

THE ROLES OF FORMATORS IN THE SOCIALIZATION PROCESS OF FORMANDEES IN THE CONGREGATION OF THE SISTERS OF JESUS THE SAVIOUR, ELELE, RIVERS STATE, NIGERIA

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ABSTRACT

This study examines the roles of formators in the socialization process of formandeas in the formation house of the congregation of the Sisters of Jesus the Saviour in Rivers State. It made use of six research questions and two hypotheses that were formulated to guide the investigation. The study adopted the descriptive survey research design. A sample of 82 respondents or formandeas participated in the study. A 30 items questionnaire titled "Role of Formators in the Socialization Process of Formandeas Questionnaire" (RFSPFQ) with a reliability coefficient of .859 was used for the collection of data and the obtained data were analyzed using mean and standard deviation (with a criterion mean set of 2.5) to answer the research questions. Analysis of Variance (ANOVA) was used to test hypotheses 1 and 5, while Pearson Product Moment Correlation (PPMC) was used to test hypotheses 2, 3, and 4 at 0.05 level of significance. The study revealed that the roles of formators ($F_{5, 76}=4.250, p= 0.002$ (i.e. $p < .05$) significantly contributed to the academic and spiritual development of formandeas, processes used by formators (Pearson Correlating Coefficient (r) of 0.620 and p -value of 0.047), facets of life covered by formation (Pearson Correlating Coefficient (r) of 0.636 and p -value of 0.000), and stages of formation (Pearson Correlating Coefficient (r) of 0.695 and p -value of 0.000) positively, strongly and significantly contributed to the socialization of the formandeas in the Formation House. The study recommended among others that formators should exhibit the character of self-discipline; self-confidence and positive behaviour that would enable them effectively play quality roles of transforming and motivating the formandeas in the Formation house. Alongside, formandeas should be encouraged to pass through all the facets and stages of Formation in order for them to acquire intellectual capacity, attain spiritual maturity for participation in ministerial/pastoral work, and instill the spirit of sacrifice that helps them to serve the community and society.

KEYWORDS: *Formators, Socialization Process, Formandeas, Sisters of Jesus the Saviour, Elele, Rivers State, Nigeria.*

Introduction

The ministry of formation is both important and delicate in the upbringing of the new members of any religious congregation or seminarians. Formation is intended to bring about change in behaviour by instilling in the candidates self-discipline and behaviours characterized by way of attitudes and values that encourage adherence to lay down procedure, rules and principles which are expected to cause a change in behaviour (Iperu Formation Team, 1995). Serrao (2014) sees formation as a process in which mutual exploration exists between the formators and formandees in the process of inculcating the values of seminarians. This process of socialization encourages the development of charism of the church as an institution of God. It also helps the individual to cultivate the anointing power of healing in the face of multiple challenges the church is presently encountering in the development of healthy religious character among Christians in Nigeria.

Formators' Handbook (1995) identified formation as a specialized ministry which requires specialized training that provides an opportunity for formandees to develop personal qualities demanded by the work of a seminarian. It is a community life lived among the bulk of actual things, not a mystical experience. Charism in the church and formation house is a lifelong and painful purification the formandees must undertake in the process of training or socialization. This process can be compared to the food that we take into our stomach for the purposes of undergoing the process of digestion needed for the nourishment of the body and some part of it becomes flesh and blood (of our body). Charism as an analogy used in the food help in developing healthy growth, beautiful and energetic formandees. Similarly, all the information that the candidates take in, the training received in various fields and the spiritual nourishment that drive and aid them to grow in the spirit of Christ, Christ mission and in the charism of the founder (Vincent & Costello, 2010).

The foregoing implies that formation in terms of socialization can be taken to mean interpersonal influence aimed at changing the ways in which one person can or will behave as a result of charism received. It is just like teaching and training one receives through practical life experiences and classroom learning. Therefore, formation signifies to support the formandees to acquire a profound and durable knowledge of themselves in various aspects of growth and those childhood issues leading to the mastery over them with the objectives of channelling completely their drives and dispositions towards the constructive realization of an ideal calling (Iperu Formation Team, 1995). This process involves role-taking where individuals imagine themselves in the position of others and the formandees under this situation play the role of sisters. Role –taking according to Ballantine (2009) allows humans to view themselves from a standpoint of others because the looking –glass self-perspectives postulate that the self is a social product, shaped by interactions with others from the time of birth.

Serrao (2014) stated that in religious life, formation does not begin in the formation house but the family background. The home the candidate grew up in is the first and in many ways the most important formation house that ever exists and as such the family becomes the primary agent of formandees socialization. The parents, guardians, and other significant people in the early life of the formandees have already shaped the way the formandees perceive reality and respond to it. In the formation house, the formators socialization roles are intended for the reshaping of the formandees into a new way of life with reference to their past life experiences. By this, the formandees become critical and irreplaceable representatives of their communities of Christians in their own formation for the socialization process. They thus commit themselves to the internalization of the values of the religious life based on the fact that they already have the natural potentials for intellectual growth and

working along with the formators, being accompanied and directed in their choice to live for a particular purpose. It follows that formation is the process of discovering one's vocation and shaping one's life in accordance with the charism and spirituality of the religious community.

The Sisters enlist into the formation house in order to gain adequate knowledge through teaching and training that will enable them to be acquainted with the principles, values, attitudes, norms and styles of living the religious life. The formandees are usually faced with the challenges of adaptation, opening up to formation, internalizing the teachings and living up to the demands of formation and this tends to constrain the specific roles the formators perform in order to accompany them towards the journey of religious life.

There are cases of inadequacy in the formation of the formandees. These occur when there are problems which may affect the Sisters in their future life. The Sisters in the formation house have encountered several problems and challenges like family pressure, inferiority complex, social cohesion, emotional problems, anxiety and learning difficulties which in one way or the other affect their level of socialization in the society. It is based on this premise that this study examines the roles of formators in the socialization process of formandees in the formation house of the congregation of the Sisters of Jesus the Saviour.

The aim of this study was to investigate the roles of formators in the socialization process of formandees in the Formation house of the Congregation of the Sisters of Jesus the Saviour, Rivers State. In specific terms, the study was set up to achieve the following objectives.

- Investigate the roles the formators perform in the lives of the formandees.
- Find out the processes used by the formators in order to achieve the goals of academic and spiritual development of the formandees.
- Find out factors that facilitate the formation of the sisters in the congregation of the Sisters of Jesus the Saviour, Rivers State.
- Determine the facets of life the formation of the sisters entails.
- Determine the stages of formation the sisters cover in order to emerge full-fledged sisters ready for the mission of God.
- Ascertain the qualities possessed by the formators that enable them to perform their roles to the formandees in the Formation house.

The following research questions guided the conduct of this study:

- What are the roles formators perform in the lives of the formandees?
- What are the processes used by the formators in order to achieve the goals of academic and spiritual development of the formandees?
- What are the agents that facilitate the formation of the sisters in the congregation of the Sisters of Jesus the Saviour in Rivers State?
- What facets or areas of life does the formation of the sisters entail?
- What stages of Formation do the sisters cover in order to emerge full-fledged sisters ready for the mission of God?
- What are the qualities possessed by the formators that enables them to perform their roles to the formandees in the Formation house?

The following hypotheses were tested at 0.05 level of significance:

- H₀₁:** The roles of formators in Formation houses do not significantly contribute to the academic and spiritual development of the formandees.
- H₀₂:** There is no significant relationship between the processes used by formators and the socialization of the formandees in the formation house.

Concept of Formation

A person's internal training for a specific goal is referred to as formation. According to Vincent and Costello (2010), every formation is a collection of lessons and experiences gained both within and outside of the formation's walls. As a result, it is essentially a learning process that entails change, growth, and overall transformation of the candidate. It encompasses all aspects of human learning. Its goal is to lead the candidate to the kind of independence that allows her to develop a mature outlook on life and instil true human and Christian values.

The chief goal of religious Formation is to help a young religious sister become Christ-like through daily Eucharist, prayers, sermon, retreats and spiritual direction including times of silence (Iperu Formation Team). Formation provides so many opportunities for growth and development of the individual both physically, psychologically and spiritually. It is a time of fantastic personal growth under the guidance of wise and loving formators. It is a lived reality to be followed, not a theory to be studied. It signifies a process of gradual unfolding and transformation in the person.

Roles of Formators

Formators are charged with the Formation tasks which have a number of very distinct dimensions. The Formators focus on creating the environment where each person will be drawn closer to Christ and grow in his relationship. They pay attention to form good habits and a healthy attitude in the lives of the Formandees. The formators are trained strictly to perform tasks which result in the vocational growth of the candidates for religious life. These roles include:

- a) **Accompaniment:** An essential element of the formators task is to accompany the candidate on the road to discipleship. It is the task of following up the formandees to give supports and greater completeness to her journey of religious life. This work of accompaniment requires sensitivity and skills in exploring the religious experience of others. The work of accompaniment also entails helping the candidates towards human development. The Formator encourages the young sister to open her heart and share her feelings, thoughts, hopes, doubts and struggles. This openness and ability to share is the key to a fruitful Formation process. In this atmosphere of open and trusting, sharing and dialogue, the young sister can become more sensitive to the movement of the spirit in her life. She learns to distinguish between those promptings and desires that are from the Holy Spirit and those that come from herself especially from her fears.
- b) **Community Building roles:** Community in the religious context is a group of individuals who have learnt to communicate honestly with one another, whose relationship goes deeper than their mask of self-mastery, and who have developed some significant commitment to rejoice and mourn together, to delight in each other and to make others' concerns one's own (Serrao, 2014). Formation takes place within the context of a community which has to be created, fostered and worked at. Community is the necessary culture in which a candidate's vocation can flourish and grow to maturity. The first task of the formator is to create a community without which the whole Formation program is ineffective. The formator strives to build the community on deep friendship and charity for true family living in joy. She helps to integrate the new members into the community and to create a spirit of mutual acceptance and collaboration among the members. Because she knows each members of the formation community, she is able to create an environment where each one feels at home and is free to share openly with the other members. In her sharing with the young sisters, she models trust, openness and

confidentiality. These are essential qualities in all relationship and facilitate a level of sharing in the community that is both challenging and enriching. In this way, the community becomes a privilege place of growth. So the formator initiates the candidates into the hardships and joys of the community life. She models and builds them to maintain relationships knowing that in the community, no one chooses her companion. Talents and abilities are for the good of all, sharing time and energy together.

- c) **Evaluative roles:** At the conclusion of each Formation program, the Formators provide both oral and written reports to the Formation Team. The gathered information is discussed and assessed, and the program is adjusted as needed. She evaluates the efficiency of the Formation program by doing so. Similarly, formators are supposed to evaluate how successful the religious Formation program has accomplished its stated outcomes for the candidates at the end of the candidate's Formation program, based on their self-evaluation of Formators observations and Formation Team inputs. They monitor the development of the applicants towards competence and growth in the numerous elements of the Formation program. In this evaluation, "In each area, the formators set a target score. The overall score for each item and the cohort group are calculated and analyzed to see whether there are any areas where predicted outcomes have not been met" (Serrao, 2014). This enables Formators to identify areas in the program that need to be improved or adjusted in order for candidates to continue to grow in the human, spiritual, intellectual, communal, or Ministerial dimensions of God's grace and their free human response to that grace. Candidates are evaluated using the aspects of Formation program, which includes an honest self-assessment, peer evaluations, and a Formator evaluation. This review, which takes place in an atmosphere of mutual trust and confidence, is intended to assist the applicant's progress into mature, responsible leaders and congregation members.
- d) **Transmission of congregational spirit and culture:** The Formators are the carriers of the culture and spirit of the congregation, the charism of the founder which has been offered to the church and the history, vision and mission of the institute. They help to give essential information about the life and times of the founder, the historical background of the congregation, the founding documents as well as the Constitution. Each institute has a unique place and function in the church. This they make clear to the candidates and as they embody the charism and spirit of the congregation, they help the young sisters to know, love and internalize these and make them their own. They introduce the young sisters to the ministry and apostolate of the congregation and help them to have the zeal to serve God in the church and humanity.
- e) **As a mediator:** The Formator's role is also to be something of a mediator who negotiates between parties seeking mutual agreement. She acts as a mediator between the receiving community and the young sister who is discerning her vocation. She represents the community who has entrusted her with this delicate ministry. She is in a sense the living embodiment of the charism that the young sisters can see and believe in. To fulfill this role as mediator, the formator also needs to be able to step into the shoes of the young sisters to feel and understand their questions, fears, doubts and to bring the legitimate questions of the sisters to the attention of the congregation.
- f) **Moral guidance and overall maturity:** Another dimension of the role of the formator is shaping of a human character. It is the transformation of the young sister into an instrument of evangelization. This is done through the hidden work of the spirit in the

heart of the young sister. The formator helps the sister to be aware of this hidden work and to co-operate with the movement of the spirit of God within her.

The formator helps the candidate to articulate personal motivations and explain to her the moral requirements for a genuine vocation to religious life. She guides the candidates morally and also help them to grow in maturity. Maturity here is a matter of self-knowledge and the ability to decide. It involves ability to choose and determine one's life. This maturity occurs in different dimensions such as cognitive maturity which entails helping the candidates grow to a more objective grasp of the truth about themselves and attain a more adequate social perspective. This has a deep significance for the development of moral conscience, emotional maturity which involves helping them become more aware of their feelings and how these feelings, whether conscious or unconscious influence their actions. It also involves gaining control of their feelings so that their lives can be guided by their vocational values rather than by their emotional needs; and volitional maturity which means enabling them to go for what they really want in life; what they have chosen as the dominant aim or goal in life. This requires a certain asceticism; an ability to delay or deny gratification of certain needs in consistent with one's vocational values. Helping the candidates grow in this dimension of maturity involves Training them in responsible freedom, allowing them to be free to make their own choices but at the same time holding them responsible for the choices they make.

- g) Discernment.** This is the condition of understanding and making good judgment in the choice of vocation of the candidates. The Formators sometimes ask the question "is this young sister called to religious life?" and look for signs to such vocation in her life. In this context, the formator has a complex and difficult task. She is an important part of the discerning process. Faced with the difficulties of claiming a capacity for life, the formandees require capable advisors and mentors to assist them in determining whether such a life is actually their calling. They also ensure that the many components and facets of Formation are incorporated into the Formation processes. The Formator is responsible for individually guiding candidates through the comprehensive and holistic formation required for religious life.
- h) Disciplinary Role:** The Formator in order to mould and form the lives of the candidates tends to regulate their behaviors and enforce compliance to the Formation rules and regulations. This she achieves by disciplining, punishing and correcting erring candidates with these. They tend to submit to her authority and model their behaviors towards the life. The Formator may apply such disciplinary measures like extra community functions, denial of meals, constant hours of prayers in the chapel etc. These measures help to reshape the behavioural attitudes of the candidate and achieve self-control.
- i) Directional and Instructional Role:** The Formator stands as the director of Formation. She guides and manages all the affairs of Formation in the particular stage of Formation entrusted to her. She gives the candidates guidelines and instructs them on what to do each day including the different and best ways to achieve their stated goals. They instruct them through Teaching and constant Training which takes place not only in the classroom but in all areas and spheres of their Formation program. They are interested in the integral growth of the individual formandee as there is no limit to what is taught ranging from Bible reading, health tips, good manners, human relationships, leadership skills, communication skills, methods of meditation to prayers and good study habits.
- j) Motivation and Inculcation of Personal Responsibility:** One of the purposes of the Formation process is to instil personal responsibility. It's about making a long-term

commitment. The Formator motivates the candidates to personalize their Formation to consecrated life including exposure to values which they are to accept and assimilate into their lives. She instils in the applicants the ability to make wise choices and accept the repercussions of those choices. The Formators do this through talking to the candidates about it over and over again, in a variety of ways, from different perspectives as the person grows and matures in the Formation processes. In a general way, Formators discuss with them the nature and importance of personal responsibility and in a specific way, talk with each one of them about their responsibility.

The purpose of Formation is to prepare the candidates for participation in the church's pastoral mission. So part of the task of the formator is to help the candidates to develop a competence in ministry. This will entail giving them the opportunity to gain pastoral experience; a kind of initiation into the church's mission through in-service training in the apostolate, and developing in them a pastoral sensitivity through a structured process of Pastoral reflection.

The candidates come to the Formation house as strangers to each other and feeling somehow insecure. They tend to form cliques or sub-groups based on common interest, social background or ethnic group; the formator helps them to go beyond this association and develop a capacity for intimacy with each other. This task relates to growth in maturity and is handled at the one to one level between the Formator and the individual candidate to Foster the bonding process at the level of the group.

Finally, the Formation task is not only that of Fostering the growth of personal qualities and professional competence in the candidates, but an on-going discernment of their vocation and evaluation of their suitability and progress. To grow is to change and change manifests itself in visible discernible signs that can be checked out and evaluated. The formator creates structures to monitor this growth and evaluates it against the very definite criteria and standards laid down by the church.

Agents and Environments of Formation

Formation is never a private affair between God and the individual. It incorporates several agents. God is the educator par excellence of those who consecrate themselves to him. He uses human mediation to accomplish his purposes and in religious life, when new members join the group, there is always one who accompanies them in the journey. The church as the central focus is so concerned about the selection and formation of candidates because its future existence to a great extent will be entrusted into their hands so the person and role of the formators are essential to the initial formation process. Thus, the agents of religious formation include the Holy Spirit, formandees, formators, community and religious institute.

- **The Holy Spirit:** The Holy Spirit is the third person of the blessed Trinity. He is the main agent of religious Formation. He moulds, forms, and shapes people into what he wants them to be. The Holy Spirit works hand in glove with the motivation of people, the expectations of the institutions and the environment that the religious chooses for his progress. Lespinay (2010) also said that Formation is a participation in God's action through the power of the Holy Spirit in order to mould the hearts of the young to walk in the footsteps of Jesus Christ. The Spirit works and acts in the hearts of each formandees in complete secrecy in order to express itself in clearly obvious fruits. The Spirit is Truth, who instructs, reminds, advocates, maintains, and comes to their aid when they are weak. The Spirit of God requires two key attitudes: humility, which requires one to

- submit to God's wisdom, and spiritual discernment understanding and practice. The formandees should be able to discern the Holy Spirit's presence in all facets of their lives.
- **The Formandees:** The first human agent responsible for discernment is the candidate herself. She is the central actor in the discernment process. The candidates who wish to become religious are called by God. A person who is not called for that life cannot neither be happy nor persevere in it. The Formandee has to find her proper place. She cultivates and sustains a close relationship with God in prayer and maintains a net relationship with the formators who are helping her to seek the will of God in her life.
 - **The Community:** A community is formative in nature because it allows each of its members to grow in faithfulness to the Lord in accordance with her institute's charism. It offers her members a cause to exist as well as basic goals. As a result, formation is heavily reliant on the quality of the community, as well as the effects of its general climate and lifestyle on its members, who must adhere to the institute's unique character and spirit. Because the Lord has called them together and joins them via a common commitment for a common mission within the church, the community has been founded and will continue to exist. In a spirit of poverty, with the help of friendship and discourse, the community deepens its bond via universal mutual assistance and continuous interchange of material and spiritual commodities.
 - **The Formators:** A variety of ecclesiastical mediations is used to make God's spirit present and active. The whole of the church's religious tradition attests to the crucial nature of teachers' roles in the effectiveness of formation activity. The Formators have the duties and responsibilities to inspire, interact with and instruct the formandees and model the behaviour to the expected standard that is in tandem with Catholic faith. They interact with them in different places; in the chapel, in the classroom, on the playground, during manual labour, during picnic, in their sickness and sad moments. The Formators instruct them through teaching, counseling, coaching, personality status, role play and training (Ogbondah, 2016). Formators' responsibilities include determining the validity of the vocation to religious life in the early stages of formation and assisting religious formandees in developing a meaningful personal relationship with God as they learn how God appears to want them to progress in life. Finally, they assess and evaluate the progress made by the formandees as well as the competencies necessary by the church and the institute to continue the program at this moment. As a result, this position necessitates inner peace, availability, patience, understanding, and genuine affection for people entrusted to the instructor's pastoral care.
 - **The religious Institute:** The religious order has the responsibility of spelling out the mission to be accomplished, its apostolate, members and methodology of formation. It reveals a well-thought-out organic plan of formation from the recruitment or selection stage to final vows. That is, the church continues in the process of growth and for this, the distinctive or distinguishing character or characteristic of the institute is preserved and fostered by the church

Features of Formation

Primary Formation involves Formation in all areas of the individual's life. The success of formation depends to a great extent on the integration of all aspects of the life of the candidate and it aims at promoting a general and integral process of constant growth, deepening each of the aspects of formation. This growth is achieved through the various facets of formation such as human formation, spiritual formation, Christian formation, intellectual formation, pastoral formation, community life formation and relationship formation.

Human Formation: This produces mature individuals who can distinguish between their want to live in religious community and their desire to participate in the congregation's life. This Formation is comprehensive and all-encompassing, and it appears to promote human growth, professional skill, and dedicated faith. Human maturity is achieved by a gradual development of self-awareness, the unfolding of personal attributes, and the attainment of the inner freedom that allows for responsible decision-making. Self-awareness and acceptance, physical and psychological health, sexuality and celibacy, and interpersonal skills are all emphasized in Human Formation. Each person contributes to the growth of the others. This integration leads to a person's comprehensive human development, which makes it easier to make a mature decision about religious life.

Spiritual Formation: Spiritual formation is the process of educating a person in the knowledge of God and the development of his or her inner existence. It aspires to an inward life, a life of closeness to God. This involves the authentic spiritual formation that permeates all the personal and human dimensions including the celibate state of life, seeking Christ in others and growing into human maturity. Through this, one is able to engage in pastoral ministry as well as pastoral charity, discovering the deep meaning of poverty, celibacy and obedience. It emphasizes that prayer and contemplation are found in the one who lives with the awareness of God's presence.

Intellectual Formation: The academic program is the key tool for candidates to advance in their liberal arts expertise. Along with the religious formation programs, the academic curriculum helps the candidate develop critical thinking skills and a growing appreciation for learning by emphasizing the importance of learning for future ministry effectiveness. As future church leaders, the applicants must acknowledge that intellectual development is a necessary instrument. Their excellent intellectual abilities will enable them to engage in discourse with people who have different points of view in order to better understand and appreciate the world in which they live and serve. The study of philosophy and theology is part of the priesthood/religious life's vocational preparation. Its purpose is to broaden one's understanding of human nature and society while also deepening one's understanding of Christ's mystery.

Religious missionary candidates must have intellectual curiosity and a favorable attitude toward learning, as well as completing a demanding course of studies. Successful candidates work hard to obtain a good education that will serve as a basis for the rest of their lives, as well as a commitment to intellectual progress. This formation focuses largely on the study of philosophy, theology, liturgy, sacred scriptures, and history of the church and so on which are required for pastoral reasons. It aims at imparting basic skills and knowledge needed to carry out the ministry as a continuous process.

Pastoral/Ministerial Formation: This instills a desire to learn and develop the knowledge and abilities needed for future missionary work, as well as to put their gifts and education to good use in missionary work. It is designed to assist applicants in becoming more aware of their own gifts and seeing how they might be applied to the community's and church's missionary endeavors. Preparation, supervision, reflection, and evaluation are all part of the process of developing ministry abilities. Kasper (1992) considers the task of shepherding the ecclesial community, that is, the pastoral function, because others depend and derive from it. Pastoral formation is the explicit result of the integration of human, spiritual and intellectual formation. This formation is given to the candidates to make them religiously caring for the people under them. They are instructed in matters which are in a special way linked to the sacred ministry,

particular catechesis, preaching, participating in liturgical worship and the works of charity in assisting the unbelievers, caring for the parish and in other pastoral duties.

Steps and Stages of Formation

Basically, our formation starts from the womb. The family (parents and siblings) have great influence on the formandees. The initial religious Formation which is training from recruitment up to final vow can last from eight to fifteen years. The basic goal of Formation is to discover one's vocation and mold one's life in conformity with the religious community's charism and spirituality. The formation process consists of numerous parts that vary based on the congregation; the names and duration of the phases or stages can also vary. There are similarities among the stages of Formation in a religious congregation. Much of the formation of the religious is governed by the Canon law as well as by the Constitutions of the order. These steps of formation include:

1. **Pre-postulant:** This provides a time of serious mutual discernment within a particular community. The length of time varies among communities. It is a time of beginning discovering on the part of woman as well as on the part of the community ie the religious order with you and you with the religious order.
2. **Postulant:** This refers to "one who asks". It marks the formal entrance into the life of the community. A Postulant lives and prays together with the community. She lives with the formators in the community for a period of time between 2 to 3 years according to the Constitution of the congregation. She takes classes to learn more about the order and religious life and could participate in the apostolic work of the order. She is under the watchful guidance of the directress. Daily personal prayers, liturgical prayers, studies and spiritual direction are necessary parts of this program. The formators try to discern the vocation of the Postulants. The main purpose of Formation in postulancy is to help young people to discover this love and fan it into flames through prayers, discernment, instructions, suffering involved in community life etc.
3. **Pre-novitiate:** This stage lasts for Three months. It is the period of preparation to enter the Novitiate Formation. It is characterized by life of prayers, studies and retreats.
4. **Novitiate:** The church defines the canonical novitiate as a period of intense formation with the primary objective of preparing for a vowed life. A novice is taught about "the institute's character and spirit, purpose and discipline, history and life" (Canon 652 § 2). During this time, a novice learns how to live and serve in the community, as well as how to practice the Evangelical counsels of chastity, poverty, and obedience, which she will eventually confess. This is a time for her to enhance her prayer practice within the community's distinctive spirituality. There may be additional time spent as a novice living in community and serving in the apostolate or inside the institute itself, in addition to the canonical year. A novice makes her profession of vows at the end of her novitiate, with the sanction of the order.
5. **Temporary Vows:** After completing the novitiate, a sister takes the Evangelical counsels, which include vows of chastity, poverty, and obedience. During this phase of temporary vows, the sister's formation continues as she enhances her life of unity with God and her sense of belonging to the institute. During these years of temporary vows, the sisters are more completely engaged in the community's purpose. A sister takes perpetual vows after a discernment period of roughly 5-6 years and a period of discernment.

6. **Scholasticate Stage:** This is a bridge to on-going Formation which creates a readiness on everyone's part to let themselves be formed every day of their lives. This is a very important stage because the duration of the novitiate may not be sufficient to learn, study and internalize all that is to be studied. This programme helps the temporary sisters to deepen the knowledge already acquired in the novitiate and acquire more skills that will help them to grow. It helps the sisters to form a unity of life and learn how to live out what they have learnt from novitiate Formation in the midst of the life in the community and the apostolate. It is also a period for them to learn how to balance their life of prayer, work, community living, studies and recreation. It exposes the sisters more to the mission, apostolate and the life of the congregation in which they belong.
7. **Tertian-ship Stage:** This is the final period of formal religious formation for the sisters. During this period, the professed sisters who are qualified for perpetual profession are called together to integrate their past periods of initial Formation and intensify their relationship with God through studies and apostolic activities. The tertianship program takes the period of three months and is concluded with an eight day retreat. This program aims at giving the sisters who are preparing for perpetual profession sufficient time for prayer and reflection. Sisters in this stage of life must cultivate and possess deep rooted convictions of their call.
8. **Perpetual Vows:** This is an unbreakable bond. According to the community's charism, the sister publicly expresses her desire to commit herself completely to God for the rest of her life in service to others. Continuously professing the vows of chastity, poverty, and obedience is a radical commitment for life that shapes all subsequent decisions.
9. **On-going Formation:** On-going formation through self-evaluation, studies, and communal experiences, ensures that she continues to grow in her life of prayer and love of the church and her community. On-going formation refers to the process of updating one's spiritual and professional knowledge. Communities frequently give formation programs that are acceptable or suitable for particular life stages, phases, or levels.

Qualities of a Good Formator

Formation of the young religious sisters can be best achieved when the Formator possesses the required traits which will gear towards effective and efficient Formation of the young. The first requirement for the formator is to be committed to the search for God in every aspect of her life. She has the ability to relate with other people in a way that is open and respectful. She has a strong need to control and dominate situations surrounding the candidates. She is challenged to devote herself to knowing the Teaching of the church and various facets of the church's holiness that the charism of her congregation specifically incarnates. According to Serrao (2014) knowledge and experience of the way of Consecrated life are necessary for the formator in order to be capable of focusing energy and attention on what is essential for growth and development of the new members in their surrendering of selves entirely to God.

The basic personal qualities and competencies required for Formation work according to Serrao (2014) are as follows:

An Exemplary Life: A good formator must live a life worthy of emulation. Formation to discipleship is about imitation. The disciple strives to become like the master; the formator must be able to say with St Paul "become imitators of me as I am an imitator of Christ". He

must practice what he preaches and model the life he proposes to the candidates. The directives on Formation spell out some of the qualities necessary in a formator. In addition to a sound knowledge of Catholic faith and morals, those who are responsible or answerable for Formation need to have:

- The human qualities of faith and responsiveness.
- Wisdom from attentive and prolonged listening to the word of God.
- A certain experiential knowledge of God and of prayer.
- Love of the liturgy and understanding of its role in Spiritual and ecclesial Formation.
- Necessary cultural competence.
- Human and Spiritual Maturity
- Pastoral Experience
- Professional Competence
- Stability in their own Vocation
- Capacity to work with others
- Psychological Preparedness

Concept of Socialization

Human beings have an in-built predisposition to know one another and what is happening in the world. The task of the sociologists is to study this phenomenon scientifically and empirically. "The dynamics of man's Formation and transformation are the motive force of any fast changing society. Seminary and religious Formation today ought to reflect the development in the social thinking and actions of the church and should be oriented along these lines" (Sasi, 2010).

Human infants are born with no cultural background. They must be molded into culturally and socially proficient animals by their parents, teachers, and others. Socialization refers to the overall process of absorbing culture. The process of inducting an individual into the social world is known as socialization. The process of contact by which a growing individual acquires the habits, attitudes, values, and beliefs of the social group into which he was born is referred to as socialization. It is the most influential learning process one may experience, since it is the process through which human children begin to acquire the abilities essential to function as a functioning member of their society.

Socialization according to Maclver, is "the process by which social beings establish wider and profound relationships with one another, in which they become more bound up with one and perceptive of the personality of themselves and of others and build up the complex structure of nearer and wider association". Kimball Young writes "socialization will mean the process of inducting the individual into the social and cultural world; of making him a particular member in society and its various groups and inducting him to accept the norms and values of that society... socialization is definitely a matter of learning and not of biological inheritance".

Results and Discussion

This part deals with the presentation of analysed data from the research questions and hypotheses stated in this study. Furthermore, the data and result of each research question and its corresponding hypotheses are presented in tables.

Answer to the Research Questions

Research Question 1: What are the roles formators perform in the lives of the formandees?

Table 1: Mean and Standard Deviation on the roles Formators perform in the Lives of the Formandees

S/ N	The roles formators perform in the lives of the formandees include:	N = 82		Decision
		Mean	SD	
1	The disciplinary actions of the formators impact self-confidence and personal responsibility on the Formandees	3.72	.69	Agree
2	Motivations from formators bring positive changes in the behaviours of the formandees	3.61	.80	Agree
3	The formators are sequential to formandees just as teachers are to the Learners	3.79	.70	Agree
4	Formators check up on the formandees from time to time and show concern to their welfare	3.78	.72	Agree
Grand Mean		3.72	0.73	Agree

Agree = ≥ 2.50 while Disagree = < 2.50 .

Source: Researchers Computation (2021)

Table 1 shows the mean rating and standard deviation on the roles formators perform in the lives of the formandees. It further shows that the roles formators perform in the lives of the formandees include: the formators are sequential to formandees just as teachers are to the Learners ($\bar{X} = 3.79$) in item 3, formators check up on the formandees from time to time and show concern to their welfare ($\bar{X} = 3.78$) in item 4; the disciplinary actions of the formators impact self-confidence and personal responsibility on the formandees ($\bar{X} = 3.72$) in item 1, while the least was motivations from formators bring positive changes in the behaviour of the formandees ($\bar{X} = 3.61$) in item 2. Furthermore the grand mean score of 3.72 indicates that the formators perform important roles in the lives of the formandees.

Research Question 2: What are the processes used by the formators in order to achieve the goals of academic and spiritual development of the formandees?

Table 2: Mean and Standard Deviation on the processes used by the formators in order to achieve the goals of academic and spiritual development of the formandees

S/N	The processes used by the formators in order to achieve the goals of academic and spiritual development of the formandees include:	N = 82		Decision
		Mean	SD	
5	Through training, the formators ensure that candidates are thoroughly grounded in the perennial truths of faith and in the religious Institute's spirituality	3.52	.88	Agree
6	In the Formation houses, there are activities associated with academics such as daily classes, reading, studying, researching, reflections, critical thinking, seminar discussions, writing and teaching	3.85	.57	Agree
7	Formation gears towards preparation of the candidates for a full Christian life lived in the community	3.70	.81	Agree
8	The Formandees are transformed through imitation, internalization and total self-giving to God	3.76	.70	Agree
Grand Mean		3.71	0.74	Agree

Agree = ≥ 2.50 while Disagree = < 2.50 .

Source: Researchers Computation (2021)

Table 2 shows the mean rating and standard deviation on the processes used by the formators in order to achieve the goals of academic and spiritual development of the

formandees. It further shows that the processes used by the formators in order to achieve the goals of academic and spiritual development of the formandees include: in the Formation houses, there are activities associated with academics such as daily classes, reading, studying, researching, reflections, critical thinking, seminar discussions, writing and teaching ($\bar{x} = 3.85$) in item 6; the Formandees are transformed through imitation, internalization and total self-giving to God ($\bar{x} = 3.76$) in item 8; Formation gears towards preparation of the candidates for a full Christian life lived in the community ($\bar{x} = 3.70$) in item 7, while the least was through training, the formators ensure that candidates are thoroughly grounded in the perennial truths of faith and in the religious Institute's spirituality ($\bar{x} = 3.52$) in item 5. Furthermore the grand mean score of 3.71 indicates that the processes used by the formators were in order to achieve the goals of academic and spiritual development of the formandees.

Research Question 3: What are the agents that facilitate the formation of the sisters in the congregation of the Sisters of Jesus the Saviour, Elele, Rivers State?

Table 3: Mean and Standard Deviation on the agents that facilitate the formation of the sisters in the congregation of the Sisters of Jesus the Saviour, Elele, Rivers State

S/N	The agents that facilitate the formation of the sisters in the congregation of the Sisters of Jesus the Saviour, Elele, Rivers State include:	N = 82		Decision
		Mean	SD	
9	God calls each individual sisters through the manifestation of His Spirit	3.71	.87	Agree
10	The formators contribute immensely to the socialization of the formandees	3.78	.70	Agree
11	The community is Formative in its nature as it permits each formandee to grow in fidelity to the Lord according to the charism of the Institute	3.62	.81	Agree
12	The formandee is the central actor in the discernment process of her vocation as she holds the first responsibility for saying "yes" to the divine call	3.33	1.04	Agree
Grand Mean		3.61	0.86	Agree

Agree = ≥ 2.50 while Disagree = < 2.50 .

Source: Researchers Computation (2021)

Table 3 shows the mean rating and standard deviation on agents that facilitate the formation of the sisters in the congregation of the Sisters of Jesus the Saviour, Elele, Rivers State. It further shows that the agents that facilitate the formation of the sisters in the congregation of the Sisters of Jesus the Saviour, Elele, Rivers State include: the formators contribute immensely to the socialization of the formandees ($\bar{x} = 3.78$) in item 10, God calls each individual sisters through the manifestation of His Spirit ($\bar{x} = 3.71$) in item 9; the community is Formative in its nature as it permits each formandees to grow in fidelity to the Lord according to the charism of the Institute ($\bar{x} = 3.62$) in item 11, while the least was the formandee is the central actor in the discernment process of her vocation as she holds the first responsibility for saying "yes" to the divine call ($\bar{x} = 3.33$) in item 12. Furthermore the grand mean score of 3.61 indicates the agents that facilitate the formation of the sisters in the congregation of the Sisters of Jesus the Saviour, Elele, Rivers State.

Research Question 4: What facets of life does the formation of the Sisters entail?

Table 4: Mean and Standard Deviation on the facets of life the formation of the sisters entails

S/N	The facets of life in the formation of the Sisters entail:	N = 82		Decision
		Mean	SD	
13	Sisters are trained to acquire growth towards human and spiritual maturity	3.50	.92	Agree
14	The Formandeas are socialized to have the zeal to live their Christian faith and acquire the required intellectual capacity for effective future ministry	3.79	.75	Agree
15	The Ministerial/Pastoral work of the religious is limited to preaching, catechesis, liturgical worship and works of charity	2.94	1.23	Agree
16	The daily Community life in itself has a Formative character as it instills the candidates with the spirit of sacrifice	3.72	.82	Agree
Grand Mean		3.49	0.93	Agree

Agree = ≥ 2.50 while Disagree = < 2.50 .

Source: Researchers Computation (2021)

Table 4 shows the mean rating and standard deviation on the facets of life the formation of the Sisters entails. It further shows that the facets of life in the formation of the Sisters entail: the Formandeas are socialized to have the zeal to live their Christian faith and acquire the required intellectual capacity for effective future ministry ($\bar{X} = 3.79$) in item 14; the daily Community life in itself has a Formative character as it instills the candidates with the spirit of sacrifice ($\bar{X} = 3.72$) in item 16; Sisters are trained to acquire growth towards human and spiritual maturity ($\bar{X} = 3.50$) in item 13, while the least was the Ministerial/Pastoral work of the religious is limited to preaching, catechesis, liturgical worship and works of charity ($\bar{X} = 2.94$) in item 15. Furthermore the grand mean score of 3.49 indicates the facets of life the formation of Sisters entail.

Research Question 5: What stages of Formation do the sisters cover in order to emerge full-fledged sisters ready for the mission of God?

Table 5: Mean and Standard Deviation on the stages of Formation the sisters cover in order to emerge full-fledged sisters ready for the mission of God

S/N	The stages of Formation the sisters cover in order to emerge full-fledged sisters ready for the mission of God include:	N = 82		Decision
		Mean	SD	
17	The Postulants take classes to learn more about the congregation and participate in all the apostolic work of the Institute	3.73	.70	Agree
18	The novices learn the practice of the Evangelical counsels of chastity, poverty and obedience which they will later profess and how to live and serve within the community	3.74	.85	Agree
19	All the sisters must undergo the stages of scholasticate and tertianship in order to be perpetually professed	3.57	.77	Agree
20	The Formation journey continues throughout the life of a religious woman	2.83	1.29	Agree
Grand Mean		3.47	0.90	Agree

Agree = ≥ 2.50 while Disagree = < 2.50 .

Source: Researchers Computation (2021)

Table 5 shows the mean rating and standard deviation on the stages of Formation the sister cover in order to emerge full-fledged sisters ready for the mission of God. It further shows that the stages of Formation the sisters cover in order to emerge full-fledged sisters ready for the mission of God include: the novices learn the practice of the Evangelical counsels of chastity, poverty and obedience which they will later profess and how to live and serve within the community ($\bar{X} = 3.74$) in item 18; the Postulants take classes to learn more about the congregation and participate in all the apostolic work of the Institute ($\bar{X} = 3.73$) in item 17; all the sisters must undergo the stages of scholasticate and tertianship in order to be perpetually professed ($\bar{X} = 3.57$) in item 19, while the least was the Formation journey continues throughout out the life of a religious woman ($\bar{X} = 2.83$) in item 20. Furthermore the grand mean score of 3.47 indicates that the stages of Formation sisters cover in order to emerge full-fledged sisters ready for the mission of God.

Research Question 6: What are the qualities possessed by the formators that enable them to perform their roles to the formandees in the Formation house?

Table 6: Mean and Standard Deviation on the qualities possessed by the formators that enable them to perform their roles to the formandees in the Formation house

S/N	The qualities possessed by the formators that enable them to perform their roles include:	N = 82		Decision
		Mean	SD	
21	The formators have inner serenity, patience and are always available to the Formandees	3.82	.59	Agree
22	The formators are spiritually and academically sound	3.72	.67	Agree
23	Those in-charge of Formation have listening ears and have the capacity to create confidence in the formandees	3.79	.66	Agree
24	The formators have understanding and a working knowledge of the Institute's spirit, charism, Constitution, and obligations inherent in them	3.83	.44	Agree
Grand Mean		3.79	0.59	Agree

Agree = ≥ 2.50 while Disagree = < 2.50 .

Source: Researchers Computation (2021)

Table 6 shows the mean rating and standard deviation on the qualities possessed by the formators that enable them to perform their roles to the formandees in the Formation house. It further shows that the qualities possessed by the formators that enable them to perform their roles to the formandees in the Formation house include: the formators have understanding and a working knowledge of the Institute's spirit, charism, Constitution, and obligations inherent in them ($\bar{X} = 3.83$) in item 24, the formators have inner serenity, patience and are always available to the Formandees ($\bar{X} = 3.82$) in item 21; those in-charge of Formation have listening ears and have the capacity to create confidence in the formandees ($\bar{X} = 3.79$) in item 23, while the least was the formators are spiritually and academically sound ($\bar{X} = 3.72$) in item 22. Furthermore the grand mean score of 3.79 indicates the qualities possessed by the formators which enable them to perform their roles to the formandees in the Formation house.

Test of Hypotheses

Hypothesis 1: The roles of formators in Formation houses do not significantly contribute to the academic and spiritual development of the formandees.

Table 7: Summary of Analysis of Variance (ANOVA) on the Contribution of the Roles of Formators to the Academic and Spiritual Development of the Formandees in the Formation House

Source of Variation	Sum of Squares	Df	Mean Square	F	Sig.	Decision
Between Groups	41.428	5	8.286	4.250	0.002	S
Within Groups	148.182	76	1.950			
Total	189.610	81				

Decision Rule: if $p < .05$ reject H_0 , else retain H_0 . NS= Not Significant, $p > .05$, S= Significant, $p < .05$

Table 7 shows that the roles of formators have significant contributions to the academic and spiritual development of formandees in the Formation house ($F_{5, 76} = 4.250$, $p = 0.002$ (i.e. $p < .05$). The null hypothesis was rejected. This indicated that the roles of formators predicted and contributed to the academic and spiritual development of the formandees in the Formation house. This implies that the roles (like checking up on the formandees, disciplinary actions, and motivations) played by formators in the Formation house are vital towards the development (academically and spiritually) of the formandees.

Hypothesis 2: There is no significant relationship between the processes used by formators and the socialization of the formandees in the Formation house.

Table 8: Summary of Pearson Product Moment Correlations on the Relationship between the Processes used by formators and the socialization of the formandees in the Formation house

		Formators Processes	Socialization of Formandees	Decision
Formators Processes	Pearson Correlation	1	.620**	Strong Relationship
	Sig. (2-tailed)		.047	
	N	82	82	
Socialization of Formandees	Pearson Correlation	.620**	1	Strong Relationship
	Sig. (2-tailed)	.047		
	N	82	82	

** . Correlation is significant at the 0.01 level (2-tailed).

Decision Rule: VS (Very Strong) $r = 0.800- 1.000$, S (Strong) $r = 0.600- 0.799$, M (Moderate) $r = 0.400- 0.599$ while W (Weak) $r = \leq 0.399$

Table 8 shows a Pearson Correlating Coefficient (r) of 0.620 which indicates a positive and strong relationship between the processes used by formators and the socialization of the formandees in the Formation house. This means that the processes used by formators contributed 38.4% to the socialization of the formandees in the Formation house. In other words, approximately 38% of the observed changes in the socialization of the formandees in the Formation house was caused by the processes used by formators, thereby leaving 62% changes to be caused by other variables that are extraneous to the processes used by formators. This implies that the processes used by formators were a strong predictor that would tend to enhance the socialization of the formandees in the Formation house. Similarly,

the result also shows that the correlation between processes used by formators and socialization of the formandees in the Formation house is statistically significant at 0.047 (i.e. $p < 0.05$ level of significance). This means that as formators continue to adopt and conform to basic processes like training, teaching and transformation, then the formandees in the Formation house would continuously improve on their socialization.

Discussion of Findings

The result in Table 1 revealed a grand mean score of 3.72, which indicated that the roles formators perform in the lives of the formandees include: the formators are sequential to formandees just as teachers are to the Learners, formators check up on the Formandees from time to time and show concern to their welfare, the disciplinary actions of the formators impact self-confidence and personal responsibility on the Formandees, and motivations from formators bring positive changes in the behaviours of the formandees. This finding is consistent with the earlier finding by Vincent and Costello (2010) that the Formation of formandees enables them to pass through a learning and experience that is anchored by the formators who as teachers instruct and show concern on the formandees welfare, discipline, attitude and behaviour with a view to guiding and motivating them through a learning process that is expected to change, develop and transform the candidates in the Formation house in all the dimensions of spirituality, intellectualism and socialization.

The result in Table 2 revealed a grand mean score of 3.71 which indicated that the processes used by the formators in order to achieve the goals of academic and spiritual development of the formandees include: in the Formation houses, there are activities associated with academics such as daily classes, reading, studying, researching, reflections, critical thinking, seminar discussions, writing and teaching, the Formandees are transformed through imitation, internalization and total self-giving to God, Formation gears towards preparation of the candidates for a full Christian life lived in the community, and through training, the formators ensure that candidates are thoroughly grounded in the perennial truths of faith and in the religious Institute's spirituality. This finding is consistent with Lespinay (2010) that Formation entails the process of training, teaching and transformation towards imparting vocational discernment of candidates for religious life. These processes are anchored by the formators desire and capacity to live the religious life which ultimately help them to grow in such competence; imparting into them such knowledge, attitudes and skills that are required prior to their transformation through imitation, internalization and total self-giving to God. The acquired ideals and values are not only good and desiring. They are needed in all areas or pillars of religious life of the candidates of formandees that have been prepared and grounded intellectually, in the perennial truths of faith, and religious institute's spirituality that would enable the formandees live a full Christian life for the church, community and society.

The result in Table 3 revealed a grand mean score of 3.61 which indicated that the agents that facilitate the formation of the sisters in the congregation of the Sisters of Jesus the Saviour, Elele, Rivers State include: the formators contribute immensely to the socialization of the formandees, God calls each individual sisters through the manifestation of His Spirit, the community is Formative in its nature as it permits each formandee to grow in fidelity to the Lord according to the charism of the Institute, and the formandee is the central actor in the discernment process of her vocation as she holds the first responsibility for saying "yes" to the divine call. This finding is in agreement with Lespinay (2010) that formators as agents in the Formation actively contribute to the socialization and mould the hearts of the young Sisters or

formandeas who are expected to grow in fidelity to the Lord according to the charism and walk in the footsteps of Jesus Christ while in the Formation house and in the society.

The result in Table 4 revealed a grand mean score of 3.49 which indicated that the facets of life in the formation of the Sisters entail: the Formandeas are socialized to have the zeal to live their Christian faith and acquire the required intellectual capacity for effective future ministry, the daily Community life in itself has a Formative character as it instills the candidates with the spirit of sacrifice, Sisters are trained to acquire growth towards human and spiritual maturity, and the Ministerial/Pastoral work of the religious is limited to preaching, catechesis, liturgical worship and works of charity. This finding is in agreement with Serrao (2010) that the facets of life in the Formation of Sisters in the community (i.e. a collection of individuals who interact and inter-relate with one another in a common goal) entail: having the zeal to live their Christian faith, acquire intellectual capacity, instilling the spirit of sacrifice, acquiring human and spiritual maturity, and engaging in ministerial/pastoral work including the works of charity to enhance their socialization.

The result in Table 5 revealed a grand mean score of 2.47 which indicated that the stages of Formation the sisters cover in order to emerge full-fledged sisters ready for the mission of God include: the novices learn the practice of the Evangelical counsels of chastity, poverty and obedience which they will later profess and how to live and serve within the community, the Postulants take classes to learn more about the congregation and participate in all the apostolic work of the Institute, all the sisters must undergo the stages of scholasticate and tertianship in order to be perpetually professed, and the Formation journey continues throughout out the life of a religious woman. This finding is consistent with the position of Serrao (2010) that the stages which formandeas undergo in the course of their Formation in the class, during apostolic work, and while they are professing include: novices where they learn the practice of the Evangelical counsels of chastity, poverty and obedience, postulants where they learn more about the congregation, including the scholasticate and tertian-ship stages in order for them to perpetually profess what they learned in their journey of Formation which continues throughout out the life of a religious woman that is expected to live and serve within the community they find themselves.

The result in Table 6 revealed a grand mean score which indicated that the qualities possessed by the formators that enable them to perform their roles to the formandeas in the Formation house include: the formators have understanding and a working knowledge of the Institute's spirit, charism, Constitution, and obligations inherent in them, the formators have inner serenity, patience and are always available to the Formandeas, those in charge of Formation have listening ears and have the capacity to create confidence in the formandeas, and the formators are spiritually and academically sound. This finding is consistent with the position of Serrao (2014) that the qualities possessed by the formators enable them to have understanding and listening ears in order to focus their energy and attention on developing the formandeas knowledge, Spirit, charism, obedience of Constitution, obligations, patience, self-confidence, spirituality and academically.

The result in Table 7 revealed that the roles of formators have significant contributions to the academic and spiritual development of formandeas in the Formation house ($F_{5,76}=4.250, p= 0.002$ (i.e. $p < .05$). The implication is that the roles of formators (like checking up on the formandeas, disciplinary actions, and motivations) are vital to the academic and spiritual development of the formandeas in the Formation house. This finding is consistent with the position of Vincent and Costello (2010) that formators play roles like checking up on the formandeas, disciplinary actions, and motivations that are intended to help the

formandees have learning experiences that would enable them to change, grow and be transformed by assimilating proper attitude to life and inculcating genuine human and Christian values that benefit both the church and society.

The result in Table 8 revealed a (Pearson Correlating Coefficient (r) of 0.620 and p-value of 0.047) which indicated a positive, strong and significant relationship between the processes used by formators and the socialization of the formandees in the Formation house. The implication is that as formators continue to adopt and conform to basic processes like training, teaching and transformation, then the formandees in the Formation house would continuously improve on their socialization. This finding is consistent with Costello (2010) that the processes undertaken by formators during the Formation of formandees include training, teaching and transformation. These processes enable the formandees to pass through schooling activities through daily classes, reading, studying, researches, reflections, critical thinking, seminar discussions, writing papers, assignments, examinations and so on that help to shape their behaviours, habits, mental attitudes and values that they need to internalize or assimilate before they are consecrated to a life of union with God in imitation of Jesus Christ through living public vows of poverty, chastity and obedience in the service of mission.

Recommendations

1. Formators should exhibit the character of self-discipline; self-confidence and positive behaviour that would enable them effectively play quality roles of transforming and motivating the formandees in the Formation house.
2. Every formation house should have formators who are trained specifically for the work of Formation and those possessing the required personality traits.
3. The number of Formators trained and posted to the different Formation houses should be increased so as to meet the pressing Formation need.
4. Regular enlightenment programmes such as workshops, seminars, conferences, retreats etc. should be organized and carried out by different Catholic religious Institutes on different levels of operations whether local, national or international on the importance and roles of Formators in the ministry of formation.
5. The Formators should render their services to the church effectively to minimize the production of haphazard religious Sisters who would jeopardize the mission of the church.
6. The Formation of the young religious sisters and the future leaders of the church should be critically monitored by external Formation agencies so as to bring out the best in the Formandees.
7. Formandees should be encouraged to pass through all the facets and stages of Formation in order for them to acquire intellectual capacity, attain spiritual maturity for participation in ministerial/pastoral work, and instill the spirit of sacrifice that helps them to serve the community and society.

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