goal. Accepting different cultures aside ones culture promote the enthusiasm of working in another country without prejudice or fear of leaving ones comfort zone. However, 23.4 % of the participants suggested the culture of promoting common goal of Claretians fraternity.

4.3 Coping Strategies Used in Mitigating the Issues of Economy of Exclusion in the Community of Claretians Formation in Ibadan, Nigeria.

The objective three was sought to find out on coping strategies used in mitigating the issues of economy of exclusion in the community. The responses submitted by participants using Likert-scale items (Strongly agree, Agree, Not Sure, Disagree, Strongly Disagree) are as summarized in Table 7.

Table 7: Descriptive Statistics on Coping Strategies Used in Mitigating the Issues of Economy of Exclusion in the Community of Claretians Formation.

Statement	SA	A	NS	D	SD
	%	%	%	%	%
The economy of exclusion breeds lack of unity in religious Communities	14	16	14	2	1
	(29.8)	(34.0)	(29.8)	(4.3)	(1.2)
The joy of togetherness enhances the Spirit of Fraternity in religious Communities	37	8	1	1	0
	(78.7)	(17.0)	(2.1)	(2.1)	0

This finding by inference, submitted that majority of the participants 95.7% cumulatively agreed that the joy of togetherness enhances the Spirit of Fraternity in religious Communities. This is an indicator that many religious longs for unity in diversity, which enhances the joy of living together, and brothers living in the spirit of their founders. The finding concurs (Chinyeaka C. Ezeani) that As well as being individuals, human beings are intensely socio-cultural creatures. People tend to safeguard and protect their individuality, yet, they equally experience a longing for interaction with the other.²² This promotes a holistic growth of each members of the community and cultural diffusion. The study cumulatively showed that most of the participants 63.8% agreed that the economy of exclusion breeds lack of unity in religious communities.

This finding agrees with (Russell 2020) that corporate individualism produces the opposite outcome rather than strengthening the community ties, individualism isolates one from another. The study reaffirmed what Pope Francis emphasized on fraternal life and expressed the essence of fraternity, regardless of physical proximity, regardless of where he or she was born or lives. Unity in diversity is the essence of the religious community.²³ Common responses from the participants show that lack of fair distribution of community resources and fair treatment of individual promotes the economy of exclusion. This kind of observable culture affects community living encourages lack of trust and commitment to one's religious obligation.

4.3.1 Mitigating the Issues of Economy of Exclusion in the Community

Observable subjective experiences of the participants were sought through Semi-structure question. Further analysis to explore some of strategies to addressing issues of exclusion of individuals in the community of Claretian formation. The findings are disclosed in table 8.

²² Chinyeaka C. Ezeani, Interculturality in Religious Life. Pauline Publications, Nigeria, 2019, 121.

²³ PopeFrancis, Fratelli Tutti, 15.

Table 8: Mitigating the Issues of Economy of Exclusion

Statement	Frequency(f)	Percentage (%)
Fraternal Campaign for community living and fair treatment of a member	27	57.4
Given fair opportunity and support to everybody	16	30.0
Use of common language to include all cultures	4	8.5

Table 8 showed that most of the participants 57.4% opted for fraternal campaign creating an awareness on community living and equal treatment of a community members. However, 30% of the participants opined that giving fair opportunity and support to every member reduces the economy of exclusion while 8.5 % believed that the use of common language to include all cultures reduces prejudices and reduces economy of exclusion. When members are supportive and accommodating, it creates a free environment where community living becomes a home, living it joyfully and where each member grows and nurture their gifts and talents. This will promote community building and living authentic religious life where member's creative effort will be appreciated. The findings reaffirm what Pope Francis said that the religious need to take their religious calling seriously and live it joyfully in the Lord. Living it joyfully is not only a personal responsibility but also an institute's duty.

4.4 Possible Solutions to the Challenges of Pastoral Individualism Faced By Community of Claretian Formation in Ibadan, Nigeria.

The objective four was sought to find out possible solutions to the challenges of pastoral individualism faced by the community of Claretians formation in Ibadan, Nigeria. The responses submitted by participants using Likert-scale items (Strongly disagree, Disagree, Not Sure, Agree, strongly agree) are as summarized in Table 9.

Table 9: Descriptive Statistics on Possible Solutions to the Challenges of Pastoral Individualism Faced by Community of Claretian Formation.

Statement	SA	A	NS	D	SD
	%	%	%	%	%
Love of money that proceeds from ministry is a major cause of pastoral individualism	14	24	5	3	1
	(29.8)	(51.1)	(10.6)	(6.4)	(2.1)
Individualism is a major challenge to fraternal living in the religious communities.	25	17	5	0	0
	(53.2)	(36.2)	(10.6)	0	0

This finding by inference, submitted that majority of the participants 80.9% cumulatively agreed that love of money that proceeds from ministry is a major cause of pastoral individualism. From the response, it is an indicator of individual quest for fame and the tendency to measure up with what is in vogue, which will negatively affect the ministry and execution of community project.

The study cumulatively showed that most of the participants 89.4 % agreed that Individualism is a major challenge to fraternal living in the religious communities. The study is not in conformity with the findings of Long that postmodernists have turned away from individualism when he affirms that they “view life from a communal perspective, not from the enlightenment perspective of the autonomous self. (Long 2004). However, the finding agrees with (Kauflin 2015) that for many, church has become all about me—what I’m learning, what I’m seeking, what I’m desperate for, what I need, how I’ve been affected, what I can do. The overwhelming response from the participants suggests that members who live above ones means might cultivate the habit of diverting community funds meant for other projects to satisfy ones needs. Such behaviour is facilitated by individualism a tendency of indulging in individual business, unhealthy relationship and extravagant way of life. The study is in agreement with (Paul O’Callaghan, 2017) that attitude of individualism has forced some individuals to be influenced by modern culture to a generalized loss of communalism. Clíona Murray (2021) study argues that glossing over these vulnerabilities is detrimental to the development of collegial professionalism. This confirmed the finding of the current study. This is one of the major challenges of living effectively religious commitment among some religious fraternity and Claretians community is not an exception.

4.4.1 Possible Solutions to the Challenges of Pastoral Individualism

Observable subjective experiences of the participants were sought through Semi-structure question. Further analysis to explore some of the strategies to addressing pastoral individualism in the community of Claretian formation. The findings are disclosed in table 10.

Table 10: Strategies of Addressing Pastoral Individualism

Statement	Frequency(f)	Percentage (%)
Transparency, support of a member, contentment and community building	36	76.6
Inclusive love and respect for each other as missionaries and constructive criticism	11	23.4

Table 10 demonstrated the emerging themes from the participant’s suggestions on ways to addressing pastoral individualism among Claretians community. According to the research findings, majority of the participants accounting to 76.6 % suggested transparency, support of a member, contentment and community building would reduce pastoral individualism among the Claretians fraternity. 23.4% of the participants suggested Inclusive love and respect for each other and constructive criticism in the spirit of missionaries. Responses from the participants shows a positive strategy that will go a long way helping a member struggling with the desire to measure

up to societal unhealthy competition. This suggestion needs to be done in the spirit of missionaries and with love and support to the member. When a member begins to find solace on outside the community, it becomes a serious concern for the community and the congregation. Some of the suggestion put across by majority of the participants if effectively implemented could help mitigate these issues of pastoral individualism.

4.5 Pastoral Individualism and the idolatry of Money in Religious Communities

The interview carried out was to explore the issues of pastoral individualism and idolatry of money from the ministry cause pastoral individualism among Claretians community. From the oral interview, participants shared their opinion.

“The quest for fame and the desire to measure up with societal trending in vogue leads to pastoral individualism. It goes a long way to negatively affect the smooth execution of community projects. It distorts the spiritual, moral, intellectual and psychological growth of members in the community. it induces one into unhealthy habits that are consequently regrettable in the long run e.g quarrels, alcoholism and extravagant. There is need for community members to make sincere efforts to pray and eat together. Members need to be supportive, cultivate an appreciative attitude and give creative feedback, constructive criticism. Members should avoid being sentimental, bias and encourage each other from time to time to ensure members are on the right track.”.

(Participants A: 8th May, 2021)

“Love of money makes people to focus more on material things e.g longing for more gadgets, lands etc. this can be addressed through team work, manual work during the time of formation and sharing things in common

(Participants B: 8th May 2021)

“When a member develops self-centered approach to life and always scramble for the juicy part of our apostolate. This leads to lack of openness and understanding of others. Members tends to seek happiness and joy outside the community always. It can be address through encouraging the attitude of openness and sharing with others. There should be rotation of work and duties cum positions.”

(Participants C: 8th May, 2021)

5.1 Conclusion

The study findings have confirmed that urban culture poses a big challenge to living effectively religious commitment due to it extravagant life style. The issues of cultural difference have divided most communities than uniting them and effort are being made to mitigate it effect on fraternal togetherness. Economy of exclusion has posed a threat to the community where members long for fair treatment and distribution of community resources. The quantitative study and the oral interview revealed that there is a need to find a better ways of curtailing extravagant life style and shun any form of exclusion of members that does not promote fraternal genuine relationship.

6.1 Recommendation

Superiors and formators: From the qualitative strands, the study established that lack of support and fair distribution of community resources forces some members to divert funds meant for other projects to personal benefits. The study recommended system of inclusiveness to ensure there is promotion of fraternal bonds and building a community where everyone voice counts and feel at home. This study has brought out the issues of cultural difference and pastoral individualism among the members. There is need to them make policy that will promote authentic community living through cultural integration and use of common language. Insights from the findings revealed that religious life is undergoing a period of transformation concerning the challenges of urban culture and extravagant life style seen among the members of their fraternity. Therefore, the study suggested proper religious formation, discernment, reorganization and review of the formation methodology and techniques in the areas that will prepare their candidates on how to embrace unity in diversity.

To Claretian Fraternity: This study suggested cultural orientation, love and support to all Claretians religious communities experiencing challenges of living authentic fraternal life and cultural friction due to lack of understanding. The qualitative response from the study encouraged promoting of teamwork, cultural integration and community building.

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