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Mapping the everyday life information needs of Catholic clergy

Savolainen's ELIS model revisited

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Abstract

Purpose – The purpose of this paper is to describe the pattern of everyday life information needs of a group of people in an area with limited access to information, and to investigate how the major dimensions of the everyday life information seeking (ELIS) model apply to information needs in the contexts of the Catholic clergy.

Design/methodology/approach – The study applied the concurrent triangulation strategy of mixed-methods research. Data from 15 episodic interviews and surveys of 109 Catholic clergy in Northern Nigeria were collected and analyzed.

Findings – A map of the everyday life information needs was developed. Three types of everyday life information needs were identified: essential needs; circumstantial needs; and occasional needs. The information needs of these clergy did not fit into the two major dimensions of Savolainen's ELIS model.

Research limitations/implications – The study was conducted only with Catholic clergy serving in the Northern Catholic dioceses of Nigeria.

Originality/value – Although the ELIS model has been applied in several studies, not much attention has been given to comparing how the major dimensions of the model apply to information needs of a group of people in a variety of contexts. This study contributes to the ELIS model by pointing to other contextual situations where seeking orienting and practical information may not be sufficient to account for the everyday life information needs of some types of users.

Keywords Information seeking behaviour, Information needs, Clergy, ELIS model, Episodic interview, Everyday life information seeking, Information behaviour

Paper type Research paper

Various models for the study of information seeking behavior have been developed in the information science literature over the years (e.g. Bates, 1989; Ellis, 1993; Kuhlthau, 1991; Wilson, 1999). There are other models that have emerged pointing to new directions in information seeking behavior research (Spink and Heinström, 2011; Sin, 2011). The everyday life information seeking (ELIS) model (Savolainen, 1995) is one of these models that have been applied in several studies (e.g. O'Connor, 2011; Yadamsuren, 2010; Given, 2002; Yu, 2012; Wimberley and McClean, 2012; Carey *et al.*, 2001). The ELIS model was based on 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.

The ability to test models to see their applicability in varying contexts strengthens the research process and advances the understanding of concepts and phenomena from various points of view. Taylor (1991) asserts that the context in which the user lives or works is a strong factor that determines the choices the user will make about

information that is particularly useful to them. The culture of a people, the environment in which they live, and even their religious practices are contextual factors that can influence information seeking behavior.

Although the ELIS model has been applied in several studies, it has not been used as a framework to study the information seeking behavior of the clergy, particularly Catholic clergy in an African context. Many of the studies that applied this model in their research examined, mostly, the use of information sources by study participants as they seek everyday life information. Very little attention has been given to comparing how the major dimensions of the model – seeking practical and orienting information – apply to information needs of a group of people in a variety of contexts.

The Catholic clergy in Nigeria were chosen for this study because of their unique status as celibates who are required to remain unmarried and chaste for life. They practice their celibacy in a culture where marriage and the raising of children are highly valued and seen as an intrinsic part of the African culture. In such a culture, celibacy is tolerated, but not really understood, because it is contrary to the African culture's emphasis on procreation. Consequently, these clergy struggle to strike a balance between the expectations of local culture and the norms of the universal Church. This cultural milieu may be very challenging, especially when it comes to interaction with everyday life information. This study assumes that these clergy's unique status as celibates could lead to a way of life that may influence their information practices, making them different from others. Understanding these clergy's everyday life information needs may reveal the influence of religious factors in information behavior.

The Catholic clergy need information to meet the demands of their profession. For them, work and non-work activities are sometimes intertwined due to the nature of their vocation. Particularly, the Catholic clergy in Nigeria live in a socio-cultural environment 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. In such a society, many factors influence the way of life of the people. However, there are no studies that explore how Catholic clergy in an African culture decide what information is important to them, and what influences the choices they make on how they seek, use, and handle everyday life information in an environment with limited access to information. It would be erroneous to assume that because Catholic clergy share similar education and hierarchical structure worldwide, they would also have similar information needs or information seeking behavior. There is a need to examine and understand the underlying context in which they live.

This paper was part of a doctoral research project that explored how Catholic clergy in Northern Nigeria seek and use everyday life information in their particular environment. The larger doctoral research project (Dankasa, 2015b) investigated the ELIS of Catholic clergy in Nigeria with a view to describing their information use environment. This paper reports on the findings of a section of the doctoral research that was based on the information needs of these clergy. The findings were compared with the major dimensions of Savolainen's model of ELIS, which formed part of the guiding conceptual framework of the larger study.

The report presented in this paper aims at answering three questions:

(1) What are the everyday life information needs of Catholic clergy in Nigeria?

(2) What are the effects of years of experience and level of education on the type of everyday life information the Catholic clergy in Nigeria need?

(3) How do the everyday life information needs of Catholic clergy in Nigeria fit into Savolainen's ELIS model?

The findings of this study may help in the understanding of the Catholic clergy and their everyday life information needs, especially in areas with limited access to information, and may contribute to theory and research on information seeking in context, especially the ELIS model.
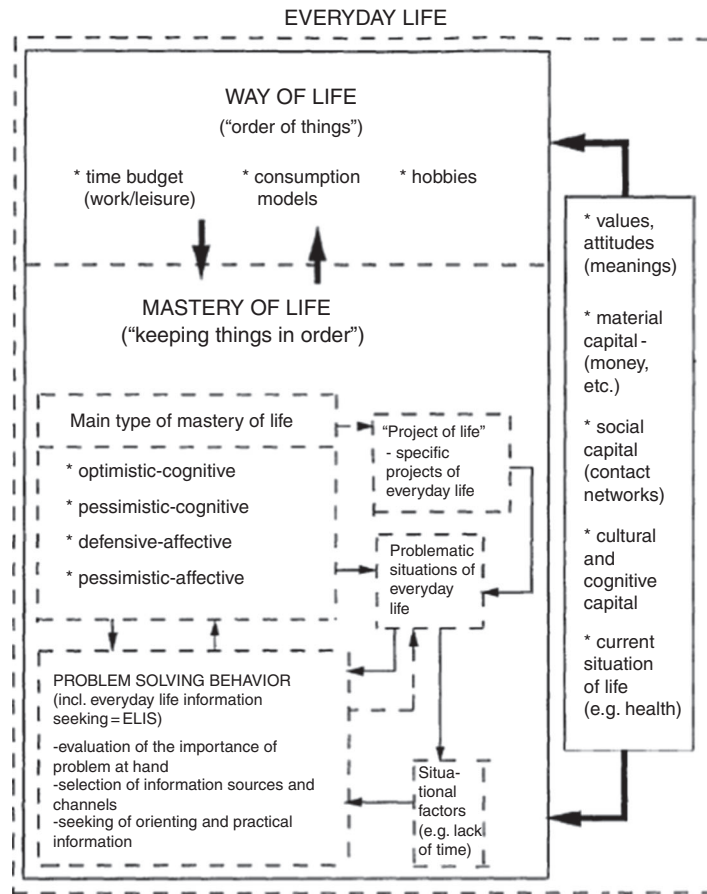
The ELIS model

Savolainen's (1995) model of ELIS centered on two major concepts: way of life and the mastery of life. Way of life refers to those choices one makes everyday in life to bring about the order of things. These are the activities in which an individual engages in everyday life and the way such activities are placed in order of priority. Mastery of life, on the other hand, "is a general preparedness to approach everyday problems in certain ways in accordance with one's values" (Savolainen, 1995, p. 264).

Savolainen defines the concept of ELIS as the "acquisition of various informational (both cognitive and expressive) elements which people employ to orient themselves in daily life or to solve problems not directly connected with the performance of occupational tasks" (Savolainen, 1995, p. 266). In applying the concepts of 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 lifestyle, must be taken into account.

It is worth noting that the concept of ELIS resulted from a rejection of the attempt to "create a false dichotomy between processes of job-related and 'other' information seeking because job-related information seeking and ELIS complement each other" (Savolainen, 1995, p. 266). To this end, Savolainen abandoned the use of the term non-work information seeking because of its ambiguity. According to him, non-work and job-related information seeking overlap. This study assumes that such overlap could be reflected in the information seeking practices of these clergy.

The ELIS model (see Figure 1) suggested two major dimensions that should be noted when doing ELIS research. These are the seeking of orienting information about current or ongoing events and the search for practical information specifically in order to solve identified problems. Orienting information is associated with the concept of way of life, while practical information is associated with mastery of life. Orienting information is the information people need either for leisure or for hobbies, sometimes without a particular goal in mind. Both electronic and print media are used to acquire such information. Users are oriented to the use of media differently and, in the process, solve their information needs. Practical information, on the other hand, relates to problem-solving situations. This involves information regarding topics such as health, employment, education, and the economy.

EVERYDAY LIFE

WAY OF LIFE
("order of things")

* time budget   * consumption   * hobbies
(work/leisure)   models

MASTERY OF LIFE
("keeping things in order")

Main type of mastery of life

* optimistic-cognitive

* pessimistic-cognitive

* defensive-affective

* pessimistic-affective

PROBLEM SOLVING BEHAVIOR
(incl. everyday life information
seeking = ELIS)

-evaluation of the importance of
problem at hand
-selection of information sources and
channels
-seeking of orienting and practical
information

"Project of life"
- specific
projects of
everyday life

Problematic
situations of
everyday
life

Situa-
tional
factors
(e.g. lack
of time)

* values,
attitudes
(meanings)

* material
capital -
(money,
etc.)

* social
capital
(contact
networks)

* cultural
and
cognitive
capital

* current
situation
of life
(e.g. health)

Figure 1.
Components of the
ELIS model

Source: Adapted from Savolainen (1995, p. 268)

Savolainen mentioned information needs when explaining the section of his model on seeking practical information in everyday life. In his view, the need for particular information leads to the development of a problem-solving strategy to meet the need. Although the ELIS model is mainly an information seeking model, Savolainen compared the work of Mick *et al.* (1980) on nutritional and applicational needs to the needs and seeking of orienting and practical information. Here, he alluded not only to seeking orienting and practical information but also to the needs for orienting and practical information. In this sense, Savolainen appears to suggest that the model may not be restricted to studying ELIS but also could be used to study everyday life information needs. It is in this light that the present study applies the two major dimensions of this model – orienting and practical information – to investigate everyday life information needs. If one seeks orienting or practical information, it is because one first needed such information. Therefore, we can speak not only of ELIS but also of everyday life information needs. The present study attempts to situate the information needs of Catholic clergy in Nigeria in the two dimensions of orienting and

practical information. It will be beneficial to describe the everyday life needs for orienting and practical information that prompt a user to seek particular information.

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 is 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 are central to Savolainen's model, it is expected that a section of the work be dedicated to clearly presenting distinctions between these two valuable concepts. Nevertheless, Savolainen's model is viewed here as one that can serve as a conceptual framework for the study of information users such as the Catholic clergy in Nigeria, whose profession and way of life may make it difficult to distinguish between their work and non-work use of information.

Studies on ELIS
There are several studies that have used the ELIS model either as a conceptual framework or as a reference guide to their information seeking research (e.g. Williamson *et al.*, 2012; Kari and Savolainen, 2003; Laplante, 2010; Spink and Cole, 2006; McKenzie, 2003; O'Connor, 2013). Agosto and Hughes-Hassell (2005) investigated the ELIS 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. Their findings showed that young people, teenagers in particular, do not frequently use libraries or books but turn to humans such as friends as preferred sources of information. These findings are similar to those of Meyers *et al.* (2009), who carried out a study of the ELIS behavior of preteens (tweens) with a primary focus on understanding "why people turn to other people for everyday information" (p. 307). They found that for tweens, access to other people is very fundamental during the process of searching for information.

Spink and Cole (2002) believed that, unlike the occupational information seeking in which a 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. This view was supported in the study of Perttilä and Ek (2010). Spink and Cole (2002) suggested 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.

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. This bridging of boundary was shown in the findings of Sin and Kim (2013). In their study of the ELIS of international students with respect to the values of social networking sites, Sin and Kim (2013) found 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).

One common factor that defines most of the studies conducted using the ELIS model is the lack of a link to the theoretical construct of the model. The majority of the studies have concentrated on the information sources used for seeking everyday life information by users without testing the major aspects of the ELIS model.

Information seeking of clergy

Research into the information seeking behavior of the clergy is still developing. Dankasa (2015a) made a comprehensive literature review of studies conducted on the information seeking of the clergy. He found that only a few studies have concentrated on clergy outside the developed world. While there are a few studies on Islamic clerics from Africa (Saleh and Bakar, 2013; Saleh and Sadiq, 2012; Bakar and Saleh, 2011), Dankasa (2015a, b) found that studies on Christian clergy from Africa are lacking. The review also found that very few models of information seeking research have been applied in the study of the clergy.

There are, however, notable researchers who have conducted studies on the information seeking of the clergy (e.g. Phillips, 1992; Porcella, 1973; Roland and Wicks, 2009). Wicks (1999) studied pastoral clergy in their work worlds and roles. He found that the information seeking behavior of the clergy can be open or closed, depending on the work roles or work worlds they assume at the point of the information seeking process. Lambert (2010), in his study of Baptist ministers, found their information needs to be mostly for sermon preparation. Roland (2008) studied a clergy member to determine the needs for sermon preparation. He found that in the sermon preparation of the clergyman, denominational affiliation plays a role in determining what information is needed. Other studies (e.g. Michels, 2009; Van, 2009; Smith and Smith, 2001; Park and Taylor, 2007) looked at the clergy's use of the internet for either sermon preparation or for seeking information to solve problems related to their ministry.

Among all the studies consulted on the information seeking practices of the clergy, none has applied the ELIS model to investigate the everyday life information needs of the clergy or to describe the categories of information needs that are unique to a particular context.

Method

The study applied the concurrent triangulation strategy of mixed-methods research (Creswell, 2009). This strategy proposes the collection of both quantitative and qualitative data concurrently. The data are compared during the interpretation stage to find complementarities, consistencies or discrepancies, while the mixing of the data takes place at the interpretation stage.

Study participants

Catholic priests from Northern Nigeria with varying years of experience and levels of education participated in the study. In total, 15 Catholic clergymen working in selected dioceses participated in the interviews. It was a purposive sample of clergymen ordained into the Catholic priesthood at different times (see Table I for demographic of interview participants).

For the survey, a total of 109 Catholic clergy participated. A link to the questionnaire was sent to participants through social media platforms such as Facebook, Telegram,

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

Table I.
Demographic
characteristics of
interview
participants

and WhatsApp. A link was also sent through e-mail to a few people who preferred to receive the survey by e-mail. The questionnaire was sent directly to individual clergymen 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 (see Table II for demographic of survey participants).

Data collection and analysis
Since this was a mixed-method study, two phases of data collection were employed concurrently. The first was the qualitative data, which was collected through telephone interviews with the participants, and the second was the quantitative data collected through the online survey method; the survey was sent out to participants while the interviews were still in progress.

Interviews
An interview guide was developed, drawing from a variety of sources such as the experiences of the researcher in the area to be studied, other theoretical areas, previous studies, and important domains of the participants. For this study, the interview guide, with modifications, was adapted from Bates (2002). A pilot test of the instrument was

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

Notes: Total number of participants in survey = 109. MD, missing data for the number of those who did not answer the question

Table II.
Demographic information for survey participants

conducted with one clergy member who came from the same setting as the participants of this study. He had been in the USA 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-a-half hours. After the pilot test, a few questions were adjusted based on the responses and the feedback of the pilot test participant.

The telephone interviews for the actual study were carried out with 15 participants through the audio function of Skype using software, affiliated with Skype, called Callburner. The interviews for the study were conducted between September and November of 2014 using a narrative method of data collection called episodic interview (Flick, 2000). It began by requesting some demographic information from the participants. Individual participants were then asked to narrate experiences or episodes of ELIS practices in which they had engaged. They were prompted to recall episodes of these incidents and encouraged to tell their stories without interruption. Examples of interview questions include: is there any information about anything that you are currently concerned or worried about that you would like to find out? What kinds of information do you find helpful or important in your everyday life? Could you recall a time or episode when you were looking for information about the teachings of the church? Follow-up questions were asked as needed. The longest interview lasted for about 1 hour 50 minutes; the shortest lasted for about 30 minutes.

The interview data were transcribed and coded using various coding methods. First and second cycle coding were used. First cycle coding consists of the processes that took place at the early stages of coding data. As data were coded, they were placed into predetermined categories. For instance, statements that reflected the need for information to preach were placed in the category of information need for sermons/homily, etc. After categories were developed in the first cycle coding, the second cycle

coding was conducted. In the second cycle coding, categories that appeared to be similar were merged, and major themes were developed based on the research questions. 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.

Survey

The survey was administered while a good number of the interviews were still in progress. A questionnaire was developed that included questions with different types of information needs using Likert scales from never to very frequently. These questions were adapted from the interview instrument. Participants were asked to rate how often they need information in the same categories that were requested in the interviews. These categories included information needs for education, health, church projects, products to buy, Church teachings, sports/leisure/entertainment, politics and public/current affairs, and sermons/homilies. They were given another option to specify any information need that was not mentioned in the questions. The survey also contained questions on the demographic information of the participants. Survey 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. The survey had a response rate of 89 percent.

To analyze the survey data, descriptive statistics were used to run frequency analyses for the various questions. The Mann-Whitney *U*-test was used to test the differences in the information needs of the participants based on years of experience or level of education.

Findings

Quantitative data

Eight everyday life information needs were provided to participants, and they were asked to state how frequently they needed information for the categories listed. These categories of everyday life 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 sermons/homily. Table III presents the frequency distribution of the different information needs according to the responses of the participants.

Information need topics	% Frequency					
	Very frequently	Frequently	Occasionally	Rarely	Never	na
Sermons/homily	61.5	25.7	4.6	0.9	0.0	7.3
Teachings of the church	45.9	34.9	9.2	2.8	0.0	7.3
Education	44.0	34.9	13.8	0.9	0.0	6.4
Health	34.9	31.2	24.8	1.8	0.9	6.4
Politics and public/current affairs	32.1	41.3	15.6	4.6	0.0	6.4
Church projects	29.4	35.8	16.5	11.0	0.9	6.4
Sports/leisure/entertainment	20.2	33.9	23.9	14.7	0.0	7.3
Products to buy	10.1	19.3	35.8	28.4	0.0	6.4

Notes: Total number of participants that completed survey = 109. na, percentage of missing data for those who did not answer the question

Table III.
Frequency of
different
information needs

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. An examination of the other information needs provided by participants suggested that information needs on security and needs revolving around solving pastoral issues are important, as they were repeatedly stated. Table IV presents the information needs of the participants based on means, from the most needed information to the least.

A Mann-Whitney U-test was carried out for the individual categories of information needs to test whether there was a difference based on the participants' level of education. No differences were found based on the participants' education levels for all categories, except for information needs 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 ($MD = 5, n = 36$), $U = 672, z = -2.30, p = 0.021, r = 0.24$. This means that those with a 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 information needs to test whether there was a difference based on the participants' years of experience. There were no statistically significant differences found in any categories of the individual information needs based on the participants' years of experience. This means that, regardless of their years of experience, their information needs are the same.

Qualitative data
From analysis of the interview data, three categories of information needs were developed which constitute the typology of the everyday life information needs of these clergy. The categories that resulted in these three types of information needs were developed from the sub-categories drawn from the coding of the various information needs described by the participants. For instance, statements that reflected the need for information to preach were placed in the category of information need for sermons/homily, statements that refer to outbreak of diseases were placed in the category of health. These categories of information needs were further condensed into three different larger categories: information needs that were based on participants' description of what they need almost all of the time, were categorized under essential needs. The temporary needs that arose based on the circumstances or particular events of the time were categorized under circumstantial needs. In a third category, the once-in-a-while information needs that may not be embodied as essential or circumstantial needs but share some characteristics from both were categorized under occasional

Information needs	M	SD	n
Sermons/homily	4.90	0.64	109
Teachings of the church	4.34	0.78	109
Education	4.30	0.75	109
Politics and public/current affairs	4.08	0.84	109
Health	4.04	0.90	109
Church products	3.87	1.02	109
Sports/leisure/entertainment	3.64	1.00	109
Products to buy	3.12	0.97	109

Table IV.
Information needs from most needed to least needed

Notes: M, mean; SD, standard deviation; n, number of participants

needs. These categories are presented below. In the direct quotes used to present the results below, real names, and identifiable terms mentioned by the participants were replaced with pseudonyms or other terms and placed in brackets. This was done to maintain the anonymity of the episodes. Participants' names were also replaced, where P1 stands for participant one, P2 for participant two, etc.

Essential needs. Participants discussed some everyday life information needs that resulted from the very nature of being a clergyman. These needs were continuous or ongoing, and mostly repetitive. Needs for such essential information tended to be prompted, in the most part, by their ministerial needs. These included needs for information on teachings of the church, sermons/homilies, and solving pastoral issues. Many participants reported that they needed information on the teachings of the church, mostly in order to meet the demands of their priestly ministry or for ongoing knowledge acquisition. An example is P2, who 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.

Some participants needed information on sermons/homilies in order to preach, which compelled them to go into deeper research than they ordinarily would when seeking other information. They viewed this as a natural part of their responsibilities and everyday life 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.

Circumstantial needs. This category emerged from those everyday life 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 may desire them to be temporary. They are prompted by events happening around the participants. These include needs for information on health, security, and politics and public/current affairs. For instance, on health information, 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.

Growing insecurity, especially because of the guerrilla attacks by certain ethnic groups and the insurgency of the terrorist group Boko Haram, gave rise to the need for information on security in most of the cases mentioned. P6 stated that he needed:

> […] information about a pressing need […] with the current happenings 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.

Their need for politics and public affairs information 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.

Occasional needs. A need was described as occasional if it was based on hobbies, or it was desired on a once-in-a-while basis. These types of needs may have some elements of essential or circumstantial needs at certain times, but most often they were not a priority to the participants. These needs include information on education, finance, products to buy, and sports/leisure/entertainment. In the interviews, the need for information on education did not agree with the survey results that placed information on education as the third most important need (see Table IV). In the interviews, 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 master's, 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.

On finance, some participants could not actually remember when they actively tried to seek information on finance. For instance, P13 saw the need for information on finance as something that coincidentally occurs. When he was asked to talk about finance as an 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 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.

Discussion

The Catholic clergy in Northern Nigeria expressed needs for different types of everyday life information. The survey showed the five most needed types of 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 needs 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 whether they hold bachelor's, master's or PhD degrees. The exception is information needs 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. In the interviews, those with a master's degree or higher talked of their education information needs mostly in the light of their academic life, discussing more of their theses and class projects. This was not the case among those with bachelor's degrees or equivalent.

Other everyday life information needs that were not listed in the survey and interview questions came to light when participants mentioned them in the category of 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 the everyday life information needs of these Catholic clergy emerged (see Figure 2). The map outlines the pattern of the everyday life 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 in relation to their everyday life.

Three types of everyday life information needs were identified for this group of clergy: essential needs, circumstantial needs, and occasional needs. From these categories of needs, particular needs were isolated and emphasized as helpful and important information (see Figure 2).
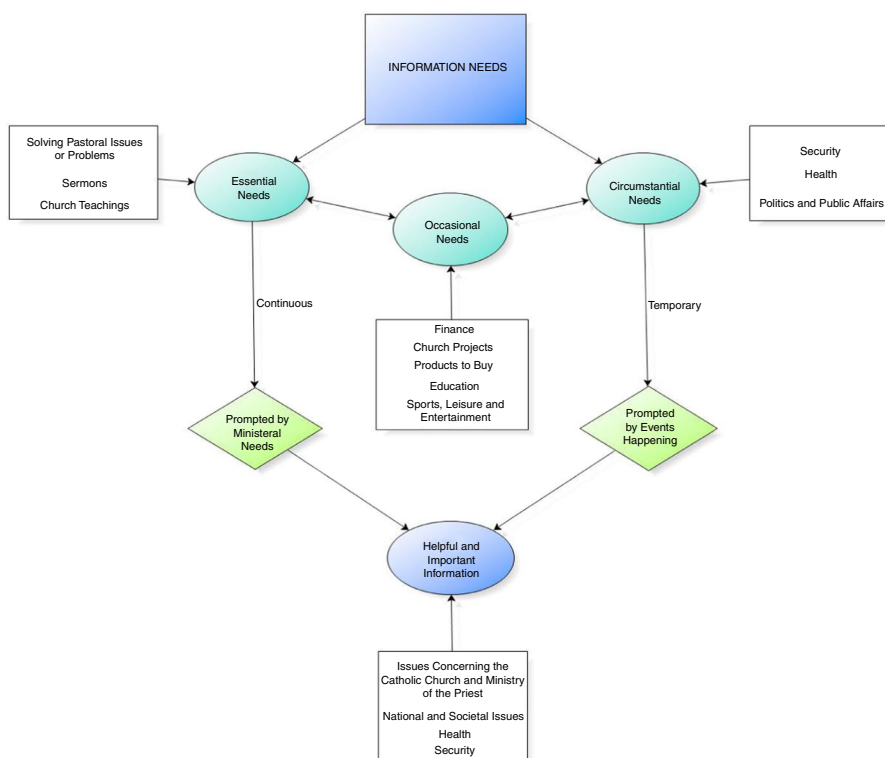
Figure 2.
Map of the everyday life information needs of Catholic clergy in Nigeria

Essential needs

Essential needs are everyday life 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 largely needed to carry out the responsibility of priestly ministry and to acquire ongoing knowledge. Hence, it is in the most part 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 it is 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 commonly 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 personal issues of members, or among the different organs of the church community. To be able to meet pastoral challenges in the ministry, these clergy regularly seek information on the best practical and realistic ways to solve pastoral problems.

The findings show that for these clergy, everyday life information needs comprise both work and non-work needs. The two are intertwined and not easily separated. For instance, the need for information on the teachings of the church could be for both work-related purposes and for personal ongoing formation of the priest as an everyday way of life. Therefore, essential needs, as a type of information needs, is regarded in this study as an everyday life information need that belongs to both work and non-work domains. In reviewing the ELIS model as indicated above, Savolainen (1995) warns against creating a false dichotomy between job-related and non-work context, because they overlap. This finding is an example of this overlap. Although the concept of ELIS emphasizes the "elements which people employ […] to solve problems not directly connected with the performance of occupational tasks" (Savolainen, 1995, p. 266), the findings of this study show that there are some types of information users whose occupational tasks are tied to their everyday life because of the nature of their profession or lifestyle. For these clergy, due to their professed way of life as celibate clergy, their information needs as religious ministers cannot be limited to occupational purposes; they are part of their everyday life. This finding points to the influence of religious factors in information needs.

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 everyday life 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 information needs are called circumstantial needs because they are not ongoing needs that occur continuously, as in essential needs, but they arise from the circumstances of events happening at a particular time. They are mostly temporary, short-term or long-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 view 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 occurs mostly 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 is no longer crucial, since the epidemic has declined. 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 also 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 were 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 became more interested in the future of the country. Consequently, they sought to gather information that would enable them and their communities to make informed decisions for 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 essential 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 previously stated; however, information on security may tend to occupy the attention of the clergy at a moment of crisis even more than the information on the teachings of the church. 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.

Occasional needs
Occasional needs refer to those information needs that these clergy desire on a once-in-a-while 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 PhD's were more likely to need more information on education than those with a 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 tended to express a preference for certain soccer clubs, especially their preferred clubs.

Occasional 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 are 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. Occasional 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 among the different everyday life information needs of these clergy, there were some types of information that they isolated and indicated as helpful and important information. This included 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 the most helpful and important information from among 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.

Implications to ELIS model
This study was initially designed with the intention of categorizing the everyday life information needs of these Catholic clergy based on the concepts of practical and orienting information as proposed by Savolainen's (1995) ELIS model. However, as the data analysis progressed, it became evident that the information needs of this group of clergymen did not fit neatly into these two categories because other categories which emerged were not reflected in Savolainen's ELIS model.

When the data were compiled, it became clear that, for some types of users, and depending on the factors surrounding their information world, their ELIS behavior could not be explained simply 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 (which was shown in a separate section of the larger doctoral research project not reported here), the needs which caused them to seek information can be categorized based on three types of information needs: essential, circumstantial, and occasional information needs. These three types of information needs were determined by examining the various types of information the clergy seek. By implication, like Savolainen and other researchers (e.g. Sin, 2011; Elsweiler *et al.*, 2011; Cross *et al.*, 2001), this study found that contextual variables can 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.

Savolainen (1995) admits that way of life and mastery of life, based on orienting and practical information, are not, on their own, perfect descriptions of information seeking

in every individual situation. Therefore, 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" (Savolainen, 1995, p. 267). The findings of this study could be seen as example of what Savolainen pointed to. It is likely that the typology of the information needs of these clergy as found in this study did not fit into the ELIS model because the model is not intended to characterize information needs. Its focus is placed on the conceptualization of information seeking, resulting in the categories of seeking for orienting and practical (problem-specific) information. On the other hand, it could also be explained that the findings did not fit into the ELIS model because of the characteristics of this sample as celibate clergy, their culture and the environment in which they live. A different group with a different context of needs may very well yield different results. This is a task for future research. However, the present study advances Savolainen's ELIS model by applying its major dimensions – practical and orienting information – in a study of everyday life information needs that were not explicitly accounted for in the model.

This study has some limitations, especially in the fact that the participants are Catholic clergy from the Northern part of Nigeria only. Future research may study Catholic clergy from another culture or geographical location and compare the findings with the present study. This study also 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 which may not be accounted for in this study.

In conclusion, 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 needs of some types of users, such as these Catholic clergy. The study may be of benefit to information seeking behavior researchers as they make decisions in choosing conceptual frameworks for their studies. The study may provide system developers with an understanding of this population so that they may develop efficient information 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.

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