Impact of Motivation, Religiosity and Intrapersonal Conflict on Consistency in Religious Brotherhood Vocation in Africa

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Abstract
Inconsistency in religious vocation is a global problem with such negative effects as vocation attrition, prejudice against and distrust of the religious people. The phenomenon hampers the Church's mission. Often the environment and time are blamed for the inconsistency. So far in Africa, psychological issues have not been seriously considered as the possible root inconsistency in religious vocation. The aim of the study was therefore to explain, from psychological perspective, the noticed inconsistency in religious vocation. Embedded mixed methods, single case study design was used for the study. The population for the study was 17 aspirants who applied for admission into one male religious institute in Nigeria. Purposive sampling, and specifically judgment sampling strategy, was used to include all the 17 aspirants in the study. Semi-structured depth interview and Rotter Incomplete Sentence Blank, a projective test, were used for the data collection. The analysis of the data was based on three themes: intrapsychic conflict, religiosity and motivation. The result of the study indicated that the participants were extrinsically motivated and had utilitarian type of religiosity. The number of participants (94.1%) who scored above the cutoff mark in Rotter Incomplete Sentence Blank indicated that they had significant maladjustment problem. The conclusion of the study was that intrapsychic conflict could have been the determinant of the extrinsic motivation and utilitarian religiosity that the participants demonstrated. With such psychological disposition, consistency in religious vocation may not be guaranteed. Therefore, the possible explanation for the inconsistency among the religious brothers in Africa could be that on entrance the religious had basic psychological problem, which prevents consistency in due course.
Keywords: Religious vocation, intrapsychic conflict, religiosity, motivation, consistency

1. Background to the Study

The Catholic Church held an ecumenical synod from 1962 to 1965, which came to be known as Second Vatican Council (from now on Vatican II). Since it ended in 1965, exit from religious vocation has been frequent and steady due to new policies the Church introduced. The exit affects the different categories of Christian vocation, namely priesthood, religious brotherhood and sisterhood. The reasons for the exit can be summarized in two statements: dissatisfaction with the new policies and empowerment for self-determination. These gave many religious the impetus to quit religious vocation voluntarily.

Stark and Finke (2000) explained that choosing to quit instead of staying "testifies that humans subject even their most intense forms of religious commitment to reasoned evaluation" (p. 143). The quitting behavior shows that most religious were living according to their needs and not according to the wish of God who called them to the vocation. If not, what could be the basis for a religious to give a reasoned evaluation to a call freely responded to? Did those who quit understand the meaning of religious life before entering? The Catholic Bishops' Conference of Nigeria (2004) observes that some people enter religious vocation but feel alienated from their culture. "This state of things can lead to their living in a very insecure state, perpetually wearing a mask" (as cited in *Instrumentum Laboris*, 1994, no. 69). It can be inferred from this statement that most religious stay in the vocation with masked inconsistency.

Some studies had been done to explain the reason behind the phenomenon. Rulla, L.M. (1990) is of the opinion that the reason for inconsistency in religious vocation is psychological immaturity. According to him, "institutional structures offered some help to the shaky psychodynamics of the inconsistent people" (p. 190). When the Church called for individual autonomy and responsibility after Vatican II, psychologically weak religious quitted. Quigley (1988) affirms this fact when she asked, "How can those who sought abnegation of self for so long begin to assert themselves in ways that are creative, life-giving and holy?" (p. 112). Having identified so long with structure and symbol, they "lose meaning and purpose in their lives" (Arbuckle, 1998, p. 79-80). Arbuckle (1998) also said that some religious quitted because they could not accept that being a religious did not make them holier than the lay faithful; others left because the Church's declaration gave them a leeway to actualize quitting they had not the courage to act out before.

Stark and Finke (2000), in their study noticed that the countries who maintained the old rule of the Church after the Vatican II, did not experience vocation attrition. They, therefore, blamed the Synod Fathers for the vocation crisis that ensued after Vatican II: "It was the assembled bishops of the Church who, after collective deliberations, withdrew many of the most compelling motivations for the religious life, while retaining the most

costly aspects of vocations" (p. 143). The compelling motivations included elaborate religious habits that distinguished the religious from the other Christians, encouragement given them to feel special for being separated from the world, the respect and honor they enjoyed for having made the highest Christian sacrifice through the profession of the religious vows of chastity, poverty and obedience.

All this indicates that many religious could have entered the vocation with extrinsic motivation. Arbuckle (1998) captured the popular sentiment at the time in this statement: "If all are called to be holy and holiness is possible even for lay people, what is the use of being a religious?" (p. 81). This confirms the fact that structure and rules help to maintain some religious in the vocation. This provokes asking what actually motivates people to embrace religious vocation. When people enter religious vocation with wrong motivation, inconsistency is bound to characterize their behavior.

In recent times, there have been many media publications on sexual misconducts that involve the religious people in the Catholic Church. The issue has a global dimension. Priests have always been the target for such propaganda but the problem is also noticed among religious brothers and sisters. For example, in Australia, a survey of the Catholic Church from 1950 to 2009 uncovered that priests, non-ordained brothers and sisters, and other church personnel were involved in child sexual abuse (Blumer, Armitage and Elvery, 2017). The phenomenon is much more reported in the developed countries than in Africa and Asia. The problem is becoming rampant in Africa but there is not yet well documented data to that regard. There are very few recorded incidences in "East Africa context," and "significant issues in Philippines" (Cahill and Wilkinson, 2017, p. 91).

Sexual misconduct is not always the main problem of the perpetrators. It is but an outlet of many other psychological problems. Rulla, (1990) asserts, "…it is a psychological need with a social direction" (p. 225). On his part Maslow (1970) says, "…sexual behavior and conscious sexual desires may be tremendously complex in their underlying, unconscious purposes" (p. 23). Maslow (1970) also alludes to the fact that "a motivated behavior…may serve as a kind of channel through which other purposes may express themselves" (p. 23). In fact, "stealing Church funds" (Cahill and Wilkinson, 2017, p. 64) is part of the misbehavior. The rampant exit of the religious from the vocation is also another indication of possible inconsistency in the vocation because, according to Rulla, Ridick and Imoda (1995), when people enter religious vocation with distorted motivation, they incline to quit the vocation by virtue of the same conflict.

2. Statement of the Problem

Consistency in religious vocation is when the religious' attitudes and actions, at important moments as well as in the ordinary events of life, show that they belong completely and joyfully to God (John Paul II, 1996: *Vita Consecrata*, 65); when they live out all the Christian virtues signified by loving as Christ loved, practicing poverty, obedience and chastity like Christ and acting decidedly with unselfish heart (Rulla, 1990).

In recent times, news of incidents of inconsistent behaviors among the religious abound. There are cases of sexual abuse (Terry, K.J., and Tallon, J., 2004; Child Rights International Network, 2014; Wanzala, O., 2010), substance abuse (Evans, E.E., 2017) and "stealing of Church's fund" (Cahill and Wilkinson, 2017, p. 64). For example, a survey of the Catholic Church from 1950 to 2009, in Australia, uncovered that priests, non-ordained brothers and sisters, and other church personnel were involved in child sexual abuse (Blumer, Armitage and Elvery, 2017). A national survey in the United States, according to White, M.D. and Terry, K.J. (2008) "showed that 4,392 priests and deacons had allegations of sexual abuse against 10,667 minors during the past 50 years" (as reported in John Jay College of Criminal Justice, 2004).

Evans (2017) reports of alcoholism involving male and female religious. According to him, most female alcoholics have borderline personality disorder while the male alcoholics were mainly sociopath or narcissists. The relationship between inconsistency and personality disorder and the prevalent psychological problems among the religious, are signs that inconsistency is a real problem. The rampant exit of the religious from the vocation (Stark and Finke, 2000) is another indication of possible inconsistency in the vocation. Substance abuse and sexual misconduct are but signs of underlying psychological problems. In a review of mental health issues among clergy and other religious professionals, Weaver, Larson, Flannelly, Stapleton and Koenig (2002) wrote that high levels of stress and sexual misconducts were strongly associated (as reported in Seat, Trent and Kim, 1993).

"[Religious vocation] appears as a sign counter to the absolute value of money and materialism, counter to hedonism and body worship, counter to individualism and any form of authoritarianism" (Arnaiz, 2013, p. 4). Experience shows that individualism, materialism and hedonism are common among the religious nowadays.

While many reasons can be given for the noticed inconsistency among the religious in the Catholic Church, Carballo (R.J., 2013) suggests some reasons, which the author categorizes into three problem areas, namely psycho-spiritual, psychological and psychosocial problems.

A. Psycho-spiritual: "absence of spiritual life, loss of a sense of community, loss of sense of belonging to the Church, and no place for sacrifice, nor for renunciation."

B. Psychological Problems: "affective problems, heterosexual relationships that continue into marriage, and homosexual relationships."

C. Psychosocial Problems: "uncertainty, doubt, and insecurity; evaluating issues based on utility and profitability"

As an affirmation to the last point, Nwodo (2017) found, in a recent study, that the religious whose needs were not satisfied during formation (training) incline to "become inconsistent in their actions after initial formation as a means of recovering what they would have lost during the initial formation" (p. 108). This attitude supports Maslow's theory (1970) of needs satisfaction, which says that if people fail to satisfy their basic needs, their opportunity for growth toward self-actualization is hampered. Growth failure in religious vocation amounts to inconsistency in the vocation.

Lack of consistency in religious vocation has many adverse effects in the Church and society. The religious people occupy special positions in the Church and society. They play the roles of trusted confidants, counselors, teachers, nurses and moral leaders. According to Pietkiewicz (2016), "Spiritual guides are highly valued in most societies" (p. 381). Inconsistent spiritual guides do more harm than good. In fact, according to Pietkiewicz (2016) people are prejudiced against religious vocation in general and this is "highly stressful" to contemporary priests and religious, who find it difficult to share their own problems; thus, they run the risk of falling into vocational dissonant behaviors.

The widespread scandals among the religious leads not only to attrition of religious vocation but also hindrance of new entrants into religious vocation. As many religious quit the vocation, the Church lacks qualified people for the character formation of the youth and moral support to the families. Consequently, lay people who are not well-formed in religious education and morality staff most of the Catholic institutions. Such a move has started in many once Catholic schools, which "inevitably altered, to one degree or another, the essential religious character and culture of Catholic schools" (Earl, H.P., 2007).

In the general public many faithful have become "disillusioned with the church and suffered a loss of religious faith as a result of the abuse…" (Van Wormer and Berns, 2004, p. 54). As such many parents think that their children are not safe in the hands of priests, brothers and sisters in schools, Churches and orphanages.

Based on this background, vocational inconsistency among the religious in the Catholic Church was seen as a real problem that needed deeper understanding. It is not common in Africa to engage psychology in assessing the religious before admission. It is common in Africa to blame the authority, institution and poor prayer life for religious' misconducts. The effect of psychological immaturity in religious vocation is understudied in Africa.

The goal of the study was to explain the inconsistency noticed among the religious in Africa from psychological perspective. If the root cause of the inconsistency is known, checking it can be possible. Based on the information gathered from literature regarding what could be the reasons for inconsistency in religious vocation, the following psychological constructs were evident: religiosity, intrapsychic conflict and motivation geared toward need-fulfillment.

Thus, the following questions were asked to guide the study:

1. How can motivation help in understanding the inconsistency in religious vocation?
2. How can religiosity help to explain inconsistency in religious vocation in Africa?
3. How can intrapsychic conflict help to explain inconsistency in religious vocation in Africa?

3. Literature Review
3.1 Motivation for Religious Brotherhood Vocation
Motivation is basically defined as the "why of behavior," and it is "concerned with goal-directed behavior" (Gorman, P. 2005). Motivation involves "a constellation of beliefs, perceptions, values, interests, and actions that are all closely related" (Lai, E.R., 2011). Motivation, emotion, and cognition are inextricably related (Dai and Sternberg [Eds.], 2004). Lai (2011) explains further that motivation involves willingness and volition, but according to Singh (2011), motivation should not be confused with volition and optimism. Motivation is also described as "a drive" to sustain action (Stuart-Hamilton, 2007) but not an instinctual drive as in the psychoanalytic thinking because motivation is a human action and for that matter, value- and goal-directed (Maslow, 1970, 1943). With this brief definition, the next is to review the impact of motivation on consistency in religious brotherhood vocation.

3.1.1 The Impact of Motivation on Consistency in Religious Brotherhood Vocation
The two theories of motivation that guided the study were theory of human motivation by Abraham Maslow and theory of self-transcendent consistency by Luigi Mary Rulla. Maslow (1943) proposed the theory of human motivation. His tenet was that innate needs drive human beings to action but the drive is not biologically rooted, rather it is psychological and goal-directed, therefore goes beyond instincts because the drive is cognitively controlled. Maslow classified the needs into two: "deficiency needs" (D-needs) and "growth needs" or "being needs" (B-needs).

The D-needs are physiological (e.g. air, sex, food, water), security (e.g. financial, health, and injury), social

(e.g. friends, community, family), and esteem (self-esteem, prestige, personal worth) needs. The B-needs characterize self-actualization, which consists of abstract values that do not drive or motivate but appeal to the person, therefore becomes a desire (Maslow, 1970). These higher needs become a concern after the lower needs have been fully satisfied, according to Maslow, though the sequence of satisfaction can vary for individuals.

Self-actualizing people strive for B-needs and have "meta-motivation" or "growth-motivation" (Maslow, 1970) and function at the level of self-transcendence. People who embrace religious life are supposed to act at the level of self-transcendence but not with the condition of having first satisfied fully the D-needs. The self-transcendence and altruistic behavior that humanists, like Maslow, propose can be described as philanthropy – aimed at making the world better; it has a long term goal and involves finance and conditions. It is often thought of as an act of love but it is not as self-involving and self-less as in the Christian understanding of love, which is aimed at solving an immediate problem of the needy unconditionally, here and now, based on faith in God. Though a philanthropic act may be charitable but it is different from the Christian charity.

Christian charity is God-centered; it is an unconditional gesture that does not seek self-aggrandizement or concurrent reciprocity; philanthropy is society-centered with the intention to transform the society or humanity (Rulla, 1990). The distinction between Christian charity and philanthropy is important in considering the vocational motivation of young African religious aspirants since the majority of Africans are poor and mostly, of necessity, may be striving for D-needs, therefore, may be at the level of "coping behavior" (Maslow, 1970, p. 131).

D-needs orient people to coping behavior, which is initiated by biological and social deficiencies and sustained by environmental satisfiers or rewards without which the behavior dies out. Africans are communal oriented and have the spirit of collectivity, which is based on interdependence or mutuality built on the principle of reciprocity. Receiving presupposes giving back; if a family donates their child to God, the family expects tangible returns from God, knowingly or unknowingly. Some African religious, truth to their culture, claim that the vow of "Poverty will make no sense if there is no sharing" (Agabu, M. 2000) – and sharing here means the institute they belong to should give material gifts to the family of the religious (Arbuckle, G., 1998) in the form of justified restitution. This attitude may not be conspicuously common to all African families.

The B-needs, on the other hand, orient people to growth behavior, which is mainly psychological – an expression of the core self, devoid of instincts. Growth behavior does not depend on external reward, therefore persists no matter the environmental contingencies. However, according Maslow (1943), to reach the level of B-needs, D-needs must have been satisfied. However, he agrees that there are exemptions to this principle.

Maslow's (1943) theory of human motivation, though individualistic in conception (Gorman, P., 2005), does not fit completely the tenet of Christian vocation. However, it partially guided this study because the theory portrays what characterizes the human beings at the natural level. Maslow's concept of the actualizing person can be used to guide the vocational progress of religious vocation aspirants. Actualizing people have healthy personality and cognitive ability, "They seem to be able to retain their dignity even in undignified surroundings and situations… they have the ability to concentrate to a degree not usual for ordinary men" (Maslow, 1970, pp. 160-161) therefore capable of appreciating faith in God and being motivated to unify with him. But Maslow does not conceptualize human beings as oriented toward God. For him, self-actualization stops at the psychosocial level, at the natural level, therefore human being-centered.

Limiting oneself at the natural level, in the process of self-actualization, even when one is self-transcended, limits one's inner force to sustain motivation for religious vocation. Self-actualization in religious vocation is judged by striving for personal unification with God through the instrumental values of chastity, poverty, and obedience, which the religious brothers vow to live for the sake of God and not for their own personal sake.

God-centered self-transcendence was the focus of Rulla's (1990/1970) study and the basis of his theory of self-transcendent consistency. The main tenet of the theory is that all human beings are striving for personal unification with God who is the ultimate of all human striving. Rulla's theory also guided this study and acted as the modifier of Maslow's naturalistic (humanistic) theory.

The two theories, though in opposition, complement each other as far as the psychological study of religious vocation is concerned. While Maslow portrays humanity oriented toward the full actualization of the human capabilities without God, the theory of Rulla transcends nature and integrates the spiritual aspect of human beings. Rulla (1990) discussed three types of self transcendence: cognitive self-transcendence (aiming at knowing better), moral self-transcendence (aiming at judging more objectively) and transcendence in love (aiming at loving as God loves). Maslow's concept of love was limited to the psychophysiological and psychosocial levels, but Rulla, basing his argument on the psycho-spiritual level, brought out the aspect of self-transcendence in love, which indicates that religious vocation is not embraced for the sake of the person but for the sake of God. This point is important because when religious vocation aspirants take the vocation as the action of human beings instead of the action of God, they find themselves pursuing values that may be naturally good but discordant with religious vocational values.

The theories of Maslow and Rulla were relevant in the present study because they, in combination, bring

out how the humanists' view of the human person is not totally alien to the theologians' view of the same and how over emphasis on either can diminish the reality of the human person. The theory of human motivation will help religious brothers in two ways: firstly, to realize when they are deviating from the religious vocational goal, that is, when they persist in defining their vocational identity and basing their behavior only on the humanists' tenet. Secondly, it will help them to realize when they are losing touch with human reality should they base their vocational identity only on the supernatural realm. Tendency to one extreme or the other will inadvertently induce cognitive dissonance and possibly lead to making choices inconsistent with the vocation.

The dialectic at the point of intersection of the two theories can be a good impetus to the religious brothers who are positively motivated to be religious. The dialectic can, on the other hand, induce cognitive dissonance. The religious who function at the psycho-spiritual level will be able to reduce the cognitive dissonance through motivated persistence in carrying their cross and following Jesus Christ. But the religious who function at either psychophysiological or psychosocial level will attempt to reduce cognitive dissonance by either quitting the vocation or nesting ineffectively in it (Rulla, Riddick and Imoda, 1995), due to the inability to endure the inherent pain (the cost of discipleship) in religious vocation. Thus, such religious brother will incline to personal need-satisfaction and fail to be consistent in the vocation.

3.1.2 Types of Motivation in Relation to the Nature of Motivation for Religious Vocation
There are many types of motivation but broadly classified into two: internal and external. The internal motivation is of two kinds – intrinsic and introjected motivations. The external motivation is also of two kinds – extrinsic and identified motivations. Intrinsic motivation wells from within the person, based on personal enjoyment, interest, or pleasure (Lai, 2011; Burton, K, 2012); the reward the person gets for it is in performing the action or pursuing the goal itself (Guay, Chanal, Ratelle, Marsh, Larose, and Boivin, 2010). Extrinsic motivation, on the other hand, comes from external factors (Lai, 2011) and depends on rewards and fear of punishment (Burton and Hughes (2012). However, Ryan and Deci (2000) argue that extrinsic motivation can also be value-oriented; for example, "students who do their homework because they personally grasp its value for their chosen career are extrinsically motivated" (p. 70).

The author has a contrary view to Ryan and Deci's (2000). It is the *belief* in the value the students have *grasped* that motivates them (italics added), therefore the motivation is more of intrinsic than extrinsic because belief is a cognitive construct. Clear understanding of this fact is important to appreciate religious vocation motivation because it seems that what motivates people to embrace religious vocation is outside them: that is God, whom they strive to unify with by doing his will constantly. It is the belief in God that sustains the aspiration to reach God and according to Christian doctrine, God has already offered the faith freely to the believer and the faith is justified through good action (James 2:18-20). Religious vocation has its culmination in the personal union with God and it is that goal that pulls or motivates the religious, but they must believe first, then be self-involved through, doing in love, what pleases God (Rulla, 1990). Lack of this basic understand may prevent the religious from being reasoning self-involved in seeking God.

It is the determination to persevere in doing what pleases God in love (consistency) that makes striving for personal unification with God a non-emotional wanting. Emotional wanting is the tendency toward situations, objects or events selfishly judged suitable or unsuitable based on how pleasurable or painful they are to the person (Arnold, B.M. and Gasson, J.A. 1954). Any motivation based on value has internal orientation because cognition is involved. In the same way, when religious vocation aspirants base their motivation on the value of sacrificing themselves for the sake of others, as Jesus Christ did (rational wanting), they will not fear the pain of the cross since their choice of the vocation is based on rational rather than emotional wanting.

The other aspect of internal motivation is introjected motivation, which is based on the "desire to avoid internally imposed guilt and recrimination" (Burton, 2010, p. 11). Religious motivation based on this type of motivation is self-centered in that it is based on the feeling of spiritual or psychological deficiency or both; it is also motivated by the need to avoid blame and failure (Murray, 1938, in Rulla, 1990), which is the goal of extrinsic motivation. The other aspect of external motivation is "identified motivation," which Burton (2010) described as the "desire to express important self-identifications," with the intention that "it is what I want to do" (p. 11), which means that it is a personal value, then opted for with some sense of meaning. This type of motivation can be positive for religious brotherhood vocation only if *what I want to do* is done for God's sake and not because *I enjoy doing it* for the sake of self-satisfaction, if not, it will be an emotional or egoistic wanting. [The italics are added]. This distinction is important because religious vocation is more of ought than I want. One strives for perfection because one ought, not because one wants. This is why Maslow (1970) argues that self-actualizers are not motivated.

Religious vocation is a response to a call and God who calls dictates the mode of operation in the vocation. Ignorance of this can weaken motivation, especially when the person has image motivation. People who have image motivation do not want to ascribe their action to an alien motivator; in a way, they seem to have need for exhibition – need to be noticed for the sake of the unique prestige. Thus, need for exhibitionism hinders the vocational attitude that Jesus demonstrated when he said, "I have come from heaven, not to do my own will, but

to do the will of him who sent me" (John 6:38). Ignorance of this can dispose one to external self-regulation.

3.1.3 The Four Concepts of Regulation in Relation to Motivation

Judging motivation from the view point of internal and external or self-initiated and environment-triggered or autonomy (self-determination) and non-autonomy (non-self-determination), does not clearly explain what authentic religious motivation is supposed to be. Ryan and Deci's (2000) concept of types of extrinsic motivation based on the individual's "regulatory style" (pp. 72-73) makes it possible to understand motivation beyond dual orientations – internal and external. The concept helps also to appreciate the role human, psychological, and religious maturity play on motivation. The four types of regulatory styles are external regulation, introjected regulation, identified regulation and integrated regulation (Ryan and Deci, 2000).

Externally regulated motivation is the least autonomous (that is, least self-determined) and shows in behavior as compliance, controlled by reward and punishment. Introjected regulation produces a behavior that is automated, the person accepts regulation without owning it, that is, non-responsibly – all with the intention to avoid guilt, anxiety, blame or failure.

Identified regulation is more autonomous (self-determined) than the previous two because here people consciously value what they accept as personally important, however, with the person being the point of reference of the value of the accepted goal or behavior. Internalized regulation is the most autonomous (self-determined) of all the others. According to Ryan and Deci (2000), "Integration occurs when identified regulations are fully assimilated to the self, which means they have been evaluated and brought into congruence with one's other values and needs" (p. 73).

According to Ryan and Deci (2000), "Actions characterized by integrated motivation share many qualities with intrinsic motivation, although they are still considered extrinsic because they are done to attain separable outcomes rather than for their inherent enjoyment" (p. 73). Seen from theological perspective, the separable outcomes include what pleases God and not the self, no matter how painful the action is. The idea of *separable outcome* lacks in the humanists' concept of motivation because the person is the ultimate of his or her striving (italics added).

Ryan and Deci (2000) observe that external regulation (being interpersonally controlled) and introjected regulation (being intra-personally controlled) have been combined to form a controlled motivation composite, which can be obtainable even in a-motivation disposition (a state of no motivation). Both controlled and a-motivation are maladaptive. On the other hand, "identified, integrated, and intrinsic forms of regulation have been combined to form an autonomous motivation composite" (p. 73), which characterizes authentic motivation disposition.

The concept of integrated motivation can help to understand how the pressure of the lower needs cannot be a hindrance to self-transcendence in that being integrated, people will be able to understand what they lack (the unfulfilled potent lower needs) in relation to what they are as fully functioning persons; thus, the lower needs are no more used for survival only. Paraphrasing Ryan and Deci (2000), internalized regulation can sustain behavioral effectiveness, greater volitional consistency and enhanced subjective well-being and relaxed sense of belonging, necessary for healthy resolution of cognitive dissonance. The core meaning of integrated regulation can also help to understand why Rulla (1990/1970) argues that beyond the full self-actualization at the natural level, is also God-centered self-actualization at the supernatural level. It is attentiveness to this level of self-actualization that guarantees consistency in religious brotherhood vocation.

However, the ability to reach such realization is not possible for everybody due to the inherent unconscious conflicts. According to Rulla, Riddick, and Imoda (1995), "human motivation is inextricably the result of three levels of psychic life" (p. 76). The three levels of psychic life are psychophysiological, psychosocial, and psycho-spiritual. The level at which individuals define their sense of self-worth determines the strength of their motivation and the type of regulatory style they use and also affects their consistency in a chosen vocation. Psycho-spiritual /rational level is the level of integration, where physiological and social needs are maturely used in such a way that does not hinder the human person from striving towards God. Religious brothers are supposed to function at the psycho-spiritual level, which is also the level of reference in evaluating a person's religiosity. The understanding of what religiosity means is important in identifying the true motivation of religious brothers. Thus, motivation may impact negatively on consistency when self-fulfillment, at the human or natural level, is made an end in itself.

3.2 The Impact of Religiosity on Consistency in Religious Brotherhood Vocation

Many studies have been done on religiosity but mainly on how it affects psychological well-being. Thus the literature will be reviewed in view of how religiosity impacts on religious brotherhood vocation. Different people have explained religiosity in different ways. For example, Goforth, A.N., Oka, E.R., Leong, T.L, and Denis, D.J. (2014) say it is a component of religion, which "includes an individual's emotions, cognitions, and behavior" (as cited in Hackney and Sanders, 2003). Trankle, T.M. (2006) says "…religiosity is personal beliefs about a higher power, in addition to organizational practices such as church attendance and membership" (as

cited in Zinnbauer et al, 1997). Ismail, Z. and Desmukh, S. (2012) see religiosity as "religious gatherings attendance, belief salience and frequency of prayer." Holdcroft (2006) who sees religiosity as multidimensional synthesized the dimensions into disciplines.

According to him, a theologian would address religiosity "from the viewpoint of faith" (as cited in Groome and Corso, 1999); "religious educators could focus on orthodoxy and belief" (as cited in Groome, 1998). Psychologists may "address the dimensions of devotion, holiness, and piousness, whereas sociologists will incline to see religiosity from the perspective of church membership, church attendance, belief acceptance, doctrinal knowledge, and living the faith" (as cited in Cardwell, 1980). Holdcroft (2006) also enumerated four dimensions of religiosity: Cognitive dimension, which concerns religious knowledge (what the person knows about religion); cultic dimension, referring to ritualistic behavior or religious practice; creedal dimension, which concerns personal religious belief, and finally devotional dimension, which refers to the experiential dimension or the person's religious feelings and experiences (in: Cardwell, 1980).

The basic implication of the different dimensions of religiosity is that, according to Holdcroft (2006), acquisition of one dimension "does not necessarily flow" into all the others. For example, one may have all the knowledge about religion but lack faith or may have faith and lack the knowledge. This point is important when considering the consistency of religious brothers in the religious vocation. Young men may have interest to serve God and humanity without knowing the implication and essence of the brotherhood vocation. It is also possible that Formators (those in charge of training new entrants) may emphasize one dimension of religiosity to the detriment of the others and in so doing fail to inculcate in the aspirants integrated religiosity. When this is the case the religious may end up living in the state of extrinsic instead of intrinsic motivation. The religious whose religiosity is extrinsic manifest self-serving and utilitarian attitude toward religion, that, consciously or unconsciously they only enjoy passively the comfort the vocation offers. Having intrinsic religiosity is a sign of having internalized the faith. People in that state find "their master motive for life in religion [and bring] their other needs into harmony with their religious beliefs" (Holdcroft, 2006, p. 91).

Rulla, et al (1995) describe people with intrinsic religiosity as "socially consistent" (p. 34), which means that there is harmony between their needs (conscious or unconscious) and their values and attitudes. In other words, they socially and psychologically adjusted and their religious vocational values and attitude are consonant with religious vocational values and attitudes. The person with extrinsic religiosity or extrinsic motivation manifests "psychological consistency," which means their needs (conscious and unconscious) are compatible with their proclaimed values but not with their attitude. For example, the person may proclaim the value of service (nurturance) but harbors unconscious need for succorance (need to be nurtured or consoled). The person will likely manifest aggressive behavior when their succorance need is frustrated because they do not serve for the service's sake but to use such means defensively to satisfy their affective need (or succorance).

3.2.1 Religiosity in Relation to the Nature of Religious Brotherhood Vocation

Religious brotherhood vocation is communitarian in nature, which is related to belongingness component of religiosity. Religious brotherhood being a spiritual congregation encompasses faith, prayer and devotion, which are also the components of religiosity. However, religious brotherhood vocation cannot be equated to religiosity simply understood as the congregation of faithful people who are united in prayer and mutual help. This point is important because some studies have shown that religiosity is highly related to psychological well-being (Trankle, 2006; Bergan and McConatha, 2001) and that "church attendance (social activity) rather than personal belief (in god) predicts higher life satisfaction" (Okulicz-Kozaryn, 2009, p. 2). This corroborates Yusufu's (2007) observation about traditional Africans' relationship with the higher power: "The spirit world is to be revered and worshiped for the benefits it offers humans rather than as something deserving worship in and of itself" (p. 107). Such attitude may creep into the modern Africans through cultural heritage. A religious with such attitude cannot be consistent in the vocation.

God takes the initiative to call people to religious vocation. Hence the warning of Singh (2011) that motivation should not be confused with volition and optimism makes sense. Volition connotes choice or preference and optimism implies confidence and assurance. Do the aspirants to religious vocation choose it because they are sure that they are good for it or are they responding to God's summons? How much the young African men who aspire to religious life know this is not certain, hence the importance of the cognitive dimension of religiosity. Basic and comprehensive knowledge of what religious brotherhood vocation entails will strengthen the religious aspirants' motivation, decision and choice, thus, enhance their consistency in the vocation in future.

Religiosity is intrinsically related to motivation for religious vocation, and psychological maturity. The poorer one's religiosity, the weaker one's motivation, and the weaker one's motivation, the more one is self-centered instead of others-centered. This is where Maslow's theory of human motivation is relevant in understanding consistency in religious brotherhood vocation. A psychologically mature person aspires to higher needs, which are abstract in nature (example, being charitable, valuing good life and virtues). But a psychologically immature person is limited to deficiency needs, which makes the person self-centered in

pleasure seeking. Without the inner freedom and security to be detachedly others-centered, aspiration for union with God, the great 'Other,' may not be possible. Extrinsically motivated religious will incline to depend on the environmental contingencies and base their religious identity on social reward (e.g. comfort, pleasure and prestige) instead of on the values of religious vocation (e.g. chastity, poverty and obedience), thus are limited to grow in the vocation. Rulla (1990) identifies the inner force that limits consistency in religious vocation as intrapsychic conflict.

3.3 The Impact of Intrapsychic Conflict on Consistency in Religious Brotherhood Vocation
Intrapsychic conflict, according to Mia, A.H. (2011) "occurs when there is incompatibility or inconsistency among an individual's cognitive elements." The cognitive elements that determine consistency in religious vocation are needs, attitude, and values. Rulla, et al (1995) say attitudes "are dispositions expressing a state of readiness to respond" (as cited in Allport, 1954). "Needs are action tendencies resulting from the deficits of the organism or natural inherent potentialities which seek expression" (Rulla, 1990, p. 31). "Values are enduring abstract ideals…" (Rulla, et al, 1995, p. 32) and can be instrumental or ultimate. Instrumental values guide the person's actions to reach the ultimate value. In religious vocation the ultimate value is imitation of Christ and unification with God. The instrumental values are the religious vows (chastity, poverty, obedience). These are the reference points for evaluating consistency in religious vocation.

The dictionary definition of consistency connotes constancy ("the ability to maintain a particular standard or repeat a particular task with minimal variation"), and coherence ("reasonable or logical harmony between parts") [*Microsoft Encarta,* 2009]. The coherence sense of consistency reflects what Rulla (1990) calls social consistency, which is the harmony between the religious values a religious brother, for instance, proclaims and the type of life (behavior) they have. When this harmony is maintained always in every situation and circumstance, then constancy is in place. The dictionary definition of consistency is not very different from consistency in religious vocation sense, which refers to when the religious' attitude and action, at important moments as well as in the ordinary events of life, show that they belong completely and joyfully to God (*Vita Consecrata* [VC] 65); when they live out all the Christian virtues signified by loving as Christ loved, practicing poverty, obedience and chastity like Christ and when they act decidedly with unselfish heart. Consistency also consists of being effective in the religious life where effectiveness presupposes internalization of the vocational values and attitudes.

Intrapsychic conflict can obstruct the internalization of religious vocational values and attitudes if the religious is psychologically immature or if a psychologically mature is poor in religiosity. Being poor in religiosity, for a psychologically healthy religious, is a sign that drive for self-actualization is blocking effort toward theocentric self-transcendence. A psychologically mature person can also fail to internalize vocational values and attitude when there is a regressive change in their way of "looking at supernatural factors and at human co-operation with grace" (Rulla, et al, 1995, p. 117). Maslow (1970) calls this type of condition "reversal in the hierarchy" (p. 51) which is a situation when a seeming self-actualizer regresses to D-needs because their self-actualizing effort is only a defense against inferiority feeling. Rulla (1990) calls this type of behavior "psychological consistency" (p. 83) because the person's need is, at least, consonant with vocational values but his attitude or his intention is dissonant with vocational goal. This happens due to intrapsychic conflict between the actual-self and the ideal-self (Rulla, et al, 1995).

In summary, the author is of the view that consistency in religious vocation presupposes harmony among the religious' motivation, religiosity and psychodynamics. The measure of the harmony is the religious' doing of God's will in all situations and circumstances. Inability to maintain this harmony generates cognitive dissonance that the religious will tend to solve by either quitting or nesting in the vocation. Quitting, nesting, or staying effectively in the vocation depends much also on the religious' ego-strength, which on its part determines their psychic level of operation. The more the religious brothers function at the psycho-rational/spiritual level, the more they will be consistent in the vocation. The more they function at the psychophysiological or psychosocial levels, the more their values will tend to be inconsistent with religious vocational values. Therefore, it can be said that intrapsychic conflict impacts negatively on consistency in religious vocation because it regulates religiosity and motivation.

4. Method
Embedded mixed methods design was used for the study. Small amount of quantitative data was embedded in the main qualitative strand to ensure adequate response to the research questions. Data were collected with depth interview and Rotter Incomplete Sentence Blank (RISB). Interview was conducted first before the RISB was administered. The data for the qualitative strand was collected with interview and RISB. RISB was used also to collect the quantitative data because it can measure both types of constructs since it is a semi-structured tool (Rotter and Rafferty, 1950), which an experienced user can adapt to any form of study. Moreover it has a semi-objective scoring system also (Iqbal, Khan and Fatima, 2013). As an assessment tool, it allows the subjects to

reflect their own wishes, desires, fears and attitudes (Rotter, J.B. and Rafferty, J.E., 1950), which include religious wishes and desires. The instrument is useful for screening also and it has predictive quality (Moffitt, 2013).

RISB's validity has been questioned but despite that it is among the most frequently used assessment instruments (Riggio, 1995) and has been used to study the adjustment of major depressive cases (Batool, 2012) and "continues to be used frequently in psychological assessment today" (Roivainen, 2015). One of the advantages of RISB is its flexibility "in that new sentence beginnings can be constructed or "tailor made" for a variety of clinical, applied and experimental purposes" (Rotter and Rafferty, 1950, p. 4).

For this study, the College Form was used; it was more appropriate for the participants who were more or less adults. However, some sentence beginnings were changed to fit their stage, for example, "boys," the number seven item in the original test, was changed to men; number 14, "In high school" was changed to In school; number 31, "This school" was changed to This place, and number 40, "Most girls" was also changed to Most women. Moreover, one item 'God' was added to get number 41, for the purpose of tapping religiosity element.

The independent variables were motivation and religiosity while intrapsychic conflict was the intervening variable. The dependent variable was consistency. The indicators of consistency in religious brotherhood vocation were Rulla's (1990) standard for Christian vocation consistency and inconsistency. The standard for consistency are ardent desire for unification with God (by dong his will), imitation of Jesus Christ, and vows of poverty, chastity and obedience. The standard for inconsistency are need for succorance (passive dependence), sexual gratification, need for abasement, avoidance of blame and failure, harm avoidance, exhibitionism and need for aggression. Rulla (1990) empirically identified them as dissonant with vocational values. They are derived from Murray's (1938) needs.

The depth interview lasted more than one hour for each participant, but spaced out with breaks. Each participant was given the RISB form to fill at their own rate, without supervision. It is worth affirming that each participant's RISB responses reflected closely the interview data. Therefore, RISB is a useful valid instrument. Though Rotter and Rafferty (1950) have said lengthy interview can provide all that RISB can reveal, in the author's view the RISB and lengthy interview are usefully complementary; an elaborate interview is essential for better understanding of the RISB responses. In this study, the author did the interview, administered and scored the RISB.

4.1 Sample and Sampling Technique

The target population was aspirants to religious brotherhood vocation in one institute. The participants were 17 in number – all who applied for admission into the religious institute that year. Purposive, but specifically judgment sampling technique, was used to include all of them in the study since the number was small. The participants were young African men from Nigeria, aspiring to be religious brothers. The average age was 25.7 and the range was 18 to 39. Only five of the participants had finished the first degree university course, but only two had a stable employment at the time of the interview. The other 12 participants had only secondary school certificates and were jobless.

4.2 Data Collection and Analysis Procedure

The data for all the variables were collected mainly with unstructured depth interview and RISB. The scoring and analysis were done manually. RISB manual scoring criteria was used to analyze the participants' RISB responses. The scores were the basis for determining the presence or not of intrapsychic conflict. RISB score of 135, the original norm, indicates the presence of intrapsychic conflict.

Deductive analysis (pre-set coding) was used to analyze the interview, and the RISB since its items reflected the subjective needs, desires, values, feelings and attitudes of the participants. The themes identified in literature as determinants of consistency were the bases for coding the interview data and RISB responses. The themes were (a) the seven dissonant needs which Rulla (1990) identified as incompatible with vocational values and attitude (b) the four types of motivation, which were narrowed to extrinsic and intrinsic motivations (c) the four dimensions of religiosity that were also narrowed to intrinsic and extrinsic religiosity and (d) the eight conflicts of Erikson's stages of social development. Each of the participant's interview was read and concepts that matched the definition of the relevant codes were extracted and categorized. Each item of each participant's RISB responses was also scrutinized to extract concepts that matched the basic themes (codes).

The result of the analysis of the qualitative data were converged with the result of the quantitative data to explain the noticed inconsistency in religious brotherhood vocation in Nigeria.

4.3 Analysis of intrapsychic conflict

Table 1. The psychological maturity of the participants

Pt.	Participants' Inconsistent Needs							RISB Score	PRIMARY CONFLICT TYPES
	SG	Ag	HA	AC/F	Ab	Exb	Su		
S1		Y		Y			Y	151	Initiative versus guilt
S2		Y		Y				143	Trust versus mistrust
S3		Y	Y	Y			Y	142	Autonomy versus shame and doubt
S4				Y			Y	140	Autonomy versus shame and doubt
S5		Y	Y	Y			Y	147	Trust versus mistrust
S6	Y	Y	Y	Y			Y	136	Autonomy versus shame and doubt
S7		Y		Y			Y	149	Autonomy versus shame and doubt
S8	Y	Y		Y	Y		Y	149	Trust versus mistrust
S9	Y	Y		Y	Y		Y	183	Trust versus mistrust
S10		Y		Y			Y	88	Initiative versus guilt
S11	Y	Y	Y	Y	Y			149	Autonomy versus shame and doubt
S12		Y		Y	Y		Y	159	Trust versus mistrust
S13		Y	Y	Y			Y	194	Trust versus mistrust
S14	Y			Y	Y		Y	177	Trust versus mistrust
S15				Y	Y		Y	142	Autonomy versus shame and doubt
S16		Y		Y	Y		Y	148	Trust versus mistrust
S17	Y	Y		Y			Y	162	Trust versus mistrust
F	*6*	*14*	*5*	*17*	*7*		*15*		

Key: Pt = Participants; Y = present; SG = Sexual gratification; HA = Harm avoidance; AC/F = Avoidance of censure and failure; Exb = Exhibitionism; Su = Succorance (passive dependence)

Table 1 shows vocationally inconsistent needs, level of conflict represented by RISB score, and the type of conflicts (based on Erikson's 1950/1959 model). Need for avoidance of censure and failure (17 =100%); need for succorance (passive dependence) [15 = 88.2%] and need for aggression (14 = 82.3%). The conflict levels of 16 participants are above the cut off mark of 135. Only one participant's conflict level (88) is below the cut off mark. Nine of the participants (52.9%) have trust versus mistrust conflict, six (35.2%) have autonomy versus shame and doubt conflict. Two persons (11.7%) have initiative versus guilt.

4.4 Analysis of religiosity dimensions

Table 2a. Analysis of religiosity dimensions of the participants

	F	
Cultic	6	Expressed as …praying to please God; to rest my soul in God; I will try to live as he wants; I thank God
Creedal	14	Expressed as relying on God …the future is in the hand of God; God will bring out the best in me; God's time is the best God is you, happiness, laughter* Expressed as "I want to know…" more about God, how to love God, how to serve God; about God's love; Jesus very deeply; why God created men in this life
Devotional	11	Expressed as "I need"… the grace of God; the "help" of God or as "wish" for God to manifest his glory in me; to bend my life to agree with the word of God, or "fear" of losing heaven

Table 2a shows the analysis of the cultic, creedal and devotional religiosity dimensions. The response came from the interview and some RISB items.

Only six participants expressed cultic relationship. The 14 who expressed creedal dimension portrayed passive dependence. Eleven expressed devotional dimension but it was devoid of personal experience of, or with God. Seeing the three dimensions together reveals that the aspirants did not have filial relationship or personal experience with God; they saw God as a provider and punisher who needs appeasement. The response marked with asterisk appears atheistic.

Table 2b. Analysis of the cognitive religiosity dimension

Responses to the question: What is religious brotherhood for you?	F
A place to serve God and humanity	3
To hand yourself over completely to God so that he will do with you what he wishes	2
People say that religious brothers are lazy but I am not lazy. I want to be good	1
Living in the community like Jesus	1
It is not easy for me to understand how a person will leave his family and form another family again	1
Brothers teach, they don't celebrate Mass but can give Holy Communion	1
Apart from the three vows, I don't know any other thing about brothers	1
I do not know, I came because I was in the house idle, my wish was priesthood	1
Life of simplicity, modesty, chastity and community life	1
They are not priests, they dedicate their life more to people than the priests do	1
They live that type of life Christ lived in totality	1
Priesthood was my desire but I did not have good result	2
They pray, devoted to Virgin Mary and educate children	1
N	17

Table 2b shows that while the aspirants had religious-related idea of religious brotherhood vocation, they had a very vague understanding of what it is. They inclined to define it mainly from social point of view: job, community living and social prestige. The vague understanding of religious brotherhood vocation is an indication of low cognitive religiosity dimension.

4.5 Analysis of motivation
The following question was asked to elicit what motivated the participants to opt for religious brotherhood vocation: What interested you in religious brotherhood vocation? The question also yielded responses regarding their religious vocation of preference. The responses were categorized into the four types of motivation: external, introjected, identified and intrinsic.

Table 3. The type of motivation the aspirants had and their religious vocation of preference

Motiv. Type	F	Responses
External	3	I was not accepted in priesthood. My wish was to be a Rev. Barrister.
		To be a brother was not in my mind; people were encouraging me
		Many people go to priesthood; I like things few people go for
Introjected	3	I want to repay God for his favors
		The fear I had: if I die will I go to hell? I said if I become a brother I will go to heaven
		I have a call; if I try to forget it, I don't have peace of mind; when I pray, I have evil attack
Identified	11	I like community life and teaching
		I like to be alone, disciplined, mutual love
		I love children, they love me; I can use my talent to help out
		I want to be good like brothers; they are gentle and good
		I like prayer, devotion to Virgin Mary
		I want ordinary and simple life; I can't carry the difficulty of marriage
		Life of simplicity; I can teach in the hospital
		I like moving around teaching people; the congregation is about teaching
		I want to teach people who lack faith; I love simple life
		If I marry, my wife will suffer; if I become a priest, people will recognize me; if I become a brother, people will not know*
Intrinsic	0	
Vocation of preference	6	Priesthood
	5	Brotherhood
	6	Undecided

Table 3 shows the type of motivation the participants had and their preferred vocations. Three aspirants had external motivation; three had introjected motivation while 11 aspirants had identified motivation. Six of the aspirants said their preferred vocation was priesthood; for five of them, it was brotherhood while six of them were undecided on what vocation they wanted. In effect 12 of them showed no explicit interest in brotherhood vocation but they wanted to enter. Among the five who expressed interest in brotherhood were the two who wanted to dodge life difficulties. In Nigeria, generally, the priesthood vocation is more attractive to young people than brotherhood vocation because the priests enjoy more freedom, material benefits and power than the brothers. Such disparity, which is culturally upheld, may have psychological implication for the brothers.

5. Discussion

The aim of the study was to understand in depth the psychodynamics of aspirants to religious vocation for the purpose of explaining the noticed inconsistency in religious brotherhood vocation in Nigeria today.

5.1 Research question one: using intrapsychic conflict to explain inconsistency in religious vocation

Table one above shows that 94.1% of the participants had significant maladjustment problem indicated by the RISB scores, the inconsistent needs and the types of conflict. The prevalent dissonant needs are of the need-fulfillment level. The needs are related to the types of conflicts present. Conflict is used here to mean that the normal social developmental stage conflicts were not resolved well. The conflicts identified occur between zero and six years of age. The result shows that 88.1% of the participants had the conflicts of the first and second social development stages. The psychological problems associated with non-resolution of the first stage conflict are sensory distortion, withdrawal, and hopelessness (Boeree, 2006), which have intrinsic link with "suspiciousness, fear, and anxiety" (Erikson, 1950, in Schultz and Schultz, 2012, p. 166).

The psychological problems that characterize the second stage conflict are "self-doubt and a sense of shame" and lack of will "to exercise freedom of choice and self-restraint" (Schultz and Schultz, 2012, p. 166-167) and, impulsivity and compulsion (Boeree, 2006). The problems of the third stage are ruthlessness [related to aggression] and inhibition [related to shame and self-doubt] (Boeree, 2006); "persistent guilt feelings that affect self-directed activities throughout life time" (Schultz and Schultz, 2012, p. 167). The conflicts and their manifestations are in line with the inconsistent needs prevalent in the participants: Aggression (82.3%), Avoidance of censure and failure (100%) and Succorance (need fulfillment tendency) [88.2%]. The conflicts and dissonant needs explain why the participants did not have intrinsic motivation, which shows that they are inclined to external locus of control.

It is to be noted that non-resolution of the conflicts at the early stages of development means gross problems at the subsequent stages. As high level of stress is strongly associated with sexual misconduct and sexual misconduct is but a symptom of multiple underlying psychological problems, inconsistency in religious vocation can be explained as rooted in unresolved psychological problems. Psychological problems induce such problems as inability to internalize vocational values or to achieve healthy social adaptation; prevalence of intrapsychic conflicts leads to unhealthy decision making, low assertiveness and low self-regulatory ability. All this characterizes non-self-actualizers who are grossly motivated by deficiency needs (Maslow, 1970).

5.2 Research question two: using religiosity to explain inconsistency in religious vocation

Table 2a above shows the first part of the result of the analysis of religiosity dimensions. Considering creedal, devotional and cultic dimensions together, it could be seen that though the participants expressed faith, the faith was not certain because they did not seem to have adequate understanding of God. At the devotional level, none of the participants showed any indication of having experienced the love of God; they were only expecting to experience it and wishing to know God. Such lack of faith and spiritual experience of God reflected on the few number (6) of them who spontaneously expressed their relationship with God through prayer (the cultic dimension). As their main focus was to "know," it can be said that they wanted to use religious vocation to satisfy their need for cognitive religiosity dimension.

Table 2b above, the second part of the result of the analysis of religiosity dimension, shows how much the participants understand religious brotherhood vocation. The vague views that they expressed signified that they did not have the exact knowledge of what religious brotherhood vocation was. Those who gave responses that were close to the definition of religious brotherhood vocation (e.g. 'handing yourself completely to God to do with you what he wants,' and 'they live in totality the type of life Christ lived') were the same ones who wanted to use the vocation to escape from the difficulties of married life. This shows that their motivation and perception of the institution did not match. Their need and attitude are dissonant with the value they proclaim.

From this analysis, it can be said that most of the aspirants to religious vocation lack integrated religiosity. As such, they do not seem to intrinsically feel the call of God, rather they base their aspiration to the vocation on what they want. Therefore, they have utilitarian type of religiosity. If in future what they want are frustrated, they will incline to be inconsistent in the vocation (Nwodo, 2017) because of the conflict between their ideal-self and actual-self (Rulla, 1990).

5.3 Research question three: using motivation to explain the inconsistency in religious vocation

Table 3 shows the participants' types of motivation. The overall picture of the data is that their motivation is self-centered, which is reflected on the number (12) whose primary vocational desire was not religious brotherhood. Among the five who expressed religious brotherhood as their preferred vocation were the two who wanted to use the vocation to escape from the difficulties of married life. Sensory distortion and impulsivity or compulsion, which can disturb freedom for effective choice and the will to take a definite decision, can explain why the participants knew what they wanted yet asked for what they did not want. For example, one of the

participants wrote in RISB, "I wish to be a bishop in the future;" the other was worried about how to help his mother.

Majority of the participants (11) seem to have identified type of motivation. That is, they appeared to see values in religious brotherhood, but the values did not match their unconscious motivations, which were mainly based on the satisfaction of their personal needs. Owing to the high number (12) of aspirants who were not definitely interested in religious brotherhood and the two who wanted to use the vocation as a shield, it is evident that the motivation of most aspirants may be more extrinsic than intrinsic.

Motivation as a factor, can help in understanding the noticed inconsistency in religious vocation because when people are not intrinsically motivated, they are incapable of autonomous self-regulation, therefore, cannot resist challenges that militate against religious vocation values.

The findings of this study support the assertion of Rulla, et al (1995) that on entry, aspirants have expectations motivated by unconscious drives, which later in life manifest as inconsistency due to the conflict between the actual-self and ideal-self. Judging from the participants' central needs (aggression, succorance [need fulfillment wish] and avoidance of censure and failure) presented in Table 1, coupled with their types of conflict, consistency in religious vocation will be difficult to achieve. This is because when aspirants are limited by deficiencies, they remain motivated by deficiency needs, to use Maslow's (1970) words, therefore cannot assimilate formative contents, hence cannot strive for growth.

Preoccupation with basic needs may likely persist in future and continue to motivate their behavior and consequently limit their effective freedom. Effective freedom is the capacity to choose between the real good and the apparent good. In religious vocation, the real good is to listen to the word of God, to accept its demands and to be transformed by it (Rulla, 1990). Apparent good is limited to the natural values, for example, good health, security, or self-esteem. It is only in effective freedom that intrinsic religiosity and motivation are possible. The study showed that the participants seemed to lack such effective freedom due to intrapsychic conflicts.

Here is a sketch of how the interaction among intrapsychic conflict, religiosity and motivation can help to explain inconsistency in religious vocation.
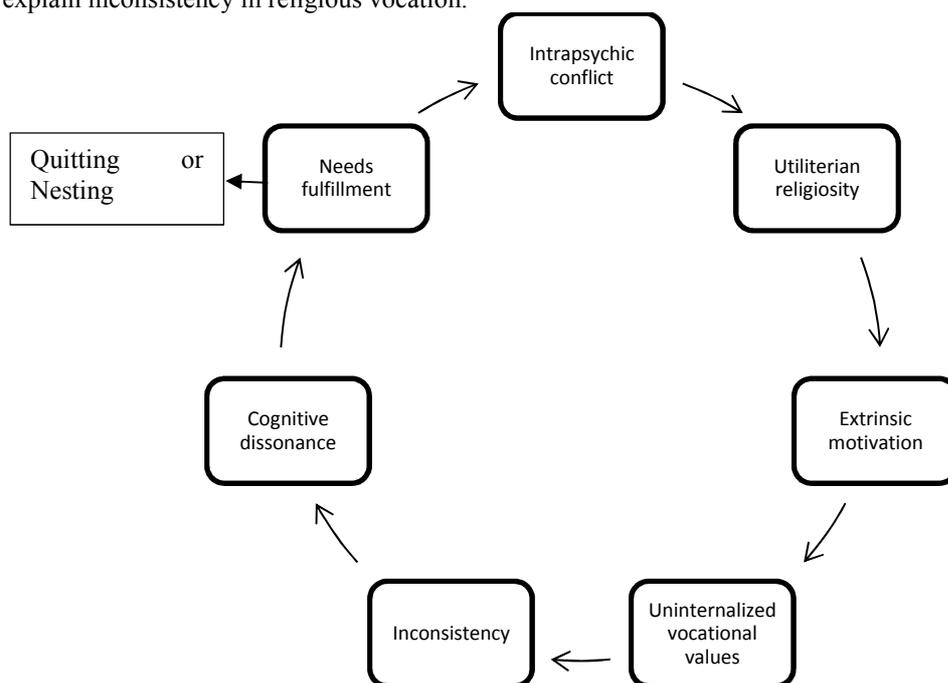

Figure 1. The process of religious vocation inconsistency

Figure 1 shows the vicious circle of inconsistency in religious vocation. Basic psychological problem leads to utilitarian religiosity, which makes the motivation extrinsic. Thus, internalization of vocational values is blocked. Then inconsistency sets in leading to cognitive dissonance. To resolve the dissonance, the immature vocationer resorts to needs fulfillment. Needs fulfillment here means making a choice that satisfies the self instead of adapting to the behavior consonant with vocational values. The psychologically consistent (that is, the nester) may continue to stay and use the vocation. Thus, the vicious circle continues. He may as well decide to quit if the needs are being frustrated. On the other hand, the socially inconsistent religious (that is, the rebel, whose needs and attitudes are dissonant with the vocational values and attitudes) may choose to leave because of inability to adapt to the religious vocational behavior. He may also choose to stay but with trails of scandalous behavior, which is being referred to here as vocational inconsistency.

6. Conclusion and Recommendations
6.1 Conclusion
The inconsistency noticed among the religious brothers in Nigeria may be an omen of what may degenerate to religious relativism where hedonism replaces Christian asceticism. Though there are still intense cultic and associational practices among the Christians in Nigeria (or Africa) and Church membership continues to rise, which reflects on booming religious vocation, the findings of this study seems to indicate that the depth of the observed intense religiosity is questionable. Also, owing to the fact that psychological well-being is more related to church membership and associational activities than belief in God, there is a possible danger that some people's choice of religious vocation may be devoid of genuine faith.

The findings of this study showed that the participants' religious vocation aspiration was not motivated by personal experience of God but by the need for security, self-esteem, and knowledge of God that they lacked. Owing to the fact that traditionally Africans' relationship with God was not motivated by devotion but need-fulfillment, coupled with the pervasive mad rush for miracle among the contemporary Nigerian Christians, the uncertainty the participants showed about what vocation they wanted to embrace leaves no doubt that something may be fundamentally wrong with the new generation of Nigerian Christians. The basic problem was reflected in the RISB result that indicated significant psychological problem in the participants and in the high prevalence of identified motivation in the presence of low cognitive religiosity, and high self-centered devotional religiosity.

The implication of these findings is that there is an urgent need to take psychological intervention seriously at the various stages of vocational journey, namely, before aspiration, at admission, during formation (training) and as an ongoing accompaniment program after formation. The relevance of this suggestion is based on the observation of Rulla (1990), which this study has confirmed, that on entry, aspirants have expectations motivated by unconscious drives, which later in life manifests as inconsistency due to the conflict between the actual-self and ideal-self. If the intrapsychic conflict is not addressed, the internalization of vocational values will not be possible, prayer life and healthy human relationship will suffer and the inconsistency ensues. Psychological help will increase the religious brothers' self-awareness, which will lead to self-acceptance and mature relationship with others and God. This will in turn reduce intrapsychic conflicts thus, enhance the assimilation of religious values and attitude that will result in improved vocational consistency.

This study has affirmed past studies that intrapsychic conflict can distort motivation and make religious vocation aspirants choose a vocation contrary to their real aspiration. The new insight from this study is that religiosity is also a potent determinant of consistency in religious vocation. Therefore, those in charge of admitting and training religious brothers should not limit religiosity to religiousness or spirituality but see it in its integrated form as encompassing the cognitive, affective and conative domains of the human person, so, is basically related to psychological maturity. It is strongly recommended that attention be paid to the cognitive dimension of religiosity because of its affinity to the psycho-rational/spiritual level of human life – the level of integration of all the other levels of psychic life. Though adequate knowledge alone does not guarantee effective perseverance in religious brotherhood vocation, it can enable the psychologically mature aspirants to make informed choice of vocation, which is a prerequisite for consistency in future.

6.2 Recommendations
Based on the findings of the study, the following recommendations are made:
- That young people be well taught Christian religion and about Christian religious vocations, from childhood, so that they have comprehensive understanding of religious brotherhood vocation, for example, its pains and gains to make informed choice of vocation
- That proper spiritual discernment and psychological assessment be made with the aspirants before admission, to ascertain religiosity lapses and their psychological state
- That during formation, the vocationers be taken through spiritual direction and psychotherapy concurrently for proper integration of the three psychic levels
- Child-rearing pattern in Nigeria (and Africa) can be looked into and improved because the family is the foundation of psychological well-being and aspiration for religious vocation.
- For further study: to compare psychological and religiosity maturity at entrance and one year after profession (becoming a brother) to see if formation enhances vocational growth. The finding can help to update the formation program of the religious brothers to meet the demands of the contemporary global culture.

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