

**A HISTORICAL STUDY OF THE IMPACTS OF WESTERN
EDUCATION ON CATHOLIC RELIGIOUS VOCATIONAL
ENTERPRISE IN SOUTH EAST NIGERIA**

BY

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**DEPARTMENT OF EDUCATIONAL FOUNDATIONS
FACULTY OF EDUCATION
UNIVERSITY OF NIGERIA, NSUKKA**

DECEMBER, 2019

TITLE PAGE

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DEDICATION

The research work is dedicated to:

God Almighty and the Church Universal
All my teachers, that have trained me this far.

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ABSTRACT

The work examined a historical study of the impact of Western Education on Catholic Religious Vocational Enterprise in Southeast, Nigeria. Eleven research questions and ten hypotheses, formulated in line with the statement of the problem, guided the study. The research design adopted for the study was historical – survey. The instrument for data collection was a structured questionnaire, developed by the researcher, which contained (55) fifty five items, and titled “Western Education Impact on Religious Vocational Enterprise Questionnaire (WEIRVEQ). The instrument was validated by three experts in History of Education, Philosophy of Education, and Educational Measurement and Evaluation, all from the Faculty of Education, University of Nigeria, Nsukka. The internal consistency of the instrument was ascertained using Cronbach Alpha, which yielded 0.94 as the reliability coefficient. With the help of six research assistants, the instrument was administered to a total of 674 respondents sampled from the whole population of 12, 112. Direct delivery and retrieval system was used and 100% was returned to the researcher. Mean scores and standard deviation were used for the analysis of the results of the questionnaire, while a t-test was applied to test the null hypotheses at 0.05 level of significance. The findings showed that the establishment of the western education; that the Holy Bible as a major book of reading of the premier western education; that the quest for intellectual growth and development through western education; that the apparent superiority of western education to the indigenous education; that the socio-economic emancipation achieved through the western education; that the apparent superiority of Christianity as incorporated in the premier western education to the traditional religion of the people; that the civilizing features of the western education; that the ambition of the youths to become like the masters of the western education; that the religious/moral education inherent in the curriculum of the premier western education, and that the quest for a steady progression of the project of western education, had positive impact on the Catholic religious vocational enterprise in Southeast Nigeria. Based on the findings, the researcher recommended, among others, that the Catholic Church should continue to promote Western Education in our time, just like the expatriate missionaries from Europe did in the Southeast areas of Nigeria.

CHAPTER ONE

INTRODUCTION

Background to the Study

This project is a historical study of the impact of the Western education on the Catholic religious vocational enterprise in Southeast Nigeria, which is the Igbo language speaking part of the country. It is an inquiry on the activities of the expatriate Catholic missionaries in the quest to impart the numerous skills of western education, as well as transfer its influences onto the recipients, which in this study makes particular reference to the Catholic religious vocation. Available historical documents suggest strongly that the arrival of the Catholic missionaries in the Southeast areas of Nigeria in 1885 gave rise to the establishment of several Catholic Mission schools for the purposes of providing Western education within the region (Meze-Idigo, 1969).

Thus, the interest of the indigenous converts of the Southeast areas of Nigeria to embrace the Catholic religious vocational enterprise seemed to have been ignited by the multiple influences which the Western model of education supplied by the expatriate missionaries made on the indigenous converts that were eligible to enroll into the vocation. Without any doubt therefore, the arrival of the this model of education onto the shores of the Southeast Nigeria, namely, Abia, Anambra, Ebonyi, Enugu and Imo states, created enormous impacts, transformed the intellectual, social, and physical landscape of the area, as well as influenced the religious vocational choices of her young men and women.

Remarkably, the level of infrastructural growth, human development, commitment to the Christian faith, and the high literacy rates recorded among the people of this part of Nigeria being studied, are certainly resultant from the seeds of the Western education transplanted into the area by the Catholic missionaries and their other Christian allies from Europe. It becomes an obvious fact in history then that the Southeast of Nigeria still prides

itself as one unique part of the African continent where the influence of the Catholic Church in the area of education, made the most laudable landfalls. Remarkably, those impacts are still felt in her towns and villages till date.

Following the arrival of the expatriate Catholic missionaries from Europe, led by Rev. Fr. Lutz, a French missionary, at Onitsha in the present Anambra State, Nigeria, on the historic 5th day of December, 1885, the urge to invest in the areas of education and literacy impartation among the people became a priority project. The need to acquaint the populations of Igbo converts with the fundamental skills of literacy, in view of their relevance for a successful evangelization of the people, and a necessary stepping stone required for the accomplishment of their numerous missionary projects in the southeast areas of the country. The implication was that the abject state of illiteracy looming in the Igbo world, was inimical to any form of evangelizational activities that the mission intended to embark upon. For them therefore, it became paramount that engaging their time in any form of evangelization, without first exposing the teeming populations of the people to the lights of Western education was bound to yield poor results. Thus, the project of offering literacy or school education as a prelude to evangelization and conversion to the Catholic faith became their priority project (Njoku, 1980; Omenka, 1980; Ekechi, 1972; & Fafunwa, 1974).

Having eventually stepped their feet on the soils of Onitsha, the project of establishing strong foothold, in the way of erecting schools and other relevant facilities such as healthcare services, became quite imperative. Obstacles such as language and communication barriers between them and the indigenes of the southeast Nigeria, as well as denominational rivalries, most especially from the hands of the Church Missionary Society, (C.M.S) led by Bishop Ajayi Crowther, who had earlier arrived Onitsha in July, 1857, began to emerge. In an attempt to consolidate their presence in the area, Fr. Lutz and his team sought audience with the then king of Onitsha, Obi Anazonwu, who offered them a piece of land known as Nkisi, which was located at the back of the River Niger (Okwor, 1998; Omenka, 1989; & Iwunna, 2011).

Meanwhile, agents of the Royal Niger Company who were administering the entire area and taking care of the numerous British government's commercial and administrative interests within the Niger area, offered the Catholic missionaries some temporary accommodation. Motivated by this act of generosity then, the mission then embarked on the project of establishing its first mission outpost in Onitsha. From that vantage point of context, the missionaries then started spreading their educational and evangelization tentacles to all nooks and crannies of the southeast Nigeria (Iwunna, 2011; Ekechi, 1972; Nwosu, 1872; Omenka, 1981 & Ekechi, 1996).

At that, the team of the Catholic missionaries got energized to spread themselves into the different hinterlands of the southeast areas of the country, using their core tools of the Christian Holy Bible (for evangelization and conversion to Christianity), and the school books (for education and literacy impartation). Thus, these projects received a wider boost following the appointment and take-over of the Igboland missionary project by Monsignor Joseph Shanahan, an Irish, in 1905. Following this take-over of the Igbo mission after the sudden death of Monsignor Leon Lejeune earlier in 1905, Shanahan then began to inject fresh blood into the missionary project of evangelization, through education. Thus, under the leadership of Shanahan, the Catholic Mission's educational project in the entire southeast of Nigeria fell squarely into the hands of the Congregation of the Holy Ghost Fathers (Omenka, 1989; Nwosu, 1982 & Kalu, 1971).

With the baton of spearheading the Catholic Mission's educational project in the hands of the Congregation of the Holy Ghost Fathers headed by Bishop Shanahan, the project of spreading education to all Igbo towns and villages was re-invigorated. Schools and new mission outposts began to emerge in several towns and villages. The approach to evangelization through acts of charity, earlier adopted by his predecessors, was indeed substituted with the program of evangelizing the people through the auspices of school education. At that, the church did not stop at operating as mere feeding centers for the poor

and needy, they also ran redemption camps for orphans and slaves, as well as provided homes to the homeless. It then became clearer to the Igbo that teaching them to fish on their own was rather preferable to feeding them with spoonfuls of prepared fish. For them then, the huge benefits associated with the acquisition of literacy and conversion to Catholicism lasted longer than the shorter solutions charity works provided (Omenka, 1989; Ekechi, 1996; Iwunna, 2011 & Sagary, 1970).

In the course of time therefore, schools and literacy centers, as well as mission outposts (church stations) continued to emerge in all nooks and crannies of Igboland, located in the southeast area of Nigeria. At the same time, populations of school entrants continued to increase in all Igbo towns and villages. Gradually, parents and families began to appreciate the great need to grant their children and wards access to enroll into schools. Villages and rural communities began to participate as partners in the sustenance of the education project in the way of building mission-operated schools in their own communities. In the course of time, stiff competitions and the cultures of the pride of ownership of schools began to run high among local communities in parts of Igboland. The desire for the erection of mission schools in local communities turned into issues of self-pride and superiority among such communities. In the process, school populations continued to grow steadily. Numbers of schools rose dramatically, even as the desire to attain literacy turned into priority projects among various families (Nwosu, 1982; Omenka, 1989; Ekechi, 1996 & Nduka, 1965).

From its headquarters at Onitsha, the Catholic Mission continued to spread its educational presence in Igbo communities far and near. With that in place, primary schools, secondary schools, teacher training colleges, women training centers, nursing schools, and technical colleges got established by the expatriates missionaries. This is in addition to the growing numbers of seminaries (for the training of indigenous clergy), and convents (for the

training of indigenous religious women) whose services and participations were seriously needed for the growth and the continued sustenance of the missionaries' numerous evangelizational activities in Igbo towns and villages. In the thoughts of the expatriate missionaries, it became an issue of obvious necessity to begin early enough to train local young men and women who could join the Catholic religious vocation in the nearest future in order to sustain the continued growth and spread of the faith to all parts of the land (Njoku, 1980; Omenka, 1989; Ekechi, 1981 & Okwor, 1998).

With these developments in place, the pre-independence years of Nigeria recorded a remarkable boost in the Catholic Church's missionary educational enterprise in the southeast areas of the community. As it were, there was a steady increase in the numbers of schools (primary, secondary, and post-secondary) mission schools operating in the area. This accounted for the increased literacy rates as well as the rising populations of young children enrolled into schools. For instance, the 1921 statistics of enrolments into Catholic primary schools in the Onitsha Province alone was 11,408 pupils, while 191 schools were also in existence. At the same time, the Owerri Province had a total of 8,167 pupils enrolled into schools, with a total of 217 schools in operation within the same period (Nwosu, 1982).

However, it is important to observe at this stage that the Igbo education project was never operated by the Catholic Church alone. The laborious project involved the participations and collaborations of a number of other Christian missions whose inputs made elaborate positive impacts on the spread of Western education, sustenance of literacy skills, and subsequent conversion of the people to the Christian faith. Remarkably, it was the culmination of the aggressive efforts of the various Christian missions that took the Christian religion and its education partner throughout the entire landscape of Igboland, making it the most populated Christian region in Nigeria, and in fact the entire West African landscape. Thus, it must be appreciated that the Anglican Mission (CMS) had earlier arrived

Onitsha in July 1857. Meanwhile, the Presbyterian Mission also entered Calabar in April, 1946, from where they navigated a number of neighboring Igbo communities such as Afikpo, Ngwa, Aba, and Arochuku areas where they also established mission outposts alongside schools. Meanwhile, the other Christian missions involved in the education project included the Qua Iboe Mission (1887), the Primitive Methodist Mission (1910), and the Adventist Mission 1909 (Philipson, 1948; Omolewa, 2008; Macrae, 1956; Kalu, 1986 & Kalu, 1971).

Thus, within the first sixty years of the arrival of the Catholic Mission in the southeast area of Nigeria, several Igbo towns and villages had the following schools established within their domains: Christ the King College, Onitsha, (1933), College of Immaculate Conception, Enugu (1940), Queen of the Holy Rosary College, Enugu (1942), (later transferred to Onitsha in 1949), St. Patrick's College, Emene (1956), St. Peter's College, Achina, St. John's College, Alor (1956), Our Lady's College, Nnobi (1959), Community Grammar School, Amuzi, Ahiara (1962), St. Patrick's College, Ogbe, Ahiara, etc. For the training of young Catholic clergy too, the following Seminaries were brought to life: All Hallows Seminary, Onitsha (1952); St. Peter Claver's Seminary, Okpala, Aba (1951); St. Paul's Seminary, Eke (1934); and Bigard Memorial Seminary, (Enugu, 1950). In the areas of the training of nuns, the mission gave birth to the establishment of The Congregation of the Handmaids of the Holy Child Jesus (1931), and the Immaculate Heart of Mary (1937). At the same time too, there were monasteries and nunneries for training of Catholic monks and nuns for the church (Omenka, 1989 & Njoku, 1980).

Even in the areas of healthcare services, the Catholic Mission also excelled in the establishment of the following facilities: The Holy Rosary Maternity, Onitsha (1935); St. Joseph's Hospital, Adazi (1939); Our Lady of Lourdes Hospital, Ihiala; The Mother of Christ Maternity Hospital, Enugu; and the Borromeo Hospital Onitsha which were

established between 1937 and 1940. As the years passed on, many more hospitals and healthcare facilities were also created by the mission in an attempt to drive home the project of evangelization through a number of strategic approaches which impacted life and meaningful living among the populations. Remarkably, these landmarks were established with the objectives that the projects of education and literacy impartation, conversion to Catholicism, increased vocation into religious life, and improved health conditions, sailed better in an environment where there were available and affordable healthcare facilities (Njoku, 1980; Ejiogu, 2001; Lugard, 1922 & The Advisory Committee on Native Education in the British Tropical Dependencies, 1925, March).

With these in perspective, it leaves no doubt that the educational, human, improved healthcare services, and religion vocational development of the entire Igboland, in the southeast Nigeria, would not have recorded the good scores it maintains today if the Catholic missionaries of those good old years were not on the scene. For instance, the fact that Igboland still prides itself as the most populous Catholic region in Nigeria, with the highest numbers of priests and the religious, is attributable to the selfless sacrifices of the expatriate missionaries from Europe. Even in these millennium years of overflowing numbers of mushroom churches, miracle homes, and prayer houses, the Catholic Church still maintains her strong leadership position in evangelism and followership potentials in most towns and villages in the southeast of the country Nigeria (Njoku, 1980; Nwosu, 1982 & Ukpo, 1982).

Putting all the above in clearer perspectives, therefore, it becomes apparent that the arrival and supply of Western education in the southeast areas of Nigeria cleared the way for the training and ordination of the local clergy, who eventually took over the baton of the project of evangelization, conversion to Christianity, and supply of education to the population after the departure of their expatriate counterparts. Today, all dioceses and parishes in southeast Nigeria are solely run by the local clergy, even as the training and ordination of new priests and religious are in their hands too (Njoku, 1980 & Ukpo, 1982).

Essentially, those enormous and worthy tasks might not have succeeded without the effective complementation of the religious tools of the Christian Holy Bible, which contributed, and still remains the Church's number one tool of education, moral impartation, and instrument of conversion to Christianity. It was at the instrumentality of this unique icon of faith that the numerous church doctrines, church laws, and faith values were built. Most especially, this essential tool guided the activities of the missionaries in their educational and religious conducts in the Lord's Vineyard (Fafunwa, 1973; Omenka, 1989 & Macrae, 1956).

It is without doubt that the acquisition of Western education opened the doors for young school leavers to qualify for recruitment into lucrative paid jobs, acquire new skills, train for professional jobs, train for religious vocational lives, aspire to become employers of labour, as well as engage in revered positions of community leadership. Armed with the tools of Western education therefore, school leavers became economically relevant to themselves, their families, communities, and the larger Nigerian nation. Most importantly, the attainment of literacy skills reduced poverty and undue dependence on charity and dependence on friends and family members (Okonkwo, 2001 & Lugard, 1922).

Similarly, the availability and prevalence of Western education to the people of the southeast Nigeria exposed the recipients of this model of education and their families to the numerous life-long benefits associated with the expatriate model of education propagated by European Christian missionaries and their allies. Most importantly, taught them the techniques of reading, writing, and comprehension, which were earlier thought to be the property of the white missionaries alone. With such priceless skills at hand, individual persons, Christian converts, and families were able to keep and maintain their private records, document their daily business activities, and able to read the various religious books used in the church. They were able to read and write their private mails, and

empowered enough to handle other private family documents. Remarkably, these are some of the key areas of superiority which the Western model of education had over her traditional Igbo counterpart, which was obviously prone to memory loss, lack of coordination, lack of accessibility to life-long storage, and failure to maintain the privacy of its owner (Iwunna, 2011 & Omolewa, 2001).

Significantly, exposure to the numerous cultures and values associated with the acquisition of Western education, the attitudes, moral dispositions, conducts, life styles, and dress patterns of their recipients and converts to the new faith improved dramatically. At that, this model of education was able to equip its recipients with the tools of making independent career choices by themselves, devoid of any intimidations or molestations from any quarters. In effect, the acquisition of Western education empowered its recipients enormous strength, armed them with strong voices to air their opinions on major issues; and supported them with the innate strength to resist forms of oppression or denial of rights associated with illiteracy and abject lack of awareness. Most importantly, it armed them with the moral strength to begin to reject and resist forms of obnoxious laws, fetish practices, and derogatory local belief systems, which were inimical to the sacredness of life, the sanctity of the human entity, and strong faith in the omniscient power of God (Arinze, 1982; Achebe, 1958; Lugard, 1922 & Anyanwu, 2003). These priceless benefits obviously led some of the youths of the southeast Nigeria to begin to embrace the Catholic religious vocation which was introduced and established in the area by the same missionaries also provided the Western model of education in towns and villages.

Apparently, having exposed the people to the various Catholic religious and moral values, doctrines, and attitudes, supported with skills offered by the acquisition of Western education, the life and living conditions of school leavers, and their families in different parts of Igboland became safer, livelier, and healthier. People no longer killed twin babies,

or threw them away with ignominy. People no longer poisoned their neighbors and friends, or even enemies at random. Respect for the sacredness of human life became the accepted code of conduct in towns and villages, including individuals who are ardent faithful of the Igbo Traditional Religion. Members of different communities then began to operate as friends, instead of allowing enmity to weigh down family progress and obstruct rural community development. Above all, worship of idols and family gods, in place of the Almighty God, gradually died out among most Igbo families and communities (Anyanwu, 2003; Achebe, 1958 & Meek, 1937).

Motivated by these developments, numerous Igbo youths developed serious interest to train for the Catholic priesthood, become monks and nuns, or commit their lives to operate as reverend brothers or sisters in the church. Realizing that these could only become realizable after the acquisition of the necessary educational training, families opted to enroll their young children into seminaries and novitiates. Among Igbo families and parents then, it was strongly believed that having a son or daughter, brother or sister, as a priest or nun, eliminated poverty from their lineage, provided lucrative jobs, improved their economic status, and created sound opportunities for steady growth and recognition within and outside their community circles (Okwor, 1998; Njoku, 1980 & Ekechi, 1989). Thus, it is the desire of most Igbo families to invest their dire economic resources in the training of their sons and daughters in the religious vocation, in the expectation that life became better as soon as they got ordained.

Furthermore, the spread of Western education to all nooks and crannies of the southeast areas of Nigeria reduced the attitude of moral decay, down-turned forms of indiscipline, and discouraged the culture of indecent life styles, which were prevalent among the people. Instead, educated persons unconsciously became role models among their kits and kin, and consequently turned into emblems of virtue and good moral conduct

among their community members (Arinze, 1982 & Njoku, 1980). Inspired by these factors, local communities, and families got swept off their feet by their burning desire to enroll their sons and daughters into schools, in the expectation that the tools of Western education would make dramatic positive influences on their welfare and family situations. At that, several local communities literally got intoxicated with the project of joining hands with the Christian missions to establish schools within their domains, where their young children and youth could attain education.

Inspired by the huge life-long benefits which defined this expatriate model of education, poor Igbo families literally sold themselves in order to keep their children in schools. Communities contributed money, donated their precious parcels of land and even supplied free labour, in support of the establishment of mission schools within their own domains. Even at that, community members also joined their funds together to support the training of sons and daughters who indicated serious commitments to becoming ordained religious persons. These are all in appreciation of the understanding that the light of Western education lasts longer, and builds a better family and stronger community (Iwunna, 2011; Omolewa, 2001 & Fafunwa, 1974).

Thus, it becomes a glaring fact that the continued sustenance of faith among the Catholic faithful, the continued spread of the Christian message of evangelization to all towns and villages, the growing desire of the youth to enroll into religious vocational life, as well as the rapid expansion of the populations of converts to Catholicism, would have died some natural death if Western education was not availed to the people. It was the attainment of this model of education that held the key to the realization of these core objectives. Thus, it was agreed local converts that it was the attainment of Western education which held the rays of light that led the people on their long march away from idol worship, illiteracy and failure in life, as well as spared them the traumas of poverty, undue economic dependence

and mental stagnation, which crippled growth and human development (Omolewa, 2001; Lugard, 1922 & The Advisory Committee on Native Education in the British Tropical African Dependencies, 1925, March).

To conclude this segment therefore, it becomes quite obvious that the impact of Western education on human capital development, and in this case, the religious vocational enterprise are quite larger than mere apparition. They are enormous, overwhelming, and hard to count with bare fingers. The increasing aspiration of young men and women in the southeast areas to commit themselves to the religious vocation would not have materialized if the light and tools of Western education were not attached. That is, in most Igbo towns and villages today, the desire to become reverend fathers and sisters, as well as reverend brothers and religious monks is basically connected with the enduring light which the attainment of this model of education supplies. It is in appreciation of this development that intending priests and the religious who commit their lives to the vow of poverty, chastity, and piety, still study further to become professors, medical doctors, engineers, soldiers, pharmacists, business directors, accountants, and administrative gurus after their ordinations and religious professions. Remarkably, it is only the light of Western education that actualizes the potentials of the recipients to embrace these difficult but rewarding opportunities in life.

Eventually, some courageous youths submitted themselves for the seminary formations through which ordination into the Catholic priesthood could be achieved. Incidentally, the very first Igbo son who got ordained as a Catholic priest from the Onitsha Province was Reverend Fr. Paul Emecheta, whose priestly ordination took place in the year 1929. In the year 1930, the second Igbo Catholic priest, named Rev. Fr. John Anyogu was also ordained. In the year 1937 too, three young men, namely, Rev. Frs. Michael Iwene Tansi, Joseph Nwanegbo, and William Obelagu, were ordained into the Catholic priesthood

(Arinze, 1982). Following the continued interest in the religious vocation starting from the 1930's onwards, the numerical strength of the religious men and women in Igboland remained on the increase. This became so overwhelming in 1931 when the first female religious, Rev. Sr. Mary Paul Umoh made her religious profession, (Idigo, 1969).

Statement of the Problem

The fact that the impacts of the Western model of education are priceless, life-long, literally overwhelming, and capable of cutting across all spheres of human endeavour is never an understatement. Similarly, the fact that Western education shows the intellectual rays of light which navigate the choice of career lives which educated young men and women everywhere in Igboland and even beyond opt for, cannot be subjected to any form of contention. Its ability to influence lives, enhance development, and impact the choices people make in their professional careers remains an indisputable fact. These are clear indications that the acquisition of Western education motivates functionality, and adds relevance to the self, family, the society, and nation at large, most especially in the Lord's vineyard where its numerous tools can never be done without.

Ability to read, write, and communicate effectively in the performance of one's religious responsibilities to the church, and being guided by the intellectual powers of Western education, are simply flawless. It then becomes quite overwhelming that the possession of sound Western education obviously enhances the quality of the religious services delivered by the men and women who are engaged in the Catholic religious vocational enterprise. Denied of this fundamental intellectual strength and empowerment therefore, the possibility of recruiting capable hands into the vast terrains of the Catholic religious vocational sector shall remain a mere illusion.

Arising from the observation of the researcher, the Catholic religious vocational enterprise in the southeast Nigeria where celibacy, foreign religion and rejection of ancestral worship were traditional taboos, there is a reasonable suspicion that the arrival of Western education into the Southeast Nigeria by Catholic missionaries, in collaboration with other Christian missionaries, influenced converts' career choices of engaging their lives in the religious vocation. This intellectual curiosity therefore, gave rise to the historical inquiry to unravel the influences of the Western model of education on the Catholic religious vocational enterprise in Southeast Nigeria. This gives the understanding that the birth of this sacred vocation in the Southeast areas of Nigeria had a humble beginning which is now historic, while the factors responsible for the commencement and continued commitment of young men and women to the sacred vocation can only be unravelled through this historical inquiry. This leads to the question: What factors positioned Western education as a viable tool relevant for the continued sustenance of the Catholic religious vocational enterprise in the Southeast Nigeria? In other words, how did the acquisition of Western education influence the growth of the Catholic religious vocational enterprise in the Southeast Nigeria? This constitutes the problem of this study.

Purpose of the Study

Generally, the main purpose of this historic study is to determine the impact of the Western education on the Catholic religious vocational enterprise in Southeast Nigeria. Specifically, the study seeks to:

1. determine the mean ratings of priests and religious women on the impact of the establishment of the Western education on Catholic religious vocational enterprise in Southeast Nigeria.
2. ascertain the mean ratings of priests and religious women on the impact of the Christian Holy Bible as one of the major tools of Western education on Catholic religious vocational enterprise in Southeast Nigeria.

3. ascertain the mean ratings of priests and religious women on the impact of the quest for intellectual growth and development through Western education on Catholic religious vocational enterprise in Southeast Nigeria.
4. determine the mean ratings of priests and religious women on the impact of apparent superiority of Western education to the indigenous education on Catholic religious vocational enterprise in Southeast Nigeria.
5. assess the mean ratings of priests and religious women on the impact of the socio-economic emancipation achieved through Western education on Catholic religious vocational enterprise in Southeast Nigeria.
6. determine the mean ratings of priests and religious women on the impact of the apparent superiority of Christianity as incorporated in Western education to the Igbo Traditional Religion on Catholic religious vocational enterprise in Southeast Nigeria.
7. evaluate the mean ratings of priests and religious women on the impact of the civilizing features of Western education on Catholic religious vocational enterprise in Southeast Nigeria.
8. ascertain the mean ratings of priests and religious women on the impact of the ambition of the youths to **become like the masters of** Western education on Catholic religious vocational enterprise in Southeast Nigeria.
9. assess the mean ratings of priests and religious women on the impact of the religious or moral education **inherent in the curriculum** of Western education on Catholic religious vocational enterprise in Southeast Nigeria.
10. determine the mean ratings of priests and religious women on the impact of the quest to promote and perpetuate the project of Western education on Catholic religious vocational enterprise in Southeast Nigeria.
11. ascertain the mean ratings of priests and religious women on the benefits associated with Catholic religious vocational enterprise in Southeast Nigeria.

Significance of the Study

The findings of this study have both theoretical and practical significance. Theoretically, the findings of this study gave strong credence to the following scientific theories, namely: The Civilization Theory of Education propounded by Hezekiah Woodward (1590 – 1675), The Impact Theory of Education propounded by John Dury (1596 – 1680), and The Education Theory of the Ambitious propounded by Thomas Huxley (1825 – 1895), on which the study anchored itself. The application of these theories to this study subjected them to more intensive scientific analysis, which confirmed their applicability to wider problem-solving situations. Their application to this work also added further credence to their relevance in today's world.

In the areas of the practical significance of this study, it is considered that the findings shall be beneficial to the following: First and foremost, the findings of this study shall be beneficial to researchers and students of the history of the Catholic Church in the Southeast areas of Nigeria and even beyond. As expected, when this document is published as a historical document on the journeys of the foremost Catholic missionaries of Europe, and most importantly, Irish priests, it would arm these beneficiaries with all the crucial historical information they need in their attempts to underpin the enormous sacrifices and contributions made by those earliest missionaries in their struggles to evangelize and educate the people of Southeast of Nigeria.

Secondly, the findings of this study shall be beneficial to Catholic bishops, priests, and the religious. When this text becomes a working document, it would educate and sensitize our bishops and the entire clergy about the enormity of the selfless and thankless sacrifices made by their expatriate predecessors to bring Christianity and Western education to Igboland. It is expected that these findings shall educate them on the need to commit themselves comprehensively, devote their time completely, shun all quests for the acquisition of material wealth, in order to be readily prepared to sacrifice their precious lives for the sake of the faith we inherited from the foremost Catholic missionaries from Europe. By that, they would learn to be good shepherds of the Lord's flock.

As well, the Federal Ministry of Education and its numerous agencies in the various states of Nigeria shall be beneficiaries too. The findings of this study shall add credence to consolidating the status and relevance of History of Education as a study program in schools and tertiary establishments. These findings would enable the ministry to begin to withdraw its tentacles from the politics of attempting to undermine the position of History, and in fact History of Education in all schools and tertiary institutions in Nigeria. At that, they would be guided to accept the undisputed fact that a good knowledge of the events of the past could contribute more positively to directing the future education, empowerment, moral formation, and emancipation of Nigeria's future generations.

Furthermore, the findings of this research would be beneficial to the various authorities and administrators of the Catholic Church in Nigeria and beyond. It would educate these authorities on the need to continue to appreciate the great role played by Western education in the work of evangelization and sustenance of the Catholic faith. This has become so crucial in these days of mega-churches and mushroom prayer houses where pastors and so-called men of God continue to deploy unrealistic and unorthodox ways to deceive Christians and lead them astray. It then becomes obvious that if Catholic priests and the religious are powerfully educated, and intellectually supported to convey the message of faith to the faithful, the chances of losing them to quack pastors and uninformed preachers would reduce so drastically. Thus, the findings shall encourage the various authorities of the Catholic Church to commit more resources to the education and continued training and re-training of her clergy and the religious. At that, the sustenance of the Catholic religious vocational enterprise shall be maintained.

Finally, parents and families shall benefit from the findings of this report too. When published, this report shall stand out as a weapon against the erroneous and overzealous impressions by some parents and families about enrolling their children and wards into the

Catholic religious vocation. It is without doubt that several parents and families have erroneously conceded the vocation as a goldmine filled with money and other material benefits. They perceive the vocation as an escape route from poverty, hunger, unemployment, and an opportunity to raise the economic dispositions of their families. Among such families and parents, the awareness that the vocation demands self-sacrifice, religious commitment, moral chastity, and total denial of self are still lacking. Thus, the findings of this study shall educate such parents and families on the need to support their children perform diligently their religious and moral duties to the Lord's flock entrusted into their hands, refuse to be perturbed by the financial and material dispositions of their own families, but rather abide by their perpetual vows of chastity and poverty. By that, the hunger for monetary and material benefits could be reduced among such parents and families, while more young men and women could be encouraged to join the Catholic religious vocation and work selflessly for God.

Scope of the Study

The study is limited to the historical study of the impact of Western education on the Catholic religious vocational enterprise. The geographical scope is the Southeast Nigeria, which comprises Abia, Anambra, Ebonyi, Enugu, and Imo States. Located in the southeast of the country, these states share common boundaries with Kogi and Benue States in the north, Cross River, Akwa Ibom, and Rivers States in the south, and Delta State in the western part of the country. Presently, the area being studied comprises the following Catholic dioceses: Aba, Abakiliki, Ahiara, Awgu, Awka, Enugu, Nnewi, Nsukka, Orlu, Onitsha, Owerri, and Umuahia dioceses, which are thirteen in total. It is also divided into two Ecclesiastical provinces namely: Owerri, and Onitsha Ecclesiastical Provinces of Nigeria, for administrative conveniences. The dioceses of Abakiliki, Akwa. Awgu, Enugu, Nnewi, Nsukka, and Onitsha belong to the Onitsha Ecclesiastical Province, while the Aba, Ahiara, Okigwe, Orlu, Owerri, and Umuahia dioceses belong to the Owerri Ecclesiastical Province.

For the content scope however, the study sought for information that covered such areas as the impact of Western education, the adaptation of the Christian Holy Bible as one of the major tools of Western education, the quest for intellectual development and enrichment through the acquisition of Western education, the apparent superiority of Western education to the Igbo indigenous education, the socio-economic emancipation achieved through the attainment of Western education, the apparent superiority of Christianity as incorporated in Western education to The Igbo Traditional Religion, the civilizing characteristics of Western education, the growing desire to become like the masters of the Western education by the youthful converts, the religious or moral education inherent in the curriculum of western education, and the quest to promote and perpetuate the project of Western education on Catholic religious vocational enterprise in Southeast Nigeria. With these data, the study of the impact of Western education on the Catholic religious vocational enterprise in South East Nigeria was tackled accordingly.

Research Questions

The following research questions formulated, guided the study:

1. What are the mean ratings of the priests and the religious women on the impact of the establishment of the Western education on Catholic religious vocational enterprise in Southeast Nigeria?
2. What are the mean ratings of the priests and the religious women on the impact of the Christian Holy Bible as a major tool of Western education on Catholic religious vocational enterprise in Southeast Nigeria?
3. What are the mean ratings of the priests and the religious women on the impact of the quest for intellectual growth and development through the acquisition of Western education on Catholic religious vocational enterprise in Southeast Nigeria?

4. What are the mean ratings of the priests and the religious women on the impact of the apparent superiority of Western education to the indigenous education on Catholic religious vocational enterprise in Southeast Nigeria?
5. What are the mean ratings of the priests and the religious women on the impact of the socio-economic emancipation achieved through the Western education on Catholic religious vocational enterprise in Southeast Nigeria?
6. What are the mean ratings of the priests and the religious women on the impact of the apparent superiority of Christianity as incorporated in Western education to The Igbo Traditional Religion on Catholic religious vocational enterprise in Southeast Nigeria?
7. What are the mean ratings of the priests and the religious women on the impact of the civilizing features of the Western education on Catholic religious vocational enterprise in Southeast Nigeria?
8. What are the mean ratings of the priests and the religious women on the impact of the ambition of the youths to become like the masters of the Western education on Catholic religious vocational enterprise in Southeast Nigeria?
9. What are the mean ratings of the priests and the religious women on the impact of the religious and moral education inherent in the curriculum of Western education on Catholic religious vocational enterprise in Southeast Nigeria?
10. What are the mean ratings of the priests and the religious women on the impact of the quest for a steady progression of the project of Western education on Catholic religious vocational enterprise in Southeast Nigeria?
11. What are the mean ratings of the priests and the religious women on the values of the Catholic religious vocational enterprise in Southeast Nigeria?

Hypotheses

The following null hypotheses were formulated and tested at 0.05 levels of significance, for the study:

- H₀₁:** There is no significant difference in the mean ratings of priests and religious women on the impact of the establishment of (the premier) Western education on Catholic religious vocational enterprise in South East Nigeria.
- H₀₂:** There is no significant difference in the mean ratings of priests and religious women on the impact of the Christian Holy Bible as a major tool of Western education on Catholic religious vocational enterprise in South East Nigeria.
- H₀₃:** There is no significant difference in the mean ratings of priests and religious women on the impact of the quest for intellectual development and enrichment through Western education on Catholic religious vocational enterprise in Southeast Nigeria
- H₀₄:** There is no significant difference in the mean ratings of priests and religious women on the impact of the apparent superiority of Western education to the traditional education of the Igbo people (of Nigeria) on Catholic religious vocational enterprise in Southeast Nigeria.
- H₀₅:** There is no significant difference in the mean ratings of priests and religious women on the impact of the socio-economic emancipation achieved through the attainment of Western education on Catholic religious vocational enterprise in Southeast Nigeria.
- H₀₆:** There is no significant difference in the mean ratings of priests and religious women on the impact of the apparent superiority of Christianity as incorporated in Western education to The Igbo Traditional Religion on Catholic religious vocational enterprise in Southeast Nigeria.

- H07:** There is no significant difference in the mean ratings of priests and religious women on the impact of the civilizing characteristics of Western education on Catholic religious vocational enterprise in South East Nigeria.
- H08:** There is no significant difference in the mean ratings of priests and religious women on the impact of the ambition of the youths of Igboland, Nigeria to become like the masters of (the earliest) Western education on Catholic religious vocational enterprise in Southeast Nigeria.
- H09:** There is no significant difference in the mean ratings of priests and religious women on the impact of the religious or moral education inherent in the curriculum of the earliest Western education on Catholic religious vocational enterprise in Southeast Nigeria.
- H010:** There is no significant difference between the mean ratings of priests and religious women on the impact of the quest for steady progression of Western education on Catholic religious vocational enterprise in Southeast Nigeria.

CHAPTER TWO

LITERATURE REVIEW

Conceptual Framework:

Concept of Historical Study

Concept of Impact of Western Education

Concept of Catholic Religious Vocational Enterprise

Theoretical Framework:

Civilization theory of education by Hezekiah Woodward (1590-1675)

Impact theory of education by John Dury (1596-1680)

Educational theory of the ambitious by Thomas Huxley (1825-1895)

Review of Empirical Studies

- Historical Study of the impact of Civil Service Provision on the Promotion of Western Education in Southeast Nigeria.
- Historical Study of the effect of Western education on the Socio-economic productivity in Nigeria.
- Historical Study of the impact of Western education on the spread of Christianity in Nigeria.
- Historical Study of the effect of Western education on the readership culture in Western Nigeria.

Summary of Literature Review

CONCEPTUAL FRAMEWORK

Concept of Historical Study

History makes reference to study of the reservoir of past events as recorded or documented by man in favour of the present and future generations. It is a word which came into the English vocabulary in the fourteenth century from various language backgrounds. It came from the Greek word “is/or” which means inquiry of the past in the present. It has

some influences from Anglo – France word “estoire” which means learning in the present from the past. It has a direct link with the Latin word “historia” which means inquiry as regards to the retrospective study of events. Historical study therefore, is the evaluation of significant events in history affecting a nation or an individual, a group of people or an institution, and often including the explanations of their causes. It is a phenomenological system of inquiry in education which involves a methodic exploration of past events in the present for the consumption of man in the present and for the future. (Anyanwu, 2014).

According to the Webster’s English Dictionary, the concept of history also makes reference to the study which focuses on past events and developments. It is a course of study that examines the past in the present, and creates meaning and relevance from historical events in order to solve the problems of the present times. This leaves us with the implication that the generations are not limited to some specific period of time.

Furthermore, Afigbo (1982) considers the concept of historical study as a means of studying the past with a view to understanding the present, in order to plan for the future. The source adds that this study delivers into the reservoir of the knowledge of key events which took place in the past. It adds that the urge to preserve the knowledge and events of the past is usually driven by the need for continuity and adequate evaluation of human-related developments in history. For Isichei (1977), this concept makes reference to the scheme of documentation of the major events in various human societies, at various periods of time, for the sole purposes of knowledge preservation and transmission from one particular period to the next. The source also adds that such initiatives are usually driven by the need to generate wider knowledge, as well as impact the activities of teaching and learning from the past, for the sake of preserving them for posterity.

Essentially, a historical study goes beyond mere recitation of past events without set down rules and methods. It is a formal inquiry that involves a historical data of a chosen

field of study. Thus, Olatunji (2001) maintains the position that a historical study makes reference to a systematic and scientific inquiry into the knowledge banks of historical occurrences which took place in the past, with the specific purposes of drawing critical lessons and wealth of knowledge considered relevant for the future, from them. It is the considered disposition of this source therefore that historical studies transmit crucial information from the events of the past to the present, with the intentions of adapting them to better the future.

This was strongly supported by Ogbaje (2017) who observes further that without a comprehensive knowledge of the past, it would be most difficult to either appreciate the present, or plan well for the future. The source then concludes that the historical study attempts to answer questions on the past through a critical analysis and meticulous interpenetration of both written and unwritten documents, as well as oral accounts of past events.

Thus, it can be concluded that historical studies enhance knowledge growth, stimulate human development, ensure maximum preservation of key events of the past, and encourage intellectual inquisitiveness among scholars. Engaging one's time and resources in this project ensures a steady transmission of knowledge from the past into the present, and still preserves them more perfectly for transfer into the future. The underlying factor then remains that a study of the events of the past are fundamental for the continuity of knowledge flow between the present and the past, and remains the undisputed connections that influence the quality of information which the present generations are capable of preserving for the future generations of humanity in our different societies.

Concept of Impact of Western Education

The major issue of concern in this segment is on the question of interpreting our understanding of the concept of 'impacts' as well as adapting same to the Western

educational project in the southeast Nigeria under the auspices of the Catholic Church. The huge question then is: what does the concept of impact of Western education signify. In an attempt to address this question credibly, it has become necessary that we first and foremost underline what the notion of impact stands for. Guided by this understanding, it shall then be less problematic in dealing with the core of the discussion.

Thus, the English Learner's Dictionary defines the term – impact, as “a strong influence or effect of a powerful force on another. It adds that when impacts are made, there are other influences and their effects that follow. In which case, there are usually enormous influences and effects whenever powerful impacts are unleashed. With these in perspective, it becomes an obvious fact that positive or negative influences usually result from any forms of impacts made on any human-related development.

Similarly, the Webster's New Explorer Dictionary and Thesaurus defines the concept of impact as “a forceful contact, collision, or onset”. It also considers this term as an effect of one force on another. This source strongly maintains that this development usually involves a forcible or enforced contact between two or more things.

Having made these clarifications, it then becomes relevant to add that the term – impact, takes its origin from the Latin word – impactus, which means the force of impression of one thing on another; a significant or major effect of one thing on another, an impingement through cordial negotiation or subtle influence of one thing on another; and an influential factor which is responsible for other occurrences. In effect, this term makes reference to a strong effect or influence that something has on a situation, issue, or person. It is therefore a resulting effect or influence of an event upon another.

These are indicators that the entry of Western education on the shores of the Southeast Nigeria brought in enormous influence, effects, and changes in the already existing life style, development, patterns of governance, spiritual lives, social attitudes,

mental disposition, and professional career opportunities. It then signifies that the arrival of this strong expatriate culture into this part of the world literally shook the foundations of the entire Igbo world, made elaborate transformations, and injected several foreign culture and value system.

Thus, the concept of impact of Western education can then be simply defined as the influences and effects which the arrival of this model of education brought into the life and living conditions of the Southeast. This is inclusive of those developmental landmarks and life-changing values systems which affected the already existing indigenous patterns of doing things among the people of the Southeast of Nigeria. Conceded as the surest tool that could inflict the greatest influences, and make the heaviest impact, the entry of this model of education into this region took the area to some higher level, and shifted the entire area away from their pre-colonial era miserable situations and developmental conditions.

Omenka (1989) agrees with this opinion, and adds that the project of Western education was the strongest and unrest weapon that was able and capable of unleashing elaborate developmental strides on the region. The source adds that the effects of the numerous impacts were the most excellent propaganda that really penetrated and literally touched the hearts of the Igbo, converted them to Christianity, and empowered them with the skills to navigate life. From a similar perspective, Adesina (2005), accepts the notion of the impact of Western education as those crucial eye-opening developmental legacies which hallmarked the arrival of Western education wherever it makes a landfall. This source adds that textbook usage in schools enhanced learning, empowered the culture of literacy acquisition, improved attitudes of skills acquisitions, boosted intellectual development, and in fact encouraged comprehensive mental development among school goers. Thus, the source strongly concludes that the powers of the written word are so powerful, highly influential, and capable of making lasting marks on the sands of time.

This leads Ekechi (1971) to argue that Western education is a superior expatriate culture that is highly influential and capable of overshadowing any inferior practices and value systems. Thus, this source strongly concedes that the numerous changes, influences, transformations, or attitudinal conversion which the Igbo witnessed during the period covered in this study resulted from the entry of Western education into the Southeast area of Nigeria. For this source, this historic encounter represented a major milestone and epoch making breakthrough in the endeavours of the Christian missionaries to educate the Igbo, convert them to Christianity, and bring them to Christ. The source then concludes that this development exacerbated the eventual transformation of the traditional, religious, infrastructural, intellectual, and human developmental levels of the world of the Igbo. In his conclusion, our source claims that under the aegis of the tool of Western education as the weapon of conversion, powerful impacts were made on the people and their former ways of life.

For Achebe (1958), the notion of the impact of Western education was synonymous with the arrival of the white man's religion, white man's cultures, white man's language, and whiteman's jobs into Igboland. This source contends that the effects of these expatriate cultures and value systems landed devastating blows on the foundations of the indigenous Igbo traditional systems which pre-existed the colonial era in Nigeria. It was his concession that the effects of these encounters attempted to destroy those indigenous values which identified the Igbo, kept them united, and made them act as a single ethno-linguistic unit. Thus, the source contended that the introduction of foreign cultures into the local milieus of the Igbo (education inclusive), put a knife on the values that held the people together, which consequently made them to begin to fall apart.

Finally, it needs to be appreciated that there is no effect without the relevant causes in the educational arena. This could have made Omolewa (2001) to consider this concept as an outright super-imposition of European values and practices on the cultural and traditional systems of Nigeria. From the perspectives of this source, the historic encounter marked a deliberate and carefully planned attempt to stamp out illiteracy, cut of obnoxious indigenous traditional practices, discourage incidents of superstition and misinformation, as well as tackle the troubles of memory loss, which were prevalent among the populations of Nigeria. Thus, this source concludes that the arrival of Western education in Igboland heralded the birth of immense potentials of the written word, as well as the numerous potentials it offers for alternative means of communication.

Concept of Catholic Religious Vocational Enterprise

It is a known fact that to qualify for ordination as a Catholic priest or nun, one undergoes some rigorous and intensive periods of training and years of education in the seminary, monastery, or convent. Obviously, these training periods take a good number of years to complete successfully, during which the trainees are subjected to various types of examinations, all with the intentions of confirming their suitability or otherwise, for ordination into the office of the priesthood or sisterhood in the Catholic Church. By implication, trainees who cannot meet the required standards approved by church authorities risk being disqualified.

Thus, the concept of the Catholic religious vocational enterprise speaks of those psycho-spiritual dispositions which drive a person to begin to choose becoming a Catholic priest or nun. According to Onwubiko (2014) therefore, this involves some elements of discernment, which directs the candidate to develop some innermost love for a particular profession, and in this case speaks of the Catholic religious vocation.

Okobo (2012) agrees totally with this opinion, and adds that it is God who allocates vocations to persons. It adds that it is His gift to whoever He so desires. Through the gift of vocation, God is able to deploy one to the office of the Catholic priesthood. This source strongly concludes that, empowered with the great responsibility of God's vocation, man's ability to handle the numerous challenges facing his or her religious vocational enterprise gets lessened through His special grace.

On the strength of this understanding then, the concept of the Catholic religious vocational enterprise could be defined as that professional pastoral formation which prepares trained lay persons for ordination as Catholic priests, or nuns. Under the tutelage of already ordained and experienced priests and nuns, the trainees undergo some years of educational, religious, and moral formation, which are designed to enable them function effectively in the laborious tasks of pastoring God's flock. It is on the successful completion of this training that one matures into a membership of the Catholic religious vocational enterprise, which according to Nwosu (1990), contributed to the success story of the colonial-era missionaries in Nigeria.

Essentially, God is the supreme owner of the church, while human beings are chosen to operate as His agents for the accomplishment of His numerous administrative tasks in the church. According to Okwor (1998) therefore, this concept speaks of that religious progression which harvests and trains young men and women who possess the vocation to work in the Lord's vineyard. This source maintains that it refers to men and women who have chosen to spend their lives, talents, and pleasure in answer to the Lord's call, as in Matthew 9:37, as follows: "the harvest is plenty but the labourers are few".

In the opinion of this source, it is the populations of such capable and devout young men and women who willingly resolved to commit their personal and family pleasures in order to participate in the project of sustaining the Catholic faith in the entire Southeast

areas of Nigeria. This source then concludes that it was the availability of such indigenous men and women that willingly filled that gaps created as a result of the sudden departure of all expatriate clergy from Europe at the end of the Biafra, Nigeria Civil War in 1970.

Significantly, given the fact that the European Catholic missionaries were not expected to work perpetually for the church in Igboland, the church in her wisdom had to embark on the training and formation of indigenous clergy for the continuity of the sacred work in the church. Thus, Makozi (1982) accepts the concept of the Catholic religious vocational enterprise as the attempt by the indigenous authorities of the Catholic Church in Igboland to create an Igbo clergy, as a replacement for the several European missionaries whose religious services to the church and humanity in this part of the world were cut short by the bloody Civil War between Biafra and Nigeria.

Finally, following this unfortunate development, Nwosu (1998) adds that all expatriate Catholic missionaries serving in the war-ravaged Southeast areas of Nigeria were deported and forcibly repatriated from Nigeria. Thus, there is every need to train and create indigenous clergy to take over the vast religious. In the hands of the missionaries then, the Igbo area vineyards became a great project, which resulted in the ordination of several indigenous priest, bishops, and nuns in order to keep the work of evangelization going.

THEORETICAL FRAMEWORK

The theoretical framework of this study anchored on three theories, namely: Civilization Theory of Education, propounded by Hezekiah Woodward (1590 - 1675), Impact Theory of Education, propounded by John Dury (1596 - 1680), and Educational Theory of The Ambitious, propounded by Thomas Huxley (1825 – 1895). The relevance of these theories to the present study was highlighted accordingly.

Hezekiah Woodward (1590 – 1675) propounded a theory of education which he called “The Civilization theory of Education”

In this theory, Woodward claims that in the original state of man, man is crude, heathen and uncivilized. It is through the activities of education that man gets sufficient training for onward civilization. He contends that when education properly applies the Civilization Theory, the graduates of education would begin to exhibit and exploit the numerous products of civilization in all their fields of specialization. Any educational activity that does not impart civilization therefore should not be taken as education at all.

The Civilization Theory of Education is considered relevant to this study because it gives wider insights into the numerous qualities of Western education as was established in Southeast Nigeria by expatriate European missionaries, which made it possible for it to impart qualitative civilization to its recipients. It was through the influences of the Western model of education that some indigenes of Southeast Nigeria became civilized to the point of being considered eligible for the Catholic priesthood.

John Dury (1596–1680) propounded a theory of education called: The Impact Theory of Education

According to this theory, the true evaluation of every educational process of activity is through the observable impact factors it exudes for the benefits of the recipients. The impact factors of any brand of education naturally influence the educational value systems they make on the recipients themselves. This is an indication that educational evaluators need to apply this theory of education in their assessment of the individual parts of education on the platform of its direct impartation of the desired knowledge. Thus, Dury categorized every educational activity that does not impart the desired information and intellectual formation as a nuisance, and rather destructive to both the system and its recipients.

The fact then remains that the Impact Theory of Education is quite applicable in this study because of the overt impact factors of Western education on the indigenes of

Southeast Nigeria. Prior to the arrival of Western education in the region, it is an obvious fact that the Igbo traditional education could not introduce its recipients to the art of reading and writing, neither could it expose them to the knowledge of the Christian Holy Bible, as well as other civilization innovations. These impact factors thus achieved, led some of the recipients of Western education to begin to embrace the Catholic religious vocation in the region under study.

Thomas Huxley (1825 – 1895) propounded a theory of Education which was termed “Educational Theory of the Ambitious”

According to this theory, the art and science of education feed the ambitious with the required intellectual elements and power for the eventual actualization of their ambitions. He further explained that those who are trained in the sanctuary of standard education normally got equipped with the required wisdom to achieve the set existential objectives. For him, even those who embrace standard education without some pre-existing ambition would usually develop meaningful ambitions as they progressed. He condemned every kind of education that neither trains man to become what he desires, nor spurs him to develop healthy ambitions for the actualization in life.

The evaluation of the Educational Theory of the Ambitious reveals that it is relevant to the present study because the Western education that was brought to the people of Southeast Nigeria gave the recipients the exposure to be ambitious and aspire for various fields of human endeavor. The exposure and training provided by this model of education made it possible for the people who are driven by these ambitious drives to aspire higher, to the extent of desiring to join the Catholic religious vocation in order to actualize their life-long dreams. Therefore, the application of this theory to the present study anchored on the accomplishment of the Western model of education which was introduced to the region in an attempt to facilitate the local interests in the Catholic religious vocational enterprise in the area being studied.

Review of Empirical Studies

This section focuses on the review of some empirical studies related to the present study. The works reviewed are:

Historical study of the impact of Civil Service Provision on the promotion of Western education in Southeast Nigeria

A research work on the historical study of the effect of Civil Service Provision on Western education's relevance in Southeast Nigeria was carried out by Ezenta, (2013). The purpose of the study was to historically investigate the effect which the employment of persons into the Civil Service Commission made on Western education's relevance in Southeast Nigeria. The scope of the study was limited to the states of the Southeast Nigeria, and the researcher formulated four research questions and four null hypotheses to guide the study. A sample of five hundred students (500), and two hundred lecturers (200) from tertiary institutions across the region were used for the study.

A 57-item questionnaire was the major instrument used in eliciting information from the various respondents. The instrument was structured precisely on a four-point rating scale. The mean scores were used by the researcher to analyze the data collected, while t-test statistics was used to test the null hypotheses. The highlight of the findings includes the following: the demand of some level of Western educational qualifications as a yardstick for employment into the Civil Service Commission compels all the youths who desired it to embrace this model of education; the white-collar jobs are seen by Nigerians of the Southeast areas as enriching in financial terms, and only those that are properly educated gain employment to the offices they desire; that due to the relevance of Western education, there is high level of appreciation among the populations of students at various levels of education in educational institutions in Southeast Nigeria.

The study is related to the present one as it addressed some variables found in the present study such as the historical study, as well as the effect or impact of Western

education. However, the discussion differed from the present one in its context, scope, purpose and significance. As regards its relevance to the present study, the involvement of historical study of the impact of something on the enterprise of another thing as found in the reviewed study is in direct association with the present one. The impact of the Civil Service on the Western education's relevance in the Southeast Nigeria was anchored on some motivating factors in the study reviewed, and there are some apparent motivating factors responsible for the enterprise of the Catholic religious vocation in the present study.

Historical study of the effect of Western education on the socio-economic productivity in Nigeria

A research work on the historical study of the effect of Western education on the socio- economic productivity in Nigeria was carried out by Onoja, (2015). The purpose of the study was to determine the effect of Western education on the socio-economic productivity patterns of the Nigerian society. The researcher formulated five research questions and five null hypotheses to guide the study. A sample of seven hundred (700) undergraduate students and two hundred (200) lecturers, totaling nine hundred respondents, drawn from fifteen federal universities across the country was used for the study.

To elicit the required information from the respondents, a 47-item questionnaire was the major instrument used. And it was structured on a four-point rating scale. The researcher used mean scores to analyze the data collected. The finding of the study includes the following: Western education generates innumerable measures of socio-economic transformational strategies amongst the people; the graduates of Western education in Nigeria have brighter chances of recording enviable landmarks in their socio-economic achievements; Western education provides sufficient empowerment to its recipients for the socio-economic transformation of Nigeria; and the national productivity levels with regard to her socio-economic sectors is anchored more on the products of Western education than on the uneducated.

The present study finds the above work relevant on the platforms of the historical study of Western education and its effect on some important sectors in Nigeria. From the study reviewed, Western education affects the socio-economic productivity patterns of Nigerians, while the present study is billed to explore the impact of this model of education on the Catholic religious vocational enterprise in Southeast Nigeria. The relatedness of the two studies is therefore dove-tailed in the impact factor of the given sectors.

Historical study of the impact of Western education on the spread of Christianity in Nigeria

A research work on the historical the impact of Western education on the spread of Christianity in Nigeria was conducted by Ohuawunwa (2014). The purpose of the study was to find out the contributions and effects of Western education on the establishment and spread of Christianity in Nigeria. The researcher formulated seven research questions and four null hypotheses to guide the study. A sample of four hundred (400) Anglican pastors and four hundred (400) Catholic priests, totaling eight hundred (800) respondents, drawn from twenty five Anglican dioceses and twenty five Catholic dioceses respectively, all in Nigeria, were used for the study.

To elicit the required information from the respondents, a 60-item questionnaire was the basic instrument used. It was structured on a four-point rating scale. The researcher used mean scores to analyze the data collected. The findings of the study include the following: Western education was the basic factor that helped the expatriate Christian missionaries to embark on their evangelization project, which led to the wider spread of Christianity; the Christian missionaries had the tradition of building churches and schools through which they empowered the converts religiously and educationally; Western education granted the converts the required exposures to cooperate with the missionary activities of the Christian missionaries.

The present study finds the above work reviewed related and relevant in that the findings are apparent pointers to the various influences of Western education on the spread of Christianity in Nigeria. The Western education which was instrumental to the spread of Christianity in Nigeria affects all other areas of Christianity including the attendant religious vocations. Moreso, both works are historical studies that make use of historical data for various assessments of the assigned religious issues.

Historical study of the effect of Western education on the readership culture in western Nigeria

Furthermore, a research work on the historical study of the effect of western education on the readership culture in Western Nigeria, was conducted by Simawa (2015). The purpose of the study was to find out from the historical survey the influences of the Western education on the pronounced readership culture of the peoples of western Nigerians.

The researcher formulated five research questions and five null hypotheses to guide the study. A sample of two hundred (200) secondary school principals, and five hundred (500) teachers, totaling seven hundred (700), drawn from fifty public secondary schools across the western region of Nigeria was employed for the study.

A 45-item questionnaire was the major instrument to elicit the required information from the selected respondents. The instrument was on a four-point rating scale. The researcher used the mean scores to analyze the data collected and t-test statistic was used to test the null hypotheses. The findings of the study include the following: that very many indigenes of western Nigeria have gained substantial readership culture due to the influence of Western education; the successful enterprise of Western education in western Nigeria was due to the indigenes' readership culture; that the socio-economic productivity levels of the western Nigerians is as a result of the impact of the Western education on them; and that the true meaning and value of western education is found in sound readership cultures as found among the people of the region studied.

This work thus reviewed is considered relevant to the present study due to the various corresponding variables. Both of them are historical studies but they differ in purpose and significance. However, the work reviewed is concerned with the impact of Western education as a factor responsible for readership culture of a given people, and the present study addresses the impact of that same model of education as a factor responsible for the enterprise of the Catholic religious vocation for a different people. Meanwhile, the similar and corresponding variables involved in both of them do not in any way make them the same study. They are quite different.

Summary of Literature Review

Among the major highlights in the summary of literature review are that: though the European political colonial masters superintended the political colonization of Nigeria, it was the European missionaries that championed the introduction and establishment of Western education in Nigeria. Those missionaries discovered to their greater chagrin that the mind-set they had before making their inroads into Southeast Nigeria was a gross misrepresentation of the people's religious and educational substratum. Rather, the people were naturally religious, and already had some modicum of educational orientation.

Historical study as a systematic exploration of past events is anchored on the desire to discover, collate, organize, interpret, and present these bits and pieces of information on events of focus, using some to interpret or explain the present, and project to the future. The missionaries perceiving the enormity of the vast areas of land to be covered, and realizing their insufficiency to cope with foreign personnel alone, threw open the door to basic education to the natives who themselves saw in it an opportunity to warm up into that which made those foreigners thick and exercise superiority. Western style of education provided the opportunity for enrollment into the Catholic religious vocation, civil service employment, social mobility, social recognition, treatment with reservation, and general welfare of its recipients.

This research work has some three guiding theories, namely: The Civilization Theory of Education propounded by Hezekiah Woodward (1590-1675), Impact Theory of Education propounded by John Dury (1596-1680), and Educational Theory of the Ambitious propounded by Thomas Huxley (1825-1895), on which the study was anchored. The application of these theories to this study tended to offer some elucidation and lines of thought which attempted to explain why people vie into specific fields of engagement in spite of the challenges along the line, all in the quest for self-actualization.

The literatures reviewed therefore reveal that the impact of Western education on the Catholic religious vocational enterprise in Southeast Nigeria was wholesomely generous. This is meant to acknowledge the situation that the Catholic missionaries who evangelized the Southeast areas of Nigeria and established the Catholic faith were equally responsible for the introduction and establishment of numerous schools for the propagation of Western education in this part of Nigeria. Despite the plethora of literary works reviewed and the variety of insights they did throw up, none of them was seen to either, directly or indirectly focus on the thrust of this present study. This strengthened the zeal and resolve of the researcher to carry out the work to fill the gap consequently created.

CHAPTER THREE

RESEARCH METHOD

The research method of this study dwelt on the following sub-headings: Design of the study, Area of the study, Population of the study, Sample and sampling technique, Instrument for data collection, Validation of the instrument, Reliability of the instrument, Method of data collection, and Method of data analysis

Design of the Study

The study adopted the historical design. This is because it is a historical research. Historical research according to Nworgu (2015), is a systematized and objective enquiry into events, developments, and experiences of the past. This design is concerned with bringing to limelight the contributions of notable figures and or establishments to the development of education. This design is appropriate because it gives one proper grasp of the historical root, practices, development, and experiences of the past. It also helps in improving such practices at the present, as well as shaping them (practices) to suit the present and the future. The main implication of historical research in education lies in the use of reliable sources in data collection. The more reliable the sources consulted, the greater the tendency to obtain a comprehensive result to be able to arrive at the objective truth. This design was adopted because it enabled the researcher to investigate the historical phenomena which could not be controlled or manipulated in any way.

Area of the Study

The area of the study was the Southeast geographical zone of Nigeria. The focus of the study was all the Catholic dioceses in the Southeast Nigeria. This geographical zone of the country is made up of five states, namely: Abia, Anambra, Ebonyi, Enugu and Imo. These states have common boundaries with Kogi and Benue states from the northern wing of the country; Cross River, from the eastern side of the country; Akwa Ibom and Rivers

states from the southern region of Nigeria; and Delta State from the western wing of the country. The dioceses that are located in the Southeast areas of Nigeria which were studied include: Aba, Abakaliki, Ahiara, Awka, Awgu, Enugu, Nnewi, Nsukka, Okigwe, Orlu, Onitsha, Owerri and Umuahia. Ecclesiastically, this region is currently divided into Onitsha and Owerri Catholic Ecclesiastical Provinces of Nigeria.

Abakaliki, Awka, Awgu, Enugu, Nnewi, Nsukka, and Onitsha belong to Onitsha Province, while Aba, Ahiara, Okigwe, Orlu, Owerri, and Umuahia belong to Owerri Province. The choice of this area of the study was informed by the research need to explore one of the pioneer regions of the beneficiaries of both Western education and the Catholic religious vocation, as well as the region where the religious vocational enterprise is very outstanding. In other words, the Southeast of Nigeria slated for the study is one of the prominent parts of the country that experienced the pioneer missionary activities of the Catholic evangelization and the foremost Western education.

Population of the Study

The population for the study was 5027 priests and 7085 religious women, totaling 12,112 people. These were drawn from the dioceses of Aba (360 priests and 400 religious women), Abakaliki (202 priests and 463 religious women), Ahiara (190 priests and 250 religious women), Awka (480 priests and 708 religious women), Awgu (198 priests and 220 religious women), Enugu (472 priests and 620 religious women), Nnewi (488 priests and 721 religious women), Nsukka (300 priests and 380 religious women), Okigwe (301 priests and 470 religious women), Orlu (428 priests and 639 religious women), and Umuahia (309 priests and 445 religious women), as well as the archdioceses of Onitsha (735 priests and 928 religious women) and Owerri (564 priests and 841 religious women). (National Secretariat of the Catholic Church Statistics in Nigeria, 2017) The choice of the clergy and the religious women as the population of the study is dependent on their functionality. They have direct knowledge of the vocation in question which is apparently achieved through

their acquisition of the Western style of education. They are the direct recipients of the benefits of the vocations in question. The clergy and the religious women that make up the population provided the appropriate information for this study because they are in best the positions to give credible responses to the instrument of the study, given their knowledge of the church and their educational backgrounds attained through the Western style of education.

Sample and Sampling Technique

The sample size for the study consisted of 674 respondents. They were sampled from the thirteen Catholic dioceses that make up the Ecclesiastical Provinces of Onitsha and Owerri, using the Proportionate Random Sampling Technique. Thus, 207 priests and 467 religious women sampled, represented about 5.57% of the total population. This total of 674 respondents that was sampled for the study is supported by Akuezuilo (1990), who stated that when the population for a study is too large to be accurately and economically attended to, a chosen percentage of representation can serve.

The 674 respondents sampled were considered a manageable numerical data for the study. Proportionate Random Sampling Technique was used to do the sampling in order to ensure adequate representation of the sample in relation to the population. The priests and the religious women chosen for the study are the direct recipients of both Western education and the Catholic religious vocation, and therefore served the purpose of the study. To get the sample size however, the percentage of the population was first worked out from the respective Catholic dioceses and archdioceses, and then summed up.

Instrument for Data Collection

The instrument for the study was a questionnaire which is titled “Western Education Impact on the Religious Vocational Enterprise Questionnaire” (WEIRVEQ). This instrument which is researcher-developed was designed for the priests and the religious women sampled for the study; and it is a 55 items questionnaire. This instrument is divided

into two sections, namely: A and B. Section A focuses on the area of demography. Section B is an embodiment of stipulated assessment-statements which are meant to elicit the required information on the study.

The section B is divided into eleven clusters which are identified with A, B, C, D, E, F, G, H, I, J, K. Cluster A is organized to elicit information on the impact of the establishment of Western education on the Catholic religious vocational enterprise in Southeast Nigeria. Cluster B seeks to elicit information on the impact of the Christian Holy Bible as one of the major tools of Western education which influenced learners' interests in the Catholic religious vocational enterprise in Southeast Nigeria. Cluster C is organized to elicit information on the impact of the quest for intellectual growth and development through the attainment of Western education on the Catholic religious vocational enterprise in Southeast Nigeria.

Cluster D is focused on the impact of the apparent superiority of Western education to the traditional education of the region on the Catholic religious vocational enterprise in Southeast Nigeria. Cluster E is formulated to gather information on the impact of the socio-economic emancipation achieved through the attainment of Western education on the Catholic religious vocational enterprise in South East Nigeria. Cluster F is organized to elicit information on the impact of the apparent superiority of Christianity as promoted by Western education to the Igbo Traditional Religion which was indigenous to the people on the Catholic religious vocational enterprise in Southeast Nigeria.

Cluster G focuses on the impact of the civilizing features of Western education on the Catholic religious vocational enterprise in South East Nigeria. Cluster H is organized to elicit information on the impact of the aspiration of the indigenes to be like the vanguards of Western education on the Catholic religious vocational enterprise in Southeast Nigeria. Cluster I is focused on the impact of the religious or moral education inherent in Western education on the Catholic religious vocational enterprise in Southeast Nigeria.

Cluster J is organized to unravel the impact of the quest for steady progression of Western education in the region on the Catholic religious vocational enterprise in Southeast Nigeria. Cluster K focuses on the benefits of engaging in the Catholic religious vocational enterprise for the people of Southeast Nigeria. Each cluster in the questionnaire had five items with four-point rating scale, with the response modes of: Strongly Agree (SA), Agree (A), Disagree (D) and Strongly Disagree (SD) with values of 4, 3, 2 and 1 respectively.

Validation of Instrument

The instrument was face-validated by three experts: one from Measurement and Evaluation, another from Philosophy of Education, and the other from History of Education, all from University of Nigeria, Nsukka. The experts were requested to study the items of the instrument and assess the suitability of the language, the relevance and the comprehensiveness of the items in addressing the purpose and the research questions that guided the study. Their comments and corrections were used to modify the instrument to produce the final draft of the instrument. (see Appendix B, page 115).

Reliability of the Instrument

The instrument was trial-tested in order to ensure its reliability for this project. Twenty (20) respondents consisting of ten (10) priests and ten (10) religious women were drawn from Uyo Diocese of Akwa Ibom State for the trial-test exercise. The diocese in question is not among the sampled dioceses being studied. The Cronbach's Alpha statistics was used to compute the internal consistency of the items in the instrument. This method is considered appropriate because the items on the instrument are not dichotomously scored (Borg & Gall, 1972).

The internal consistency reliability estimate yielded the following results: Cluster A (the impact of the establishment of western education in Southeast Nigeria) yielded 0.76. Cluster B (the impact of the Christian Holy Bible as one of the major tools of Western

education on the Catholic religious vocational enterprise in Southeast Nigeria) yielded 0.86. Cluster C (the impact of the quest for intellectual growth and development through Western education on the Catholic religious vocational enterprise in Southeast Nigeria) yielded 0.84. Cluster D (the impact of the apparent superiority of Western education to the traditional education of the Igbo on the Catholic religious vocational enterprise in Southeast Nigeria) yielded 0.80.

Cluster E (the impact of the socio-economic emancipation achieved through Western education on the Catholic religious vocational enterprise in Southeast Nigeria) yielded 0.75. Cluster F (the impact of the apparent superiority of Christianity supported by Western education to the Igbo Traditional Religion of the people on the Catholic religious vocational enterprise in Southeast Nigeria) yielded 0.88. Cluster G (the impact of the civilizing features of Western education on the Catholic religious vocational enterprise in Southeast Nigeria) yielded 0.87.

Cluster H (the impact of the aspiration of the indigenes to be like the vanguards of Western education on the Catholic religious vocational enterprise in Southeast Nigeria) yielded 0.79. Cluster I (the impact of the religious or moral education inherent in the Western education on the Catholic religious vocational enterprise in Southeast Nigeria) yielded 0.88. Cluster J (the impact of the quest for steady progression of Western education in the region on the Catholic religious vocational enterprise in Southeast Nigeria) yielded 0.75. Cluster K (the impact of the Catholic religious vocational enterprise on the people of Southeast Nigeria) yielded 0.79. The overall reliability of the instrument was 0.94, and considered high enough for the instrument to be taken as reliable. (see Appendix C, page 121).

Methods of Data Collection

Considering the fact that the questionnaire constitutes the major instrument for sourcing the required pieces of information, serious attention was given to its administration and retrieval in the field to ensure its maximum utility. Going by the total number of the sample for the study which is 674, the quantity of the instrument produced was equal to the sum of the sample retrieved. The direct delivery and retrieval method was used in administering the instrument. The questionnaire was administered to the respondents using six trained research assistants. The instrument was directly distributed and retrieved through the trained research assistants to ensure high return rate, which was successful.

Method of Data Analysis

Mean scores and Standard deviation are the descriptive statistical tools that were used in analyzing the collected data for the provision of the answers to the research questions guiding the study. For the interpretation of the data, the real limit of numbers used was shown: 0.50 – 1.49 (SD), 1.50 – 2.49 (D), 2.50 – 3.49 (A), 3.50 – 4.00 (SA). The t-test statistics was used in testing the null hypotheses at 0.05 alpha levels.

CHAPTER FOUR

RESULTS

This chapter presents the results of data analysis based on the research questions and the null hypotheses that guided the study. The major findings of the study are also presented in this chapter.

Research Question 1: What are the impacts of the establishment of the Western education on Catholic religious vocational enterprise in Southeast Nigeria?

Table 1: Mean and Standard Deviation of Respondents on the Impact of the Establishment of the Western Education on Catholic Religious Vocational Enterprise in Southeast Nigeria

S/N	Item Statements	Priest (N=207)		Religious women (N=467)		Overall (N= 674)		
		$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	Dec
1	The literacy achieved through western education exposed the indigenous recipients to the educational exploits	3.25	0.68	3.39	0.67	3.35	0.68	A
2	The vanguards of the Premier western education in southeast Nigeria were Catholic Priests and religious women.	3.20	0.75	3.25	0.78	3.24	0.77	A
3	The establishment of schools presented the missionary priests as special class of benefactors to the indigenes.	3.21	0.74	3.55	0.58	3.44	0.65	A
4	The new way of life gained through the values of western education impressed the indigenes.	3.12	0.71	3.34	0.71	3.27	0.71	A
5	Western education established an enviable class of educated indigenes that worked closely with European missionaries.	3.12	0.74	3.34	0.71	3.27	0.73	A
Cluster Mean		3.17	0.39	3.37	0.39	3.31	0.40	A

Key: A = Agree

Results in table 1 show the mean and standard deviations of respondents on the impact of the establishment of the western education on catholic religious vocational enterprise in Southeast Nigeria. The result shows that items 1-5 had overall mean ratings of 3.35, 3.24, 3.44, 3.27 and 3.27 with standard deviations of 0.68, 0.77, 0.65, 0.71 and 0.73

respectively. Since the mean ratings are greater than 2.50 set as criterion for accepting an item, this means the respondents agreed that: the literacy achieved through Western education exposed the indigenous recipients to the educational exploits which the vanguards of this model of education in Southeast Nigeria who were Catholic Priests and religious women set out to achieve. The establishment of schools presented the missionary priests as special class of benefactors to the indigenes. The new way of life gained through the values of Western education impressed the indigenes exceedingly. Western education established an enviable class of educated indigenes that worked closely with European missionaries. The overall cluster mean of 3.31 with a standard deviation of 0.40 indicates that the respondents agreed that the establishment of the Western model of education had impact on Catholic religious vocational enterprise in Southeast Nigeria.

Research Question 2: What are the impact of the Christian Holy Bible as a major tool of Western education on Catholic religious vocational enterprise in Southeast Nigeria?

Table 2: Mean and Standard Deviation of Respondents on the Impact of the Bible as a Major Book of Reading in Western Education on Catholic Religious Vocational Enterprise in Southeast Nigeria

S/N	Item Statements	Priest (N=207)		Religious women (N=467)		Overall (N= 674)		
		$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	Dec
6	The contents of the bible which was used as a book of reading had great religious impact on the people.	3.23	0.74	3.20	0.70	3.21	0.71	A
7	The biblical characters influenced the recipients of western education then and inspired them to embrace the religion and the bible.	3.12	0.72	3.42	0.72	3.33	0.73	A
8	The bible exposed the people to the recorded miraculous deeds of God which impressed them	2.90	0.54	3.23	0.63	3.13	0.62	A
9	The Christian missionary used the bible to convince the indigenes to embrace Christianity	3.18	0.71	3.48	0.62	3.39	0.67	A
10	With the bible, the converts were taught about God and given orientation to become true children of God.	3.23	0.74	3.36	0.70	3.32	0.72	A
Cluster Mean		3.13	0.35	3.34	0.36	3.27	0.37	A

Key: A = Agree

Results in table 2 show the mean and standard deviations of respondents on impact of the Christian Holy Bible as a major tool of Western education on Catholic religious vocational enterprise in Southeast Nigeria. The result shows that items 6-10 had overall mean ratings of 3.21, 3.33, 3.13, 3.39 and 3.32 with standard deviations of 0.71, 0.73, 0.62, 0.67 and 0.72 respectively. Since the mean ratings are greater than 2.50 set as criterion for accepting an item, this means the respondents agreed that: the contents of the Christian Holy Bible which was used as a major tool of education had great religious impact on the people. The biblical characters influenced the recipients of Western education, and inspired them to embrace the religion which had biblical backings. The Holy Bible exposed the people to the recorded miraculous deeds of God which impressed them exceedingly. The overall cluster mean of 3.27 with a standard deviation of 0.37 indicates that the respondents agreed that the Holy Bible as a major tool of Western education had impact on Catholic religious vocational enterprise in Southeast Nigeria.

Research Question 3: What are the impact of the quest for intellectual growth and development through Western education on Catholic religious vocational enterprise in Southeast Nigeria?

Table 3: Mean and Standard Deviation of Respondents on the Impact of the Quest for Intellectual Growth and Development through Western Education on Catholic Religious Vocational Enterprise in Southeast Nigeria

S/N	Item Statements	Priest (N=207)		Religious women (N=467)		Overall (N= 674)		
		$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	Dec
11	It was evident that western education worked well for the intellectual growth and development of the recipients.	3.23	0.73	3.42	0.67	3.36	0.69	A
12	The missionary vanguards of western education were seen as intellectual giants, and such inspired the indigenes	3.14	0.70	3.19	0.75	3.18	0.73	A
13	The quest for intellectual enrichment led the indigenes into schools in large numbers.	3.20	0.74	3.52	0.59	3.42	0.65	A
14	The pioneer recipients of western education had amazing intellectual power, thus the quest for such record was promoted.	2.94	0.54	3.09	0.75	3.05	0.70	A
15	The transformation power of western education on its recipients made the indigenes to quest for it.	3.16	0.74	3.37	0.68	3.31	0.70	A
Cluster Mean		3.13	0.32	3.32	0.38	3.26	0.37	A

Key: A = Agree

Results in table 3 show the mean and standard deviations of respondents on the impact of the quest for intellectual growth and development through Western education on Catholic religious vocational enterprise in Southeast Nigeria. The result shows that items 11-15 had overall mean ratings of 3.36, 3.18, 3.42, 3.05 and 3.31. Since the mean ratings are above 2.50 which was set as the benchmark for accepting an item, this means the respondents agreed that: Western education worked well for the intellectual growth and development of the recipients. The missionary vanguards of Western education were seen as intellectual giants, and as such inspired the indigenes. The quest for intellectual

enrichment led the indigenes into schools in large numbers. The pioneer recipients of Western education had amazing intellectual powers. Thus, the quest for such record was promoted. The overall cluster mean of 3.26 with a standard deviation of 0.37 means that the respondents agreed that the quest for intellectual growth and development through the attainment of Western education had enormous impact on the Catholic religious vocational enterprise in Southeast Nigeria.

Research Question 4: What are the impacts of the apparent superiority of Western education to the indigenous education on Catholic religious vocational enterprise in Southeast Nigeria?

Table 4: Mean and Standard Deviation of Respondents on the Impact of the Apparent Superiority of Western Education to the Indigenous Education on Catholic Religious Vocational Enterprise in Southeast Nigeria

S/N	Item Statements	Priest (N=207)		Religious women (N=467)		Overall (N= 674)		
		$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	Dec
16	The accomplishments of western education presented it as being superior to the indigenous education of the region.	3.17	0.65	3.30	0.71	3.26	0.69	A
17	The missionary priests used western education as a means of evangelization that was absent in traditional education of the region	3.29	0.76	3.50	0.69	3.43	0.72	A
18	The pioneer students exuded the qualities of western education which appeared superior to the indigenous education	3.22	0.73	3.44	0.67	3.37	0.70	A
19	Being the vanguards of this apparently superior education, the missionary priests and religious women were highly regarded.	3.08	0.61	3.49	0.64	3.37	0.66	A
20	The graduates of western education appeared better equipped than that of the regional traditional education	3.08	0.61	3.46	0.68	3.35	0.68	A
Cluster Mean		3.16	0.40	3.43	0.37	3.35	0.40	A

Key: A = Agree

Results in table 4 show the mean and standard deviations of respondents on the impact of the apparent superiority of Western education to the indigenous education on the Catholic religious vocational enterprise in Southeast Nigeria. The result shows that items 16-20 had overall mean ratings of 3.26, 3.43, 3.37, 3.37 and 3.35. Since the mean ratings are above 2.50 set as benchmark for accepting an item, this means the respondents agreed that: The accomplishments of Western education presented it as being superior to the indigenous education which was prevalent within the region. The missionary priests used Western education as a means of evangelization that was absent in the traditional education of the region. The pioneer students exuded the qualities of Western education which appeared superior to the indigenous education. The graduates of Western education appeared better equipped than those of the regional traditional education. The overall cluster mean of 3.35 with a standard deviation of 0.40 means the respondents agreed that the apparent superiority of Western education to the indigenous education impacted the Catholic religious vocational enterprise in Southeast Nigeria.

Research Question 5: What are the impacts of the socio-economic emancipation achieved through the Western education on the Catholic religious vocational enterprise in Southeast Nigeria?

Table 5: Mean and Standard Deviation of Respondents on the Impact of the Socio-Economic Emancipation Achieved through the Western Education on Catholic Religious Vocational Enterprise in Southeast Nigeria

S/N	Item Statements	Priest (N=207)		Religious women (N=467)		Overall (N= 674)		
		$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	Dec
21	The western education accomplished in its graduates, socio-economic emancipation.	3.26	0.68	3.43	0.63	3.38	0.65	A
22	The priests and the religious women were observed as the direct beneficiary of the socio-economic emancipation.	3.21	0.63	3.19	0.73	3.19	0.70	A
23	This socio-economic emancipation contributed immensely to the expansion of schools and colleges.	3.19	0.70	3.51	0.58	3.41	0.64	A
24	This socio-economic emancipation was instrumental to the general development of the region.	3.01	0.63	3.32	0.73	3.22	0.71	A
25	The indigenes saw western education as a capital project designed to assuage poverty and backwardness.	3.04	0.73	3.06	0.65	3.05	0.67	A
Cluster Mean		3.14	0.31	3.30	0.38	3.25	0.36	A

Key: A = Agree

Results in table 5 show the mean and standard deviations of respondents on the impact of the socio-economic emancipation achieved through the attainment of Western education on the Catholic religious vocational enterprise in Southeast Nigeria. The result shows that items 21-25 had overall mean ratings of 3.38, 3.19, 3.41, 3.22 and 3.05 with standard deviations of 0.65, 0.70, 0.64, 0.71 and 0.67 respectively. Since the mean ratings are above 2.50 set as benchmark for accepting an item, this means the respondents agreed that: The Western education accomplished in its graduates degrees of socio-economic emancipation. The priests and the religious women were observed as the direct beneficiary of the socio-economic emancipation. The socio-economic emancipation contributed

immensely to the expansion of schools and colleges in the Southeast areas of Nigeria. The socio-economic emancipation was instrumental to the general development of the region. The indigenes saw Western education as a capital project which was designed to assuage poverty and backwardness. The overall cluster mean of 3.25 with a standard deviation of 0.36 means the respondents agreed that the socio-economic emancipation achieved through the Western education had impact on the Catholic religious vocational enterprise in Southeast Nigeria.

Research Question 6: What are the impacts of the apparent superiority of Christianity as incorporated in the premier Western education to the Traditional Religion of the people on the Catholic religious vocational enterprise in Southeast Nigeria?

Table 6: Mean and Standard Deviation of Respondents on the Impact of the Apparent Superiority of Christianity as Incorporated in the Western Education to the Igbo Traditional Religion on Catholic Religious Vocational Enterprise in Southeast Nigeria

S/N	Item Statements	Priest (N=207)		Religious women (N=467)		Overall (N= 674)		
		$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	Dec
26	There was apparent superiority of Christianity as incorporated in the earliest western education to the traditional religion of the people.	3.23	0.67	3.07	0.69	3.12	0.69	A
27	The achievements of the Christians impressed the indigenes of the region and raised the status quo of Christianity.	3.30	0.70	3.51	0.60	3.44	0.64	A
28	Given the apparent superiority of Christianity to the traditional religion, the people preferred the clergy to their traditional priests	3.22	0.78	3.31	0.72	3.28	0.74	A
29	The promises of blessings apportioned to Christians on earth, as well as the reward of eternal life at death were absent in traditional religion.	3.25	0.77	3.43	0.68	3.38	0.71	A
30	The exploits of the Christian missionaries intimidated the stipulations of the people's traditional religion.	3.25	0.79	3.26	0.52	3.26	0.61	A
Cluster Mean		3.24	0.38	3.31	0.37	3.29	0.37	A

Key: A = Agree

Results in table 6 show the mean and standard deviations of respondents on the impact of the apparent superiority of Christianity as incorporated in the premier Western education to the Traditional Religion of the people of the Southeast on the Catholic religious vocational enterprise in that part of the country. The result shows that items 26-30 had overall mean ratings of 3.12, 3.44, 3.28, 3.38 and 3.26 with standard deviations of 0.69, 0.64, 0.74, 0.71 and 0.61, respectively. Since the mean ratings are above 2.50 set as the benchmark for accepting an item, this means the respondents agreed that: There was apparent superiority of Christianity as supported by Western education to the Traditional Religion of the Igbo people of the Southeast region. The achievements of the Christian missionaries impressed the indigenes of the region and raised the status quo of Christianity and given the apparent superiority of Christianity to the Traditional Religion. The people preferred the Catholic clergy to their Traditional priests, among others. The overall cluster mean of 3.29 with a standard deviation of 0.37 means the respondents agreed that the apparent superiority of Christianity as incorporated in the premier Western education to the Traditional Religion of the people had impact on the Catholic religious vocational enterprise in Southeast Nigeria.

Research Question 7: What are the impacts of the civilizing features of the Western education on the Catholic religious vocational enterprise in Southeast Nigeria?

Table 7: Mean and Standard Deviation of Respondents on the Impact of the Civilizing Features of the Western Education on Catholic Religious Vocational Enterprise in Southeast Nigeria

S/N	Item Statements	Priest (N=207)		Religious women (N=467)		Overall (N= 674)		
		$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	Dec
31	Prior to the advent of western education, the people were uncivilized, but western education worked to civilize the people.	3.23	0.74	3.47	0.66	3.39	0.69	A
32	The civilization gained exposed the people to the European ways of life, and the prominent amongst the European were the missionaries.	3.11	0.71	3.27	0.68	3.22	0.70	A
33	The civilization thus gained was an added value to the educational empowerment of the people.	2.90	0.54	2.92	0.48	2.92	0.50	A
34	The civilization in question imparted such values as civil responsibilities and good citizenship to the people.	3.17	0.71	3.33	0.67	3.28	0.68	A
35	The productivity of the civilizing features of western education amongst the recipients promoted the project of schools business.	3.23	0.73	3.27	0.67	3.26	0.69	A
Cluster Mean		3.12	0.35	3.25	0.32	3.21	0.33	A

Key: A = Agree

Results in table 7 show the mean and standard deviations of respondents on the impact of the civilizing features of the Western education on the Catholic religious vocational enterprise in Southeast Nigeria. The result shows that items 31-35 had overall mean ratings of 3.39, 3.22, 2.92, 3.28, and 3.26. Since the mean ratings are above 2.50 set as the benchmark for accepting an item, this means that the respondents agreed that: Prior to the advent of Western education, the people were uncivilized. Consequently, Western education became an instrument of civilization of the people. The trans-continental civilization imported by the expatriate Catholic missionaries exposed the people to

European ways of life. The civilization thus gained became an added value to the educational empowerment of the people, among others. The overall cluster mean of 3.21 with a standard deviation of 0.33 means the respondents agreed that the civilizing features of the Western education had impact on the Catholic religious vocational enterprise in Southeast Nigeria.

Research Question 8: What are the impact of the ambition of the youths to become like the masters of the Western education on the Catholic religious vocational enterprise in Southeast Nigeria?

Table 8: Mean and Standard Deviation of Respondents on the Impact of the Ambition of the Youths to become like the Masters of the Western Education on Catholic religious Vocational Enterprise in Southeast Nigeria

S/N	Item Statements	Priest (N=207)		Religious women (N=467)		Overall (N= 674)		
		$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	Dec
36	The indigenes' aspiration to become like the masters of western education pushed them to embrace schooling	3.23	0.73	3.40	0.68	3.35	0.70	A
37	This ambition of the indigenes was born out of the overt accomplishments of the vanguards of western education.	3.14	0.70	3.13	0.63	3.13	0.65	A
38	The influences of western education upon the students then were responsible for the ambition to be productively involved.	3.20	0.74	3.33	0.69	3.29	0.71	A
39	The students were exposed to the fact that even the blacks can become teachers, catechists and priests.	2.94	0.54	2.82	0.57	2.86	0.56	A
40	There was genuine aspiration to become the vanguards of western education for steady progression of the whole project	3.15	0.74	3.34	0.68	3.29	0.71	A
Cluster Mean		3.13	0.31	3.20	0.30	3.18	0.31	A

Key: A = Agree

Results in table 8 show the mean and standard deviations of respondents on the impact of the ambition of the youths to become like the masters of the Western education on the Catholic religious vocational enterprise in Southeast Nigeria. The result shows that items 36-40 had overall mean ratings of 3.35, 3.13, 3.29, 2.86, and 3.29. Since the mean ratings are above 2.50 set as benchmark for accepting an item, this means the respondents agreed that: The indigenes' aspiration to become like the masters of Western education (Catholic missionaries) pushed them to embrace schooling. This ambition of the indigenes was born out of the overt accomplishments of the vanguards of the Western model of education. The influences of Western education on the students or recipients then were responsible for the ambition to be productively involved. Young learners or students were exposed to the fact that even black men and women could become teachers, catechists, and priests. There was genuine aspiration among the youth to become the vanguards of Western education for the continued progression of Christian missionary project. The overall cluster mean of 3.18 with a standard deviation of 0.31 means the respondents agreed that the ambition of the youths to become like the masters of the Western education had impact on the Catholic religious vocational enterprise in Southeast Nigeria.

Research Question 9: What are the impact of the religious or moral education inherent in the curriculum of the premier Western education on the Catholic religious vocational enterprise in Southeast Nigeria?

Table 9: Mean and Standard Deviation of Respondents on the Impact of the Religious or moral Education Inherent in the Curriculum of the Premier Western Education on Catholic Religious Vocational Enterprise in Southeast Nigeria

S/N	Item Statements	Priest (N=207)		Religious women (N=467)		Overall (N= 674)		
		$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	Dec
41	There were prominent factors of religious/moral education in the premier western education.	3.18	0.65	3.39	0.64	3.32	0.65	A
42	The premier western education employed religious/moral education to the spiritual formation of the converts.	3.28	0.75	3.46	0.69	3.40	0.71	A
43	Western education as a tool for evangelization anchored on religious/moral education for its success.	3.22	0.73	3.45	0.69	3.38	0.71	A
44	The converts became interested in the race for the salvation of souls through the religious/moral education.	3.08	0.61	3.17	0.64	3.14	0.63	A
45	This religious/moral education in the premier western education made some converts aspire for religious vocations	3.08	0.61	3.22	0.63	3.18	0.63	A
Cluster Mean		3.16	0.40	3.33	0.39	3.28	0.40	A

Key: A = Agree

Results in table 9 show the mean and standard deviations of respondents on the impact of the religious or moral education inherent in the curriculum of the premier Western education on the Catholic religious vocational enterprise in Southeast Nigeria. The result shows that items 41-45 had overall mean ratings of 3.32, 3.40, 3.38, 3.14, and 3.18 with standard deviations of 0.65, 0.71, 0.71, 0.63, and 0.63. Result shows that the mean ratings are above 2.50 set as bench mark for accepting an item. This means that the respondents agreed that: There were prominent factors of religious or moral education in the premier Western education. The premier Western education employed religious or moral education in the spiritual formation of the converts. Western education as a tool of evangelization

anchored on religious or moral education for its success. The local converts became interested in the race for the salvation of souls through the religious or moral education. The religious or moral education in the premier Western education made some converts aspire for religious vocations. The overall cluster mean of 3.28 with a standard deviation of 0.40 means the respondents agreed that the religious or moral education inherent in the curriculum of the premier Western education had impacts on the Catholic religious vocational enterprise in Southeast Nigeria.

Research Question 10: What are the impacts of the quest for a steady progression of the project of Western education on the Catholic religious vocational enterprise in Southeast Nigeria?

Table 10: Mean and Standard Deviation of Respondents on the Impact of the Quest for a Steady Progression of the Project of Western Education on Catholic Religious Vocational Enterprise in Southeast Nigeria

S/N	Item Statements	Priest (N=207)		Religious women (N=467)		Overall (N= 674)		
		$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	Dec
46	In appreciation of the exploits of western education, there was a quest for its steady progression amongst the indigenes.	3.28	0.68	3.39	0.68	3.35	0.68	A
47	The only responsible way of promoting and perpetuating the education was to be directly involved.	3.20	0.62	3.45	0.62	3.37	0.63	A
48	The local recipients of western education were given offices that were relevant for its steady progression.	3.18	0.70	3.25	0.64	3.23	0.66	A
49	For continuity in case of the dearth of the missionary in the schools, the indigenes were prepared to replace them.	3.01	0.63	3.24	0.64	3.17	0.65	A
50	The indigenes worked to be directly involved in the projects of western education for its numerous benefits.	3.04	0.73	2.95	0.71	2.98	0.72	A
Cluster Mean		3.14	0.31	3.25	0.33	3.22	0.33	A

Key: A = Agree

Results in table 10 show the mean and standard deviations of respondents on the impact of the quest for a steady progression of the project of Western education on the Catholic religious vocational enterprise in Southeast Nigeria. The result shows that items 46-50 had overall mean ratings of 3.35, 3.37, 3.23, 3.17, and 2.98, with standard deviations of 0.68, 0.63, 0.66, 0.65, and 0.72 respectively. Result shows that the mean ratings are above 2.50 set as the benchmark for accepting an item. This means the respondents agreed that: In appreciation of the exploits of Western education, there was a quest for its steady spread among the indigenes. The Catholic missionaries felt that the only responsible way of promoting and perpetuating the education was to be directly involved. By that, the local recipients of Western education were given offices that were relevant for its steady progression among the people. The overall cluster mean of 3.22 with a standard deviation of 0.33 means the respondents agreed that the quest for a steady progression of the project of Western education had impact on the Catholic religious vocational enterprise in Southeast Nigeria.

Research Question 11: What are the values of the Catholic religious vocational enterprise in Southeast Nigeria?

Table 11: Mean and Standard Deviation of Respondents on the Value of the Catholic Religious Vocational Enterprise in Southeast Nigeria

S/N	Item Statements	Priest (N=207)		Religious (N=467)		Overall (N= 674)		
		$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	Dec
51	The advent of the catholic missionary is the beginning of the catholic religious vocational enterprise in Southeast Nigeria.	3.23	0.67	3.23	0.63	3.23	0.64	A
52	The exploits of western education in the hands of priests and religious convinced the indigenes to embrace the religious vocation	3.29	0.70	3.55	0.64	3.47	0.67	A
53	The evangelization incorporated in the western education contributed immensely to the commencement and promotion of the vocation.	3.21	0.78	3.39	0.70	3.33	0.73	A
54	The apparent superiority of Christianity to the traditional religion of the people attracted the youths to the vocational enterprise	3.25	0.76	3.43	0.68	3.37	0.71	A
55	The quest for the salvation of souls as promised in Christianity convinced the youths to embrace the religious vocation	2.90	0.58	3.15	0.64	3.08	0.63	A
Cluster Mean		3.17	0.37	3.34	0.35	3.29	0.36	A

Key: A = Agree

Results in table 11 show the mean and standard deviations of respondents on the property of the Catholic religious vocational enterprise in Southeast Nigeria. The result shows that items 51-55 had overall mean ratings of 3.23, 3.47, 3.33, 3.37, and 3.08, with standard deviations of 0.64, 0.67, 0.73, 0.71 and 0.63 respectively. Result shows that the mean ratings are above 2.50 set as benchmark for accepting an item. This means the respondents agreed that: The advent of the Catholic missionary marked the beginning of the Catholic religious vocational enterprise in Southeast Nigeria. The exploits of Western education in the hands of priests and the religious convinced the indigenes to embrace the religious vocation. The evangelization incorporated in the Western education contributed immensely to the commencement and promotion of the priestly and religious vocation among the people. The overall cluster mean of 3.29 with a standard deviation of 0.36 means that the respondents agreed that items on Table 11 are the properties of the Catholic religious vocational enterprise in Southeast Nigeria.

Hypothesis 1:

H₀₁: There is no significant difference in the mean ratings of priests and religious women on the impact of the introduction and establishment of the premier Western education on the Catholic religious vocational enterprise in Southeast Nigeria.

Table 12: t-test Analysis of the Significant Difference between the Mean Ratings of Priests and Religious Women on the Impact of the Introduction and Establishment of the Premier Western Education on Catholic Religious Vocational Enterprise in Southeast Nigeria

Variable	N	$\bar{X}$	SD	df	t	Sig	Dec
Priest	207	3.17	0.39	672	-5.89	0.00	S
Religious	467	3.37	0.39				

Note: S = Significant, NS = Not significant, $\alpha = 0.05$

Result in Table 12 shows the t-test analysis of the significant difference in the mean ratings of priests and religious women on the impact of the introduction and establishment of the premier Western education on the Catholic religious vocation enterprise in Southeast Nigeria. The result shows that a cluster t-cal value of -5.89 with a degree of freedom of 672 and a probability value of 0.00 were obtained. Since the significant value of 0.00 is less than 0.05 set as level of significance for testing the hypothesis, this means that the result is significant. The null hypothesis which stated that there is no significant difference in the mean ratings of priests and religious women on the impact of the introduction and establishment of the premier Western education on the Catholic religious vocation enterprise in Southeast Nigeria is therefore rejected. Inference drawn is that there was a significant difference in the mean ratings of priests and religious women on the impact of the introduction and establishment of the Western education on the Catholic religious vocational enterprise in Southeast Nigeria in favour of the religious women.

Hypothesis 2:

H₀₂: There is no significant difference in the mean ratings of priests and religious women on the impact of the Holy Bible as a major tool of Western education on the Catholic religious vocational enterprise in Southeast Nigeria.

Table 13: t-test Analysis of the Significant Difference between the Mean Ratings of Priests and Religious Women on the Impact of the Holy Bible as a Major Book of Reading of the Western Education on Catholic Religious Vocational Enterprise in Southeast Nigeria.

Variable	N	$\bar{X}$	SD	df	t	Sig	Dec
Priest	207	3.13	0.35	672	-6.88	0.00	S
Religious	467	3.34	0.36				

Note: S = Significant, NS = Not significant, $\alpha = 0.05$

Result in Table 13 shows that a cluster t-value of -6.88 with a degree of freedom of 672 and a significant value of 0.00 were obtained. Since the significant value of 0.00 is less than 0.05 set as level of significance for testing the hypothesis, this means that the result is significant. The null hypothesis which stated that there is no significant difference in the mean ratings of priests and religious women on the impact of the Holy Bible as a major tool of Western education on the Catholic religious vocational enterprise in Southeast Nigeria is therefore rejected. Inference drawn is that there was a significant difference in the mean ratings of priests and religious women on the impact of the Holy Bible as a major tool of Western education on the Catholic religious vocational enterprise in Southeast Nigeria in favour of the religious women.

Hypothesis 3:

H₀₃: There is no significant difference in the mean ratings of priests and religious women on the impact of the quest for intellectual development and enrichment through Western education on the Catholic religious vocational enterprise in Southeast Nigeria.

Table 14: t-test Analysis of the Significant Difference between the Mean Ratings of Priests and Religious Women on the Impact of the Quest for Intellectual Development and Enrichment through Western Education on Catholic Religious Vocational Enterprise in Southeast Nigeria

Variable	N	$\bar{X}$	SD	Df	t	Sig	Dec
Priest	207	3.13	0.32	672	-5.90	0.00	S
Religious	467	3.32	0.38				

Note: S = Significant, NS = Not significant, $\alpha = 0.05$

Result in Table 13 shows that a cluster t-value of -5.90 with a degree of freedom of 672 and a significant value of 0.00 were obtained. Since the significant value of 0.00 is less than 0.05 set as level of significance for testing the hypothesis, this means that the result is significant. The null hypothesis which stated that there is no significant difference in the mean ratings of priests and religious women on the impact of the quest for intellectual development and enrichment through Western education on the Catholic religious vocational enterprise in Southeast Nigeria is rejected. Inference drawn is that there was a significant difference in the mean ratings of priests and religious women on the impact of the quest for intellectual development and enrichment through Western education on the Catholic religious vocational enterprise in Southeast Nigeria in favour of the religious women.

Hypothesis 4:

H₀₄: There is no significant difference in the mean ratings of priests and religious women on the impact of the apparent superiority of the earliest Western education to the traditional education of the Southeast Nigerians on the Catholic religious vocational enterprise in Southeast Nigeria.

Table 15: t-test Analysis of the Significant Difference between the Mean Ratings of Priests and Religious Women on the Impact of the Apparent Superiority of the Earliest Western Education to the Traditional Education of the Southeast Nigerians on Catholic Religious Vocational Enterprise in Southeast Nigeria.

Variable	N	$\bar{X}$	SD	Df	t	Sig	Dec
Priest	207	3.16	0.40	672	-8.52	0.02	S
Religious	467	3.43	0.37				

Note: S = Significant, NS = Not significant, $\alpha = 0.05$

Result in Table 15 shows the t-test analysis of the significant difference in the mean ratings of priests and religious women on the impact of the apparent superiority of the earliest Western education to the traditional education of the Southeast Nigerians on the Catholic religious vocational enterprise in Southeast Nigeria. The result shows that a cluster t-cal value of -8.52 with a degree of freedom of 672 and a significant value of 0.00 were obtained. Since the significant value of 0.00 is less than 0.05 set as level of significance for testing the hypothesis, this means that the result is significant and the hypothesis is rejected. Inference drawn is that there was a significant difference in the mean ratings of priests and religious women on the impact of the apparent superiority of the earliest Western education to the traditional education of the Southeast Nigerians on the Catholic religious vocational enterprise in Southeast Nigeria in favour of the religious women.

Hypothesis 5:

H₀₅: There is no significant difference in the mean ratings of priests and religious women on the impact the socio-economic emancipation achieved through the earliest Western education on the Catholic religious vocational enterprise in Southeast Nigeria.

Table 16: t-test Analysis of the Significant Difference between the Mean Ratings of Priests and Religious Women on the Impact of the Socio-economic Emancipation Achieved through the Western Education on Catholic Religious Vocational Enterprise in Southeast Nigeria

Variable	N	$\bar{X}$	SD	Df	T	Sig	Dec
Priest	207	3.14	0.31	672	-5.18	0.00	S
Religious	467	3.30	0.38				

Note: S = Significant, NS = Not significant, $\alpha = 0.05$

Result in Table 16 shows the t-test analysis of the significant difference in the mean ratings of priests and religious women on the impact the socio-economic emancipation achieved through the earliest Western education on the Catholic religious vocational enterprise in Southeast Nigeria. The result shows that a cluster t-cal value of -5.18 with a degree of freedom of 672 and a significant value of 0.00 were obtained. Since the significant value of 0.00 is less than 0.05 set as level of significance for testing the hypothesis, this means that the result is significant and the hypothesis is rejected. Inference drawn is that there was a significant difference in the mean ratings of priests and religious women on the impact the socio-economic emancipation achieved through the earliest Western education on the Catholic religious vocational enterprise in Southeast Nigeria in favour of the religious women.

Hypothesis 6:

H₀₆: There is no significant difference in the mean ratings of priests and religious women on the impact of the apparent superiority of Christianity as incorporated in the earliest Western education to the Traditional Religion of the Southeast Nigerians on the Catholic religious vocational enterprise in Southeast Nigeria.

Table 17: t-test Analysis of the Significant Difference between the Mean Ratings of Priests and Religious Women on the Impact of the Apparent Superiority of Christianity as Incorporated in the Earliest Western Education to the Traditional Religion of the Southeast Nigerians on Catholic Religious Vocational Enterprise in Southeast Nigeria.

Variable	N	$\bar{X}$	SD	Df	T	Sig	Dec
Priest	207	3.24	0.38	672	-2.23	0.02	S
Religious	467	3.38	0.37				

Note: S = Significant, NS = Not significant, $\alpha = 0.05$

Result in Table 17 shows the t-test analysis of the significant difference in the mean ratings of priests and religious women on the impact of the apparent superiority of Christianity as incorporated in the earliest Western education to the Traditional Religion of the Southeast Nigerians on the Catholic religious vocational enterprise in Southeast Nigeria. The result shows that a cluster t-value of -2.23 with a degree of freedom of 672 and a significant value of 0.02 were obtained. Since the significant value of 0.02 is less than 0.05 set as level of significance for testing the hypothesis, this means that the result is significant and the hypothesis is rejected. Inference drawn is that there was a significant difference in the mean ratings of priests and religious women on the impact of the apparent superiority of Christianity as incorporated in the earliest Western education to the Traditional Religion of the Southeast Nigerians on the Catholic religious vocational enterprise in Southeast Nigeria in favour of the religious women.

Hypothesis 7:

H₀₇: There is no significant difference in the mean ratings of priests and religious women on the impact of the civilizing characteristics of the earliest Western education on the Catholic religious vocational enterprise in Southeast Nigeria.

Table 18: t-test Analysis of the Significant Difference between the Mean Ratings of Priests and Religious Women on the Impact of the Civilizing Characteristics of the Earliest Western Education on Catholic Religious Vocational Enterprise in Southeast Nigeria.

Variable	N	$\bar{X}$	SD	df	t	Sig	Dec
Priest	207	3.12	0.35	672	-4.40	0.00	S
Religious	467	3.25	0.32				

Note: S = Significant, NS = Not significant, $\alpha = 0.05$

Result in Table 18 shows the t-test analysis of the significant difference in the mean ratings of priests and religious women on the impact of the civilizing characteristics of the earliest Western education on catholic religious vocational enterprise in Southeast Nigeria. The result shows that a cluster t-cal value of -4.40 with a degree of freedom of 672 and a significant value of 0.00 were obtained. Since the significant value of 0.00 is less than 0.05 set as level of significance for testing the hypothesis, this means that the result is significant and the hypothesis is rejected. Inference drawn is that there was a significant difference in the mean ratings of priests and religious women on the impact of the civilizing characteristics of the earliest Western education on the Catholic religious vocational enterprise in Southeast Nigeria.

Hypothesis 8:

H₀₈: There is no significant difference in the mean ratings of priests and religious women on the impact of the ambition of the youths of Southeast Nigeria to become like the masters of the earliest Western education on the Catholic religious vocational enterprise in Southeast Nigeria.

Table 19: t-test Analysis of the Significant Difference between the Mean Ratings of Priests and Religious Women on the Impact of the Ambition of the Youths of Southeast Nigeria to become like the Masters of the Earliest Western Education on Catholic Religious Vocational Enterprise in Southeast Nigeria.

Variable	N	$\bar{X}$	SD	df	t	Sig	Dec
Priest	207	3.13	0.31	672	-2.87	0.00	S
Religious	467	3.20	0.30				

Note: S = Significant, NS = Not significant, $\alpha = 0.05$

Result in Table 19 shows the t-test analysis of the significant difference in the mean ratings of priests and religious women on the impact of the ambition of the youths of Southeast Nigeria to become like the masters of the earliest western education on catholic religious vocational enterprise in Southeast Nigeria. The result shows that a cluster t-cal value of -2.87 with a degree of freedom of 672 and a significant value of 0.00 were obtained. Since the significant value of 0.00 is less than 0.05 set as level of significance for testing the hypothesis, this means that the result is significant and the hypothesis is rejected. Inference drawn is that there was a significant difference in the mean ratings of priests and religious women on the impact of the ambition of the youths of Southeast Nigeria to become like the masters of the earliest Western education on the Catholic religious vocational enterprise in Southeast Nigeria.

Hypothesis 9:

H₀₉: There is no significant difference in the mean ratings of priests and religious women on the impact of the religious or moral education inherent in the curriculum of the earliest Western education on the Catholic religious vocational enterprise in Southeast Nigeria.

Table 20: t-test Analysis of the Significant Difference between the Mean Ratings of Priests and Religious Women on the Impact of the Religious/moral Education Inherent in the Curriculum of the Earliest Western Education on Catholic Religious Vocational Enterprise in Southeast Nigeria.

Variable	N	$\bar{X}$	SD	df	t	Sig	Dec
Priest	207	3.16	0.40	672	-5.15	0.00	S
Religious	467	3.33	0.39				

Note: S = Significant, NS = Not significant, $\alpha = 0.05$

Result in Table 20 shows the t-test analysis of the significant difference in the mean ratings of priests and religious women on the impact of the religious or moral education inherent in the curriculum of the earliest Western education on the Catholic religious vocational enterprise in Southeast Nigeria. The result shows that a cluster t-cal value of – 5.15 with a degree of freedom of 672 and a significant value of 0.00 were obtained. Since the significant value of 0.00 is less than 0.05 set as level of significance for testing the hypothesis, this means that the result is significant and the null hypothesis is rejected. Inference drawn is that there was a significant difference in the mean ratings of priests and religious women on the impact of the religious or moral education inherent in the curriculum of the earliest Western education on the Catholic religious vocational enterprise in Southeast Nigeria in favour of the religious women.

Hypothesis 10:

H₀₁₀: There is no significant difference between the mean ratings of priests and religious women on the impact of the quest to promote and perpetuate the project of Western education on the Catholic religious vocational enterprise in Southeast Nigeria.

Table 21: t-test Analysis of the Significant Difference between the Mean Ratings of Priests and Religious Women on the Impact of the Quest to Promote and Perpetuate the Project of Western Education on Catholic Religious Vocational Enterprise in Southeast Nigeria.

Variable	N	$\bar{X}$	SD	df	T	Sig	Dec
Priest	207	3.14	0.31	672	-4.11	0.00	S
Religious	467	3.25	0.33				

Note: S = Significant, NS = Not significant, $\alpha = 0.05$

Result in Table 21 shows the t-test analysis of the significant difference between the mean ratings of priests and religious women on the impact of the quest to promote and perpetuate the project of Western education on the Catholic religious vocational enterprise in Southeast Nigeria. The result shows that a cluster t-cal value of -4.11 with a degree of freedom of 672 and a significant value of 0.00 were obtained. Since the significant value of 0.00 is less than 0.05 set as level of significance for testing the hypothesis, this means that the result is significant. The null hypothesis which stated that there is no significant difference between the mean ratings of priests and religious women on the impact of the quest to promote and perpetuate the project of Western education on the Catholic religious vocational enterprise in Southeast Nigeria is rejected. Inference drawn is that there was a significant difference between the mean ratings of priests and religious women on the impact of the quest to promote and perpetuate the project of Western education on the Catholic religious vocational enterprise in Southeast Nigeria.

Summary of the Findings

This section of the chapter is a summary of the findings of the study according to each research question and the tested hypotheses. The findings are presented below:

1. The result of the study showed that the establishment of the Western education had positive impact on the Catholic religious vocational enterprise in Southeast Nigeria.
2. The result of the study showed that the Holy Bible as a major tool of Western education had positive impact on the Catholic religious vocational enterprise in Southeast Nigeria.
3. The result of the study showed that the quest for intellectual growth and development through Western education had positive impact on the Catholic religious vocational enterprise in Southeast Nigeria.
4. The apparent superiority of Western education to the indigenous education had positive impact on the Catholic religious vocational enterprise in Southeast Nigeria.
5. The socio-economic emancipation achieved through the Western education had positive impact on the Catholic religious vocational enterprise in Southeast Nigeria.
6. The apparent superiority of Christianity as incorporated in the premier Western education to the Traditional Religion of the Igbo had positive impact on the Catholic religious vocational enterprise in Southeast Nigeria.
7. The finding of the study showed that the civilizing features of Western education had great impact on the Catholic religious vocational enterprise in Southeast Nigeria.
8. The finding of the study showed that the ambition of the youths to become like the masters of the Western education had positive impact on the Catholic religious vocational enterprise in Southeast Nigeria.

9. The finding of the study showed that the religious or moral education inherent in the curriculum of the premier Western education had impact on the Catholic religious vocational enterprise in Southeast Nigeria.
10. The finding of the study showed that the quest for a steady progression (or spread) of the project of Western education had great impact on the Catholic religious vocational enterprise in Southeast Nigeria.
11. The result of the study showed that there was a significant difference in the mean ratings of priests and religious women on the impact of the introduction and establishment of the Western education on the Catholic religious vocational enterprise in Southeast Nigeria.
12. The result of the study showed that there was a significant difference in the mean ratings of priests and religious women on the impact of the Holy Bible as a major tool of Western education on the Catholic religious vocational enterprise in Southeast Nigeria.
13. The result of the study showed that there was a significant difference in the mean ratings of priests and religious women on the impact of the quest for intellectual development and enrichment through Western education on the Catholic religious vocational enterprise in Southeast Nigeria.
14. The result of the study showed that there was a significant difference in the mean ratings of priests and religious women on the impact of the apparent superiority of the earliest Western education to the traditional education of the Southeast Nigerians on the Catholic religious vocational enterprise in Southeast Nigeria.
15. The finding of the study showed that there was a significant difference in the mean ratings of priests and religious women on the impact the socio-economic emancipation achieved through the earliest Western education on the Catholic religious vocational enterprise in Southeast Nigeria.

16. The result of the study showed that there was a significant difference in the mean ratings of priests and religious women on the impact of the apparent superiority of Christianity as incorporated in the earliest Western education to the Traditional Religion of the Southeast Nigerians on the Catholic religious vocational enterprise in Southeast Nigeria.
17. The result of the study showed that there was a significant difference in the mean ratings of priests and religious women on the impact of the civilizing characteristics of the earliest Western education on the Catholic religious vocational enterprise in Southeast Nigeria.
18. The result of the study showed that there was a significant difference in the mean ratings of priests and religious women on the impact of the ambition of the youths of Southeast Nigeria to become like the masters of the earliest Western education on the Catholic religious vocational enterprise in Southeast Nigeria.
19. The finding of the study showed that there was a significant difference in the mean ratings of priests and religious women on the impact of the religious or moral education inherent in the curriculum of the earliest Western education on the Catholic religious vocational enterprise in Southeast Nigeria.
20. The finding of the study showed that there was a significant difference between the mean ratings of priests and religious women on the impact of the quest to promote and perpetuate the project of Western education on the Catholic religious vocational enterprise in Southeast Nigeria.

CHAPTER FIVE

DISCUSSION OF FINDINGS, CONCLUSION, RECOMMENDATIONS AND SUMMARY

In this chapter, the discussion, implications, recommendations, limitations of the study, suggestions for further studies, and conclusion are presented.

Discussion of Findings

The establishment of Western Education in Southeast Nigeria

With respect to research question one, the finding shows that the respondents have strong inclination to holding that the factors which necessitated the establishment of Western education in Southeast Nigeria were factual. They contend that without the exploits of Western education in Southeast Nigeria within the first few years of the advent of the expatriate Catholic missionaries, the barriers in communication and readership culture for adequate evangelization of the people would not have been overcome by the missionaries. Their mission would have been a total failure, and the people of the Southeast Nigeria would have remained in the darkness of illiteracy and the shackles of the African Traditional Religion. To the surprise of the researcher, the Christian missionaries came for the spread of the gospel of Jesus Christ, but were compelled to embark on the establishment of Western education as a prelude to a successful evangelization project among the people of the Southeast Nigeria.

Furthermore, from the findings, there is an indication that the establishment of Western education in the Southeast Nigeria made possible the continued civilization of the people. To that end, situations on ground forced the Catholic missionaries to go the extra mile and of course worked so assiduously on the Christianization of the indigenes through the auspices of Western education. The researcher is not surprised at this finding since history indicates that the actual commencement of Christianity in Southeast Nigeria brought with it Western education, which confronted the challenges of abject illiteracy among the indigenes frontally.

This could be the reason for Kolawole, (2008), to claim that Western education brought with itself agents of socialization that worked for and achieved refined culture for civilization in true resemblance of the Western world. This became eminent, according to Akuezulo (1990), when local Catholic missionary emissaries of the Southeast Nigeria, got empowered with the tools of Western education to be relevant and productive in more ways than one. In consideration of the above findings, the obvious reality is that the factors that necessitated the introduction and establishment of Western education in Southeast Nigeria were adequately accomplished.

The first null hypothesis is rejected since there is a significant difference in the mean ratings of priests and religious women on the factors that necessitated the establishment of Western education in Southeast Nigeria. In reality, the Western style of education as was provided in the Southeast Nigeria by the Catholic missionaries was a child of necessity, which served multiple purposes for both the indigenes and the Catholic missionaries, especially in the areas of the intellectual development of the indigenes. This resulted in the successful and eventful evangelization of the people.

The Holy Bible as one of the major tools of Western education in Southeast Nigeria

From the analysis of research question two, there is a unanimous and strong agreement by both the priests and religious women who constituted the respondents that the Christian Holy Bible, being one of the major tools of Western education in the Southeast Nigeria, made strong impact on the Catholic religious vocational enterprise in the area. Through the curricular contents of this great instrument of education, the indigenes of Southeast Nigeria who embraced Western education were greatly influenced to have strong and deep inclination to becoming priests and religious men and women, leading to their eventual emergence as the direct vanguards of the sacred book. The contents of the Holy Bible made many of the recipients of the gospel into appreciating the vocation of serving

God and humanity for God's glory. In the course of time, some of the recipients of Western education, through the influence of the Christian Bible got attracted, and became involved in the Catholic religious vocational enterprise in the area under study.

Thus, it is obvious that those who embraced the vocation to priestly and religious life were influenced by the human characters in the Holy Bible, who dedicated themselves wholesomely to God. These included Abraham, David, and Solomon in the Old Testament, and the apostles of Jesus Christ in the New Testament, who all worked selflessly for the salvation of mankind. The researcher is not surprised at this development because if it were not for the exposure of the candidates to Western education which resulted in their eventual contact with such biblical heroes, the question of committing themselves to religious life according to the stipulations of the Catholic Church could have remained a nightmare to the people of Southeast Nigeria. This led Agbo (2010), to point out that in a society where the Holy Bible is given as the major book of reading in the course of school education, the people would comprehend the contents and be influenced by the characters that appealed to God therein. Consequently, the usage of the Bible by the earlier missionaries of the Catholic Church as an instrument of classroom education largely influenced eligible youths to embrace the religious vocational enterprise in Southeast Nigeria.

Similarly, there is an observation that the wages of the priests and the religious women are given to them on the altar of their supreme sacrifices of celibacy and religious virginity, and a wholesome dedication of themselves to God for the salvation of the world through the spread of the gospel. The source adds that the activities of the apostles of Jesus Christ as recorded in the Bible influenced the lives and career choices of those young men and women who got exposed to the Bible, to begin to embrace the sacred vocation into priestly and religious life. (Eneja,1980). From these indications and according to the findings of the study, the Christian Bible was pivotal to promoting the enterprise of the Catholic religious vocation in Southeast Nigeria.

Hypothesis two is rejected since there is a significant difference in the mean ratings of priests and religious women on the impact of the Holy Bible as a major tool of school education in the process of sowing the seeds of Western education, which was responsible for the Catholic religious vocational enterprise in Southeast Nigeria. Even though the numerous biblical influences are not directly intended or stipulated in the Catholic religious vocation, its occurrence in the activities of Western educational training advertises and promotes the vocational enterprise.

The quest for intellectual growth and development through Western education in Southeast Nigeria

With respect to research question three, the findings show that it is the view of the respondents that evidences of the outstanding quest for intellectual growth and development through Western education showcase great impact on the enterprise of the Catholic religious vocation in Southeast Nigeria. Apparently, the educated became superior to the uneducated in all ramifications of human existence. In reality, the educated were more exposed to the benefits of education, most especially in the areas of intellectual growth and human development. Among the people, the high value attached to intellectual growth and overall human development, plus the bright opportunities provided by Western education were highly appreciated and harvested by educated persons. Some of the persons who had the aspiration for intellectual growth and development through the auspices of Western education, got attracted to the Catholic religious vocational enterprise, due to the church's emphasis on sound educational qualifications prior to ordination as a clergy, and final commitment of the religious women.

Accordingly, the priests and religious women made an overwhelming agreement on the impact of the intellectual growth and development on the Catholic religious vocational enterprise in Southeast Nigeria. As the vocation in question demands proper acquisition of high level of Western education for eligibility of the candidates, parents and families who

wished to sponsor their children or wards to embrace the vocation, left no stones unturned in their efforts to accomplish this highly demanding and laborious task. According to Ifenatuorah (2006), that was done in the expectation that once their wards, sons, and daughters accomplished high intellectual qualifications, they would qualify to become priests and religious women. At that, the quest for intellectual enrichment through Western education is a positive factor to the religious vocation. For Eneja (1980) therefore, the quest for intellectual development got some of our youths exposed to the values of the religious vocation approved by the church. At that, it was conceded that the uneducated cannot read and understand the Bible and other documents of the church. Thus, the intellectual formation of contending candidates for the sacred vocation becomes a crucial necessity. The quest for intellectual growth and development through the acquisition of sound Western education seduced many into the Catholic religious vocation in this part of Nigeria under study.

From the study, hypothesis three is rejected, meaning that there is a significant difference in the mean ratings of priests and religious women on whether the quest for intellectual growth and development through Western education is responsible for the Catholic religious vocational enterprise in Southeast Nigeria. From all indications, this intellectual enrichment points out a fundamental aspect of the Catholic religious vocation which attracts enormous attention from both parents and children into the vocation, thereby promoting the vocational enterprise. This very factor stands out to showcase the relevance of intellectual development through the acquisition of formal education. In view of this development therefore, it is without doubt that wholesome civilization, ecclesiastical responsibility, and civil maturity are usually associated with Catholic priests and the religious in Southeast Nigeria.

The impact of the apparent superiority of Western education to the traditional education of the people on the Catholic religious vocational enterprise in Southeast Nigeria

The findings on research question four show that the priests and religious women in their responses maintain that the apparent superiority of Western education to the traditional education of the natives contributes a lot to the enterprise of the Catholic religious vocations in Southeast Nigeria. At that, the youths that have already had elaborate traditional educational orientations through their parents and other elders, show deeper preference for the Western style of education at the expense of their indigenous traditional education. Many of them subsequently and willingly embrace Western education, which consequently led them to the exposure of making contacts with the Catholic religious vocation. This becomes quite obvious as majority of the school administrators and teachers in the Southeast Nigeria during the period were priests and religious women. Even though, the local traditional education of the people solved the existential challenges they encountered prior to the advent of the Catholic missionaries who brought Western education, it was observed by many, to the surprise of the researcher, that Western education had greater global and utility value than the traditional education.

The researcher viewed this preference of Western education to the regional traditional education as the measure of the impact of civilization on globalization, which is responsible for the universal acceptability and utility which is found in the Western system of education, but never found as such in the indigenous traditional education of the region under study. No wonder therefore that among those who embraced Western education are found willingly volunteered to embrace the Catholic religious vocational enterprise which has a greater universal acceptability and utility than the regional traditional religious priesthood.

In line with this development, Iyanobar (1992) stated that the apparent superiority of Western education to the traditional education of the Igbo, made the indigenous converts to Catholicism who already acquired various literacy skills to commit themselves the

religious vocational enterprise. In the same way, the psychological satisfaction enjoyed by students of Western education, according to Ayogu (2015), contributed very much to the generous enrollment of the youths into Catholic schools. Accordingly, some of them became interested in the Catholic religious vocation soon after black aspirants were considered fit for priestly and religious life after a sufficient successful training in Western education. The analysis of the responses by the respondents is a pointer to the intellectual greatness of the natives of the Southeast Nigeria, which granted them full knowledge of the relevance and fundamentality of Western education as well as the priceless values associated with the possession of intellectual power.

The fourth null hypothesis is rejected since there is a significant difference in the mean ratings of priests and religious women on whether the apparent superiority of Western education to the traditional education of the Igbo is responsible for Catholic religious vocational enterprise in Southeast Nigeria. Being traditionally religious as Africans, the advent of the Catholic missionaries and the subsequent establishment of schools for Western education and Catholic evangelization, majority of the Southeast Nigerians very willingly got converted to the Catholic faith. The Traditional Religious priests and priestesses were illiterates and uneducated as their offices demanded nothing of such. But the eligible aspirants to the Catholic religious vocation were required to be trained enough in the Western style of education to enable them become fit to handle the demands of the vocational enterprise in the area.

The Impact of the socio-economic emancipation achieved through the Western education on the Catholic religious vocational enterprise in Southeast Nigeria

The priests and religious women responded well to the items on the research question five. Through the findings from their responses, the socio-economic emancipation achieved through the Western education attracted the youths to this unique model of education, which invariably exposed some of them to the values of the Catholic religious

vocation. More so, the standard education of the priests and religious women in the expatriate model of education which positively influenced their socio-economic emancipation as well as elicited their interest in the Catholic religious vocational enterprise in Southeast Nigeria.

To the surprise of the researcher, the value of marriage and the life of laity which were held very high in the regional Traditional Religion of the area under study are apparently eclipsed in favor of the value of celibacy and religious life of the Catholic religious vocation that arrived through the European Catholic missionaries. This development was created by the attendant socio-economic emancipation that accrued there from. In support, Mborgu (2015) pointed out that there is no meaningful alternative to Western education with regard to the socio-economic emancipation that is generally valued. In the formation houses then, all of them are subjected to a high standard of Western education to enable them understand the nature and content of their training and formation program, as well as empower them with the entirety of church doctrines and documents. The whole essence is to enable them operate meaningfully and productively in the delivery of their services to the church and humanity.

The qualitative functionality and services of priests and the religious women in the church and society are direct manifestations of their quality education. These made the youths to get attracted to pursue such literacy-related educational values in order to attain higher socio-economic emancipations, and be better positioned to embrace the vocations willingly with sincere commitments. At that, Molewa, (1966) observed that even in preparation to gain admission, all the candidates for the priestly and religious lives undertake rigorous educational training in order to duly qualify. The impact of the socio-economic emancipation of well-educated priests and religious women in the Western style of education on the Catholic religious vocational enterprise in Southeast Nigeria is overwhelmingly enormous.

From the study, hypothesis five is rejected on the grounds that there is a significant difference in the mean ratings of priests and the religious women on the impact of the socio-economic emancipation which the attainment of Western education made on the Catholic religious vocational enterprise in South East Nigeria. In appreciation of the socio-economic emancipation achievable through the attainment of this model of education therefore, the youths of the Southeast Nigeria generously continued to enroll into Catholic schools for the sake of the Western education they offered. Their exposure to the Catholic religious vocation through the curricular activities that were offered in their schools as exemplified by the attitudes of the Catholic missionaries themselves, convinced several of them into joining the priestly vocation.

The impact of the apparent superiority of Christianity as incorporated in the Western education to the Traditional Religion of the Igbo on the Catholic religious vocational enterprise in Southeast Nigeria

With regard to research question six, the findings show that the saga of a superior religion in the society influences positively the Catholic religious vocational enterprise in Southeast Nigeria. This is because of the apparent superiority of the Catholic faith to the regional Traditional Religion of the Igbo. The exploits of the Christian missionaries who were also the managers and providers of the earlier Western education seemed to overpower the huge attributes associated with the local indigenous Traditional Religion. This made several of the Igbo youths to prefer Christianity to the regional Traditional Religion of their ancestors in Southeast Nigeria.

In view of the very religious nature of the people, the youth celebrated and accepted the arrival of Christianity and Western education which were conceived as brighter avenues to a much better life, than what the local Traditional Religion offered. The Catholic clergy and religious who got employed as school teachers and providers of Western education were preferred to the priests and the priestesses of the local Traditional Religion of the Igbo. The Traditional Religion did not have any rooms for the supply of formal education, and

consequently denied its adherents the chances of securing lucrative job opportunities, which Christianity and Western education offered. All these seem to have certainly gotten the people attracted to the Catholic religious vocational enterprise in Southeast Nigeria.

Consequently, the youths of the Southeast Nigeria, seemed to understand the Catholic religious vocation as an avenue for immediate and steady employment after graduation from school, which was totally absent in the local Traditional Religion of the Igbo. This position, according to Eneja (1980), might be responsible for the admission and ordination of candidates who embrace the Catholic religious vocation for the clear objectives of garnering materialistic and economic benefits.

For the researcher however, preaching the Gospel for the salvation of souls and for the progress of the church remains the central foci of the Catholic religious vocations. Meanwhile, Nzekwe (2009) noted that the challenge of illiteracy among the people following the arrival of the Christian missionaries to this part of the country, necessitated the establishment of Western education, which influenced the youths to choose the sacred vocations that seemed to have a more powerful God, even without taking time enough to examining their true vocations in life.

Among the people, this apparent preference for a superior religion seemed to be responsible for the youths' enrolment into the Catholic religious vocational enterprise in Southeast Nigeria. The observable large numbers of priests and the religious women who are in the service of the church, as well as the large number of the aspirants into the vocation, indicate the successful enterprise of the Catholic religious vocation in Southeast Nigeria.

From this analysis, hypothesis six is rejected, which means that there is a significant difference in the mean ratings of priests and religious women on whether the apparent superiority of Christianity and Western education to the Traditional Religion of the

indigenes of Southeast Nigeria, is responsible for sustaining the Christian religious vocational enterprise in Southeast Nigeria. However, the religious zeal of the indigenes made them to choose and appreciate the seemingly superior expatriate religion in order to gain all the benefits it offers. Meanwhile, the church vocationally accommodated the zeal of the aspirants who applied to enroll into the Catholic religious vocations, thereby contributing to the success of the enterprise in Southeast Nigeria.

The impact of the civilizing features of the premier Western education on the Catholic religious vocational enterprise in Southeast Nigeria

With respect to research question seven, the findings show that prior to the advent of Western education, the indigenes of the Southeast Nigeria were uncivilized, while the arrival of Western education performed the work of civilizing them. This civilization which was gained through the corridors of Western education exposed the people to several European ways of life. The civilization in question attracted the attention of a wider percentage of the youths into subscribing to become Catholic clergy and the religious women, who constituted the key agents of the Western education propagated by the missionaries, and thus the aspiration to the religious vocational enterprise continued to be nursed actively.

More so, in every societal gathering, the presence of priests and the religious women was often celebrated by community members and congregants. This was largely as a result of the society's perception of them as very civilized and sacred persons in the midst of the ordinary people. By this societal attitude, Catholic priests and the religious women were regarded as socially special people, thereby attracting the youths to engage in the vocations.

The researcher is not surprised at this finding. This is because the attraction of the youths into the vocation created the necessary platforms for them to willingly embrace the vocations. Thus, Okike (2006) observed that the superlative civilization of the priests and the religious women as a result of their acquaintance with Western education promoted the vocational enterprise. The researcher however observes that in appreciation of the new way

of civilized life presented to them, the people of Southeast Nigeria seemed to have exhibited much more of ecclesiological packaging in civilization than pure spiritual necessity and value of the Catholic religious vocation. It is therefore necessary, according to Okobo (2012), to note that the Catholic religious vocation is sacred, even as the civilization or the social elevation it offered was not enough to sustain persons in the vocations. Thus, this source adds that those who find themselves in the vocation through the avenue of the dividends of civilization should know that there are other sacred services which are also abundantly prevalent in the church. However, to the surprise of the researcher, this vocational attraction through the superlative civilization of priests and religious women contributed a lot to the success of the Catholic Religious vocational enterprise in Southeast Nigeria.

From the study, hypothesis seven is rejected on the grounds that there is a significant difference in the mean ratings of priests and religious women on whether the civilizing features of the Western education are responsible for the Catholic Religious vocational enterprise in Southeast Nigeria. Essentially, every sane person would desire to acquire maximum civilization and social recognition in the society. The aspirants to the religious vocational enterprise in question are not left out in this existential desire. In view of these factors, it is only proper to accept the fact that only eligible candidates qualify and subsequently get encouraged to enroll into the vocational enterprise.

The Impact of the aspiration of the indigenes to become like the vanguards of Western education on the Catholic Religious Vocational Enterprise in Southeast Nigeria

Research question eight addressed the issue of the aspiration of the indigenes of the Southeast Nigeria to be like the vanguards of Western education that were mainly priests and religious women. The findings show that this aspiration had a great impact on the Catholic religious vocational enterprise in Southeast Nigeria. Given the impacts of Western education in the area of study, the indigenes were overwhelmed by the accomplishments of

those that championed the course of this model of education. The ambition of some of the youths to get educated and become like the Catholic missionaries that were in charge of the Western education consequently landed the aspirants into the vocation. The researcher is not surprised at this development because great teachers usually manifest great influences on their students, which might have been the situation in this case. More so, students of Western education who were also good converts to Christianity, and the Catholic Church precisely, consequently developed the ambition to become like their teachers in faith and in school.

The responsibilities of the priests and religious women that were the teachers and the administrators of Western education seemed to have promoted the vocation. To that end, Okonkwo (2013) observed that the youths who comprehended and appreciated the importance and life-long relevance of Western education ambitiously embraced the Catholic religious vocational enterprise mainly because of the apparent opportunity there offered.

In support of this position, Ogwuche (2015) strongly claims that God has various ways of calling people into this sacred vocation. This source adds that the sacrifices of priests and the religious women in the project of sustaining the seeds of Western education in the Southeast area of Nigeria has come up to be a very good way through which many people got motivated to join the vocation. The aspiration to be like the priests and religious women that were the foremost agents of Western education therefore had great impact on the Catholic religious vocation enterprise in Southeast Nigeria, according to the findings.

From the study, hypothesis eight is rejected since there is a significant difference in the mean ratings of priests and the religious women on whether the aspiration of the youths of Southeast Nigeria to be like the expatriate Catholic priests and religious women who were the administrators and providers of Western education, was responsible for sustaining the Catholic Religious vocational enterprise in the area of Nigeria being studied.

It is without doubt therefore that every positive promotion gladdens the heart and encourages productivity, while the aspiration to become like the priests and the religious women could have contributed to the promotional opportunity which Christianity and the acquisition of Western education offered. The apparent result was the steady entrance into the vocation as a way of getting involved in the project of sustaining and propagating the noble seeds of Western education, even without being conscious of the crucial impact it made as a factor in the continued sustenance of the Catholic religious vocational enterprise in the Southeast Nigeria.

The impact of the religious or moral education inherent in the premier Western education on the Catholic religious vocational enterprise in Southeast Nigeria

Research question nine addressed the value of the religious or moral education that made the elaborate impact which Western education made on promoting the Catholic religious vocational enterprise in Southeast Nigeria. Going by the findings, the Christian evangelization that was the central focus of the foremost Western education, gave the recipients great amount of religious and moral orientation that made some of them yearn for the Catholic religious vocation. At that, Eneja (1982) pointed out that the Catholic missionaries used Western education to establish Catholicism in their areas of apostolate, and meticulously exposed the youths to the religious vocational life in order to perpetuate the project of education and evangelization.

The researcher is not surprised that the sound character orientation given to the recipients of this model of education exposed them to the values of the Catholic religious vocation, and in the process promoted the enterprise among them. For Ogwuche (2015), the early missionaries focused more on character formation of their students than on their economic welfare. Accordingly, this source contends that it was their belief that with sound moral development and good level of education, the educated would be adequately enriched

for life. It is without doubt then that the sound character formation championed by the missionaries impacted the enrolment of the youths into religious vocation, which, according to the author, helped to promote sanity and sanctity in the society. Thus, the religious and moral education that formed parts of the curricular contents of the missionary Western education had great impact on the Catholic religious vocational enterprise in Southeast Nigeria.

From the study, hypothesis nine is rejected because there is a significant difference between the mean ratings of the priests and the religious women on whether the impact of the religious or moral education which was inherent in the Catholic mission's model of Western education played a major role in the success of the Catholic religious vocational enterprise in Southeast Nigeria. Given the condition that the missionaries established schools to enhance their evangelical activities of which religious and moral lessons were prominent, the focus on character formation was indeed central to the whole educational curriculum, while the recipients of the education got influenced to appreciate the value of those church values, and began to embrace the vocation which constituted the source of their influence. This leads Eneja (1982) to point out that the teachings of the missionaries through religious education contributed immensely to the earlier success of the sacred vocation to the priestly and religious life in this region of Nigeria. Actually, the impact of school activities on the students during those days of the Christian missionary education in the Southeast Nigeria manifested itself in the youths' continued interest in the Catholic religious vocational enterprise.

The impact of the quest for steady progression of Western education in Southeast Nigeria on the Catholic religious vocational enterprise in Southeast Nigeria

Research question ten focused on the impact of the quest for steady progression of Western education in Southeast Nigeria on the Catholic religious vocational enterprise in the region. Going through the findings, it is clear that in appreciation of the enormous impacts hallmarked by Western education, there was the desire for its steady progression

among the indigenes. For the people of the area, the most plausible avenue required to continue to promote and sustain the education was to be directly involved in the various activities which the missionaries adopted to keep the project alive and active. In that regard, the choice of the youths to become priests and the religious emerged as plausible options.

In that regard, Okonkwo (2013) pointed out that the divergent accomplishments of the Western education were quite amazing to the people of Southeast Nigeria. The people saw the transformation of the recipients of this unique education as extra-ordinary, and then struggled to see that nothing would ever terminate the full supply of that model of education. To the surprise of the researcher, the people of the region under study did not just want to be educated, but to be wholly committed in the various activities which supported its continued spread among various communities. For the researcher, that is a great manifestation of wisdom and healthy ambition by the indigenes of Southeast Nigeria.

As well, in order to ensure that the personnel needs of the schools were regularly met, the missionaries were compelled to embark on the training of teachers and clerks from among the local populations of qualified indigenes. Remarkably, this approach motivated the indigenes to the need for their direct involvement in the supply and sustenance of this model of education in different communities of the land. On the strength of this approach, Meze- Idigo, (1961) added that in the case of the unavailability of missionaries in church outposts or schools, trained indigenes were prepared to take their places. That was an indication that the European missionaries had the good attitude and fine sense of industry for survival of the educational welfare of the people they were assigned to evangelize. At that, the local populations themselves were actively ready to cooperate and play their own parts in the business of furthering the successful transplantation of Western education in the region under study. Thus, the influence of this quest on the youths made a number of them to embrace the Catholic religious vocational enterprise in Southeast Nigeria.

From the study, the tenth hypothesis is rejected because there is a significant difference between the mean ratings of the priests and the religious women on the impact of the quest for steady progression of Western education in Southeast Nigeria on the Catholic religious vocational enterprise within the region. The indigenes worked from different directions to promote this model of education, even as some youths took to religious life in order to be more deeply involved in the sustenance of this system of education. Thus, Nzekwe (2009) felt bold to point out that the love of education largely motivated a good number of the youths to join the missionary priests and religious women. As, they did, they discovered that education was just one of the key instruments needed for the sustenance of successful evangelical activities of the missionaries in the area. Concluding then, Eneja (1982) added that God used the powerful tool of education to literally arrest some youths, and bring them into the sacred vocation of the clergy and the religious in Southeast Nigeria.

The impact of the benefits of the Catholic religious vocational enterprise in Southeast Nigeria

The eleventh research question addressed the benefits of the Catholic religious vocational enterprise in Southeast Nigeria. Through the findings, it is discovered that the arrival of the Catholic missionaries who brought Western education in 1885 in the Southeast area of Nigeria, marked the historic beginning of the Catholic religious vocational enterprise in that part of the country. Meanwhile, the anticipated numerous benefits associated with the acquisition of Western education, which awaited ordained priests and the religious women seduced the indigenous youths to begin to embrace religious life willingly.

The researcher however observes that the success of the Catholic religious vocational enterprise in Southeast Nigeria from early 1900s was as a result of the generous and religious commitment of the early Christian missionaries. This very observation could have made Nzekwe, (2009), to point out that the success recorded by the founders of

Western education in the Southeast Nigeria was because they packaged it as an apparently superior religion to the religion of the people, while the transformation of the people through the new religion and the education it offered was quite rewarding and highly beneficial.

Therefore, the huge benefits associated with the Catholic religious vocational enterprise in the Southeast Nigeria could be traced back to the arrival of the Catholic missionary clergy and religious whose dogged and selfless efforts resulted in the birth of Western education in the region. Meanwhile, the relevance of the people who chose to belong to the sacred vocation, according to Eneja (1982), kept growing higher, partly, because of their superlative level of Western education they accomplished, coupled with the unique transformation this monumental education imparted into their lives. Most important, the perception among the local populations that the Christian religion was superior to the indigenous Traditional Religion remained another crucial factor.

Thus, the success of the Catholic religious vocational enterprise in the Southeast Nigeria positively impacted the promotion and survival of both Christianity and Western education within the region. To the surprise of the researcher therefore, the relevance and the priceless benefits of the Catholic religious vocational enterprise has continued to grow stronger, even after several years of the departure of the last foreign missionaries of this church from the Southeast Nigeria. Obviously, this could be as a result of the solid foundation laid through the activities of Western education and the evangelization doggedness of the expatriate missionaries from Europe.

Educational Implications of the Findings

The findings of this study have some educational implications which are highlighted below:

Fundamentally, the historical study of the impact of Western education on the Catholic religious vocational enterprise in Southeast Nigeria indicates through the findings that the introduction of this expatriate model of education in this part of the Nigeria was necessitated by the need to overcome the numerous evangelization challenges which were envisaged to thwart the efforts of the mission. The understanding is that if the Catholic missionaries were able to introduce and establish the Western education for the clear objectives of advancing their evangelization project, the government, through the ministry of education was able to achieve practical industrialization of the society for productivity and economic emancipation. At that, the project of industrialization of the society is now a necessity that demands appropriate action from the appropriate quarter.

Another educational implication of the findings is the factor of socio-economic transformation of the educated class, which was powerful enough to motivate the youths to embrace literacy and sound educations. Since priests and religious women in Southeast Nigeria receive socio-economic transformation through their educational and vocational careers, the educational system and its curricular contents should be strongly and challenging enough to stimulate and improve the continued economic dispositions of the nation in the present times. Regrettably, many youths in the present times get discouraged about embarking on the seemingly-difficult terrains of pursuing the attainment of Western education. For them, the perception that several graduates of Western education remain impoverished, unemployed, economically dependent, and unproductive makes the project seem worthless.

More so, this historical study through the findings reveals the importance and pricelessness of the need to maintain a careful and meticulous storage of important historical documents for posterity, and for the enrichment of educational archival centers. The history of Nigeria's education, as well as the activities of the various Christian missions whose participations and numerous activities informed the quality of the Western education the young citizens of the country enjoy today would not have seen the light of the day if there were no available facilities to secure them. From this perspective therefore, it leaves no one in doubt that such historic documents play crucial roles in understanding the level of influence which the various Christian missions made in the attempts to empower the Igbo, and by extension, Nigerians, with the type of education provided in schools today. This goes on to confirm that without the knowledge of the past, the present conditions cannot be objectively evaluated or assessed, while the future cannot be properly planned for.

Another major implication is the question of the African traditional education. Significantly, the Catholic missionaries did not meet a people that were educationally empty. The Southeast Nigerians had their traditional forms of education, which were basically practical and productive prior to the arrival of the Catholic missionaries who imported their European model of education into the land. As it were, the introduction of Western education did not and should not in any manner or form obliterate the relevance and fundamentality of the indigenous traditional education found among the people. Instead, the values embedded within the African traditional education, which in this case makes reference to the Southeast Nigeria, should be harnessed and promoted even in a systematic ambience of Western education. In no small way, this would make positive impacts on the quality of the education our children and youth enjoy in schools.

The finding of this study further leaves the implication that education should be pursued for the singular purposes of aiding the job prospects of school graduates in the

labor market. While it remains the truth that the economy of the nation may never be able to provide jobs for all the graduates who pass out of schools, the country's educational system can be restructured to create improved opportunities for self-reliance after graduation. Therefore, the cultures of pursuing education as a passport to paid jobs should be discouraged with impunity.

Recommendations

Based on the findings of the study and the educational implication observed, the researcher has the following recommendations to present.

1. The Catholic Church in Southeast Nigeria, through the ministry of education should encouraged to begin to appreciate and promote the relevance of History of Education for the educational empowerment of the youth. By that, the country's younger generations shall be armed with adequate knowledge and information about the achievements of the mission, and the selfless sacrifices made by the earlier missionaries to transplant, sustain, and spread the seeds of education to all nooks and crannies of the land. Denied of the hind lights of History of Education, the knowledge of the exploits and achievements of the various Christian missions in the education and evangelization of the Southeast would have been buried in the unmarked sands of history, where mental corrosion and forgetfulness would have taken the driver's seat.
2. The Catholic Church in the Southeast Nigeria needs to make a more judicious use of the growing interests of the youth in the mission's religious vocational enterprise. This could be achieved in the way of harvesting more qualified candidates into the vocation, so that should scarcity of priests and the religious, hit the land, the projects of effective evangelization and supply of education shall continue to flourish. At such hard times, a properly managed enterprise would still be able to sustain all the services demanded of the church.

3. The Christian missionaries that established Western education in the Southeast Nigeria were concerned with both the intellectual and moral (religious) aspects of real education. As it were, they produced graduates who were people of sound character and impeccable moral dispositions. This used to be the case during the Christian mission era of school education in Nigeria. Unfortunately, when the government of Nigeria took over the running of the education sector, the entirety of the country's educational activities and curricular were secularized. The ugly consequence was that the products of the secular education turned out to be people of easy virtues, agents of corruption, celebrated pastors of atheism, and icons of militancy and economic sabotage. In order to restore normalcy, strong sense of virtue, sanity, and strong quality to the education sector in Nigeria, there is the need to return to the drawing board. Schools should be returned back to the various Christian missions so that every child would be opportune to receive his or her education under the sanctuary and divine guidance of God and His ordained servants.

4. Another point of recommendation from the findings of this study is the question of the opportunity for further studies for the citizens of the land. The government, through the ministry of education should be supported with adequate funds to be able to execute the numerous projects necessary to improve the quantity and quality of the education it provides to young learners in Nigeria. Most importantly, such fiscal boosting would go a long way in widening the educational opportunities that are open to poorer citizens of the nation, improving the enrollment figures of young school entrants, as well as providing adequate support for continued research activities in the different sectors of education.

Remarkably, these would go a long way in improving the quality of the education provided to Nigerians, encourage improved educational empowerment of school graduates, support attitudes of skills acquisition, as well as motivate effective supervision and monitoring of school activities and projects all over the country. Most importantly, when sufficient funds are provided to the education sector, better opportunities for further studies, both locally and overseas could become available and affordable to interested citizens.

5. Informed by the findings of this study, it is recommended that as the earlier Catholic missionaries established schools alongside mission outposts, which later became parishes, there is need for the church to sustain the practice. Letting schools stand at the vicinity of churches would obviously go a long way in influencing the moral dispositions and re-activate the religious states of young learners. Consciously or otherwise, the presence of the church edifice would continue to stand as reminders to young learners to always appreciate the presence of God in their lives, maintain virtuous lives, and shun all unholy acts, which are detrimental to faith. Such schools, if made affordable to both poor and rich persons would become effective instruments of evangelism in the hands of the Catholic Church.

6. The sacred and social recognitions accorded to priests and the religious women in our times are necessitated by their sacredness, social maturity, and sound morality, which are inculcated in them during their training in the various formation houses. The evils of extreme secularization and militant humanism in our secular schools can be combated through the introduction of some moral ethics and practices in the system. Once there are some influences of the religious and priestly training schools on the secular schools in our country, the products of such educational system would have sound orientation of righteousness. The moment our educational system gives continued attention to the morality or righteousness of the youths, criminality, and cultism would be minimized.

Limitations of the Study

Obviously, this study is not, and cannot be a perfect, hence there are experienced and observed limitations:

The much that has been done to tackle all the variables in this study is obviously not exhaustive enough because of the scope and delimitation. As a historical study, the availability of all the necessary historical documents on the topic may not have been sufficient, may be due to lack of comprehensive knowledge of the value of meticulous

documentation of historic events as they occurred during the earliest period of the evangelization and educational activities of the Catholic missionaries. The imperfections involved in the available documents consulted during the whole research, as well as the limitedness of the knowledge of the respondents to the instruments of the study could have impacted the quality of this study.

The constraints involved in the journeys to the various areas at different locations in Southeast Nigeria to meet with the respondents were quite enormous. Most often, it was difficult to meet with the anticipated and recommended numbers of the respondents during a single visit. Even at that, some of the priests and religious women available at meetings were not disposed to attend to the research instrument immediately. Consequently, there were multiple repetitions of such visits to the locations of the respondents, all with the intentions of getting the useful results demanded by this work. However, despite the observed limitations, the researcher feels strongly convinced that the objectives for embarking on this strenuous study were largely achieved.

Suggestions for Further Studies

Based on the findings, implications, and limitations of this study, the researcher is of the opinion that further research be conducted in the following related areas:

1. Historical study of the advent and development of Western education in Nigeria for current educational prosperity.
2. An appraisal of the impact of Christian religious education on the youths in Nigerian Universities
3. Deconstruction of the structures of educational system in Nigeria for war against atheism and corruption.

Summary of the Study

It is quite obvious that the Catholic religious vocational enterprise in Southeast Nigeria, and the historical study of the impact of Western education, have unraveled some other related variables connected with this model of education. Fundamentally however, the arrival of the Catholic missionaries in this part of Nigeria and the introduction of Western education to the region proved to be the basic factor upon which other factors responsible for the phenomenon anchored.

The main purpose of the study was therefore the historical study of the impact of Western education on the Catholic religious vocational enterprise in the Southeast Nigeria. Relevant literatures related to the study were reviewed to substantiate the variables involved in the research. The study adopted a historical survey design approach, in which eleven research questions and ten hypotheses were formulated and tested. The sample used for the study comprised 674 respondents (207 priests and 467 religious women). Mean scores were used in analyzing and answering the research questions while t-test was used to test the hypotheses at 0.05 level of significance.

To obtain data for answering the research questions and hypotheses, a structured set of questionnaire which have four-point rating scale was utilized. The eleven research questions had fifty five (55) items to which the respondents responded, and which formed the data for analyses.

The findings indicated that the impact of Western education on the Catholic religious vocational enterprise in Southeast Nigeria is evident. It also indicated that several other factors which accrued from the credible potentials of Western education contributed to the success of the Catholic religious vocation enterprise in Southeast Nigeria. It added that both sacred and secular privileges granted to priests and the religious women in Southeast Nigeria sustained the enterprise of the vocation. It also added that the acquisition of Western education positively influenced the socio-economic status of the entire people, most especially the candidates of the Catholic religious vocation.

Conclusion

The following conclusions have been made as a result of the major findings of the study:

Catholic Religious Vocational Enterprise in Southeast Nigeria is found to be a reality that is evident. The activities of the Catholic Church's missionaries in the areas of providing Western education and evangelization could make this religious vocation being studied a reality. Therefore, the numerous impacts of Western education on the Catholic religious vocational enterprise in Southeast Nigeria are factual. More so, given the socio-economic conditions of the country where majority of the youths are unemployed and are under painful poverty, the offer of socio-economic welfare to candidates of the Catholic religious vocation proved greatly attractive and seductive, hence the observable success in the enterprise in Southeast Nigeria.

It is an obvious fact of history that the Catholic Church in Southeast Nigeria values and appreciates this religious vocational enterprise and the accompanying Western education so well, and works to encourage, sustain, and utilize the phenomenon for the progress of both the church and the society. The educational sector in Nigeria is called upon to re-introduce and re-enforce religious and moral education in the school curriculum for effective knowledge of our Catholic spirituality and missionary heritage.

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APPENDICES

APPENDIX A

WESTERN EDUCATION IMPACT ON RELIGIOUS VOCATIONAL ENTERPRISE QUESTIONNAIRE (WEIRVEQ)

Department of Educational Foundation
University of Nigeria
Nsukka
April 20, 2018.

Dear Rev. Fr. / Sr. Dr. / Prof,

RE: QUESTIONNAIRE RESPONDENCE

I am a postgraduate student in the faculty of education and under the department of Educational Foundations. The topic of my research work is **“Historical Study of the impact of the Western Education on Catholic Religious Vocational Enterprise in Southeast Nigeria”**.

Here-in attached is the research instrument for the study. Kindly supply the information being sought for. Be rest assured that all the pieces of information supplied will be treated with utmost confidentiality, and will be used quite exclusively for the study.

Thanks a lot for the highly anticipated assistance of yours.

Yours faithfully,

Ujah, Patrick Ndum (Rev. Fr.)

WESTERN EDUCATION IMPACT ON RELIGIOUS VOCATIONAL ENTERPRISE QUESTIONNAIRE (WEIRVEQ)

Section A: Personal Information

Kindly tick (✓) the spaces provided as it concerns you

1. Personal status: Priest () Religious ()
2. Educational Status: First Degree () Postgraduate Degree ()
3. How long have you been in this sacred vocation? ()

Section B:

Kindly tick (✓) in the appropriate column to indicate your opinion on the issues raised:

Key to the abbreviations used:

SA = Strongly Agree

A = Agree

D= Disagree

SD= Strongly Disagree

CLUSTER A: The establishment of Western Education in Southeast Nigeria.

With due examination of the following statements of assessment, kindly indicate your stand on the items in the clusters with regard to the historical study of the impact of the premier Western Education on Catholic religious vocational enterprise in Southeast Nigeria.					
S/n		SA	A	D	SD
1	The literacy achieved through western education exposed the indigenous recipients to the educational exploits				
2	The vanguards of the Premier western education in southeast Nigeria were Catholic Priests and religious.				
3	The establishment of schools presented the missionary priests as special class of benefactors to the indigenes.				
4	The new way of life gained through the values of western education impressed the indigenes.				
5	Western education established an enviable class of educated indigenes that worked closely with European missionaries.				

CLUSTER B. Bible as one of the major books of reading in the earliest western education

6	The contents of the bible which was used as a book of reading had great religious impact on the people.				
7	The biblical characters influenced the recipients of western education then and inspired them to embrace the religion of the bible.				
8	The bible exposed the people to the recorded miraculous deeds of God which impressed them				
9	The Christian missionary used the bible to entice the indigenes to Christianity				
10	With the bible, the converts were taught about God and given orientation to become true children of God.				

CLUSTER C; Quest for intellectual growth and development through western education.

11	It was evident that western education worked well for the intellectual growth and development of the recipients.				
12	The missionary vanguards of western education were seen as intellectual giants, and such inspired the indigenes				
13	The quest for intellectual enrichment led the indigenes into schools in large numbers.				
14	The pioneer recipients of western education had amazing intellectual power, thus the quest for such record was promoted.				
15	The transformation power of western education on its recipients made the indigenes to quest for it.				

CLUSTER D: Apparent superiority of western education to the traditional education of Southeast Nigerians

16	The accomplishments of western education presented it as being superior to the indigenous education of the region.				
17	The missionary priests used western education as a means of evangelization that was absent in traditional education of the region				
18	The pioneer students exuded the qualities of western education which appeared superior to the indigenous education				
19	Being the vanguards of this apparently superior education, the missionary priests and religious were highly regarded.				
0	The graduates of western education appeared better equipped than that of the regional traditional education				

CLUSTER E. Socio-economic emancipation achieved through the western education

21	The western education accomplished in its graduates, socio-economic emancipation.				
22	The priests and the religious were observed as the direct beneficiary of the socio-economic emancipation.				
23	This socio-economic emancipation contributed immensely to the expansion of schools and colleges.				
24	This socio-economic emancipation was instrumental to the general development of the region.				
25	The indigenes saw western education as a capital project designed to assuage poverty and backwardness.				

CLUSTER F. Apparent superiority of Christianity as incorporated in the premier western education to the traditional religion of the Southeast Nigerians.

26	There was apparent superiority of Christianity as incorporated in the earliest western education to the traditional religion of the people.				
27	The achievements of the Christians impressed the indigenes of the region and raised the status quo of Christianity.				
28	Given the apparent superiority of Christianity to the traditional religion, the people preferred the clergy to their traditional priests				
29	The promises of blessings apportioned to Christians on earth, as well as the reward of eternal life at death were absent in traditional religion.				
30	The exploits of the Christian missionaries intimidated the stipulations of the people's traditional religion.				

CLUSTER G. The civilizing features of the premier western education

31	Prior to the advent of western education, the people were uncivilized, but western education worked to civilize the people.				
32	The civilization gained exposed the people to the European ways of life, and the prominent amongst the European were the missionaries.				
33	The civilization thus gained was an added value to the educational empowerment of the people.				
34	The civilization in question imparted such values as civil responsibilities and good citizenship to the people.				
35	The productivity of the civilizing features of western education amongst the recipients promoted the project of schools business.				

CLUSTER H. Aspiration of the indigenes to be like the vanguards of western education.

36	The indigenes' aspiration to become like the masters of western education pushed them to embrace schooling				
37	This ambition of the indigenes was born out of the overt accomplishments of the vanguards of western education.				
38	The influences of western education upon the students then were responsible for the ambition to be productively involved.				
39	The students were exposed to the fact that even the blacks can become teachers, catechists and priests.				
40	There was genuine aspiration to become the vanguards of western education for steady progression of the whole project				

CLUSTER I. Religious/moral education inherent in the premier western education.

41	There were prominent factors of religious/moral education in the premier western education.				
42	The premier western education employed religious/moral education to the spiritual formation of the converts.				
43	Western education as a tool for evangelization anchored on religious/moral education for its success.				
44	The converts became interested in the race for the salvation of souls through the religious/moral education.				
45	This religious/moral education in the premier western education made some converts aspire for religious vocations				

CLUSTER J. Quest for steady progression of western education in Southeast Nigeria.

46	In appreciation of the exploits of western education, there was a quest for its steady progression amongst the indigenes.				
47	The only responsible way of promoting and perpetuating the education was to be directly involved.				
48	The local recipients of western education were given offices that were relevant for its steady progression.				
49	For continuity in case of the dearth of the missionary in the schools, the indigenes were prepared to replace them.				
50	The indigenes worked to be directly involved in the projects of western education for its numerous benefits.				

CLUSTER K. Catholic religious vocational enterprise in Southeast Nigeria.

51	The advent of the catholic missionary is the beginning of the catholic religious vocational enterprise in Southeast Nigeria.				
52	The exploits of western education in the hands of priests and religious seduced the indigenes to embrace the religious vocation				
53	The evangelization incorporated in the western education contributed immensely to the commencement and promotion of the vocation.				
54	The apparent superiority of Christianity to the traditional religion of the people attracted the youths to the vocational enterprise				
55	The quest for the salvation of souls as promised in Christianity seduced the youths to embrace the religious vocation				

APPENDIX B

Descriptives

RESEARCH QUESTION ONE

Descriptive Statistics			
	N	Mean	Std. Deviation
Item1	674	3.35	.680
Item2	674	3.24	.773
Item3	674	3.44	.657
Item4	674	3.27	.717
Item5	674	3.27	.733
ClusterA	674	3.3148	.40610
Valid N (listwise)	674		

```
DESCRIPTIVES VARIABLES=Item6 Item7 Item8 Item9 Item10 ClusterB
  /STATISTICS=MEAN STDDEV.
```

Descriptives

RESEARCH QUESTION TWO

Descriptive Statistics			
	N	Mean	Std. Deviation
Item6	674	3.21	.714
Item7	674	3.33	.734
Item8	674	3.13	.625
Item9	674	3.39	.670
Item10	674	3.32	.721
ClusterB	674	3.2760	.37506
Valid N (listwise)	674		

```
DESCRIPTIVES VARIABLES=Item11 Item12 Item13 Item14 Item15 ClusterC
  /STATISTICS=MEAN STDDEV.
```

Descriptives

RESEARCH QUESTION THREE

Descriptive Statistics			
	N	Mean	Std. Deviation
Item11	674	3.36	.695
Item12	674	3.18	.739
Item13	674	3.42	.659
Item14	674	3.05	.702
Item15	674	3.31	.708
ClusterC	674	3.2623	.37851
Valid N (listwise)	674		

DESCRIPTIVES VARIABLES=Item16 Item17 Item18 Item19 Item20 ClusterD
/STATISTICS=MEAN STDDEV.

Descriptives

RESEARCH QUESTION FOUR

Descriptive Statistics			
	N	Mean	Std. Deviation
Item16	674	3.26	.696
Item17	674	3.43	.723
Item18	674	3.37	.704
Item19	674	3.37	.661
Item20	674	3.35	.688
ClusterD	674	3.3564	.40155
Valid N (listwise)	674		

DESCRIPTIVES VARIABLES=Item21 Item22 Item23 Item24 Item25 ClusterE
/STATISTICS=MEAN STDDEV.

Descriptives

RESEARCH QUESTION FIVE

Descriptive Statistics			
	N	Mean	Std. Deviation
Item21	674	3.38	.652
Item22	674	3.19	.708
Item23	674	3.41	.644
Item24	674	3.22	.716
Item25	674	3.05	.678
ClusterE	674	3.2525	.36865
Valid N (listwise)	674		

```
DESCRIPTIVES VARIABLES=Item26 Item27 Item28 Item29 Item30 ClusterF
  /STATISTICS=MEAN STDDEV.
```

Descriptives

RESEARCH QUESTION SIX

Descriptive Statistics			
	N	Mean	Std. Deviation
Item26	674	3.12	.693
Item27	674	3.44	.641
Item28	674	3.28	.744
Item29	674	3.38	.717
Item30	674	3.26	.618
ClusterF	674	3.2961	.37927
Valid N (listwise)	674		

```
DESCRIPTIVES VARIABLES=Item31 Item32 Item33 Item34 Item35 ClusterG
  /STATISTICS=MEAN STDDEV.
```

Descriptives

RESEARCH QUESTION SEVEN

Descriptive Statistics			
	N	Mean	Std. Deviation
Item31	674	3.39	.699
Item32	674	3.22	.700
Item33	674	2.92	.505
Item34	674	3.28	.689
Item35	674	3.26	.692
ClusterG	674	3.2139	.33989
Valid N (listwise)	674		

DESCRIPTIVES VARIABLES=Item36 Item37 Item38 Item39 Item40 ClusterH
/STATISTICS=MEAN STDDEV.

Descriptives

RESEARCH QUESTION EIGHT

Descriptive Statistics			
	N	Mean	Std. Deviation
Item36	674	3.35	.702
Item37	674	3.13	.656
Item38	674	3.29	.712
Item39	674	2.86	.565
Item40	674	3.29	.710
ClusterH	674	3.1843	.31343
Valid N (listwise)	674		

DESCRIPTIVES VARIABLES=Item41 Item42 Item43 Item44 Item45 ClusterI
/STATISTICS=MEAN STDDEV.

Descriptives

RESEARCH QUESTION NINE

Descriptive Statistics			
	N	Mean	Std. Deviation
Item41	674	3.32	.651
Item42	674	3.40	.719
Item43	674	3.38	.717
Item44	674	3.14	.635
Item45	674	3.18	.633
ClusterI	674	3.2843	.40343
Valid N (listwise)	674		

DESCRIPTIVES VARIABLES=Item46 Item47 Item48 Item49 Item50 ClusterJ
/STATISTICS=MEAN STDDEV.

Descriptives

RESEARCH QUESTION TEN

Descriptive Statistics			
	N	Mean	Std. Deviation
Item46	674	3.35	.688
Item47	674	3.37	.638
Item48	674	3.23	.665
Item49	674	3.17	.652
Item50	674	2.98	.721
ClusterJ	674	3.2217	.33401
Valid N (listwise)	674		

DESCRIPTIVES VARIABLES=Item51 Item52 Item53 Item54 Item55 ClusterK
/STATISTICS=MEAN STDDEV.

Descriptives

RESEARCH QUESTION ELEVEN

Descriptive Statistics

	N	Mean	Std. Deviation
Item51	674	3.23	.646
Item52	674	3.47	.672
Item53	674	3.33	.735
Item54	674	3.37	.712
Item55	674	3.08	.637
ClusterK	674	3.2964	.36750
Valid N (listwise)	674		

```
T-TEST GROUPS=Status(1 2)
/MISSING=ANALYSIS
/VARIABLES=Item1 Item2 Item3 Item4 Item5 ClusterA
/CRITERIA=CI(.95).
```

APPENDIX C

T-Test

HYPOTHESIS ONE

Group Statistics					
	Status	N	Mean	Std. Deviation	Std. Error Mean
Item1	Priests	207	3.25	.686	.048
	Religious	467	3.39	.673	.031
Item2	Priests	207	3.20	.753	.052
	Religious	467	3.25	.782	.036
Item3	Priests	207	3.21	.744	.052
	Religious	467	3.55	.585	.027
Item4	Priests	207	3.12	.710	.049
	Religious	467	3.34	.710	.033
Item5	Priests	207	3.12	.744	.052
	Religious	467	3.34	.718	.033
ClusterA	Priests	207	3.1797	.39582	.02751
	Religious	467	3.3747	.39650	.01835

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Item1	Equal variances assumed	.641	.424	-2.487	672	.013	-.141	.057	-.252	-.030
	Equal variances not assumed			-2.469	388.233	.014	-.141	.057	-.253	-.029
Item2	Equal variances assumed	2.560	.110	-.879	672	.380	-.057	.065	-.183	.070
	Equal variances not assumed			-.892	408.426	.373	-.057	.064	-.182	.068
Item3	Equal variances assumed	16.619	.000	-6.388	672	.000	-.340	.053	-.445	-.236
	Equal variances not assumed			-5.831	323.732	.000	-.340	.058	-.455	-.226
Item4	Equal variances assumed	5.759	.017	-3.705	672	.000	-.220	.059	-.336	-.103
	Equal variances not assumed			-3.704	394.535	.000	-.220	.059	-.336	-.103
Item5	Equal variances assumed	1.527	.217	-3.587	672	.000	-.218	.061	-.337	-.098
	Equal variances not assumed			-3.539	382.670	.000	-.218	.061	-.338	-.097
ClusterA	Equal variances assumed	.402	.526	-5.894	672	.000	-.19502	.03309	-.26000	-.13005
	Equal variances not assumed			-5.898	395.423	.000	-.19502	.03307	-.26003	-.13001

```

T-TEST GROUPS=Status(1 2)
/MISSING=ANALYSIS
/VARIABLES=Item6 Item7 Item8 Item9 Item10 ClusterB
/CRITERIA=CI(.95).

```

T-Test

HYPOTHESIS TWO

Group Statistics

	Status	N	Mean	Std. Deviation	Std. Error Mean
Item6	Priests	207	3.23	.745	.052
	Religious	467	3.20	.701	.032
Item7	Priests	207	3.12	.721	.050
	Religious	467	3.42	.720	.033
Item8	Priests	207	2.90	.549	.038
	Religious	467	3.23	.630	.029
Item9	Priests	207	3.18	.712	.049
	Religious	467	3.48	.629	.029
Item10	Priests	207	3.23	.740	.051
	Religious	467	3.36	.709	.033
ClusterB	Priests	207	3.1314	.35270	.02451
	Religious	467	3.3400	.36711	.01699

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2- tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Item6	Equal variances assumed	3.224	.073	.432	672	.666	.026	.060	-.091	.143
	Equal variances not assumed			.422	374.024	.673	.026	.061	-.094	.146
Item7	Equal variances assumed	6.103	.014	-5.048	672	.000	-.304	.060	-.422	-.186
	Equal variances not assumed			-5.045	394.211	.000	-.304	.060	-.422	-.185
Item8	Equal variances assumed	25.978	.000	-6.476	672	.000	-.328	.051	-.427	-.228
	Equal variances not assumed			-6.828	449.190	.000	-.328	.048	-.422	-.234
Item9	Equal variances assumed	.239	.625	-5.573	672	.000	-.305	.055	-.413	-.198
	Equal variances not assumed			-5.316	354.697	.000	-.305	.057	-.418	-.192
Item10	Equal variances assumed	.017	.896	-2.202	672	.028	-.132	.060	-.250	-.014
	Equal variances not assumed			-2.166	379.748	.031	-.132	.061	-.252	-.012
ClusterB	Equal variances assumed	1.908	.168	-6.888	672	.000	-.20864	.03029	-.26812	-.14917
	Equal variances not assumed			-6.996	409.593	.000	-.20864	.02983	-.26727	-.15001

```

T-TEST GROUPS=Status(1 2)
/MISSING=ANALYSIS
/VARIABLES=Item11 Item12 Item13 Item14 Item15 ClusterC
/CRITERIA=CI(.95) .

```

T-Test

HYPOTHESIS THREE

Group Statistics					
	Status	N	Mean	Std. Deviation	Std. Error Mean
Item11	Priests	207	3.23	.734	.051
	Religious	467	3.42	.670	.031
Item12	Priests	207	3.14	.702	.049
	Religious	467	3.19	.756	.035
Item13	Priests	207	3.20	.742	.052
	Religious	467	3.52	.594	.028
Item14	Priests	207	2.94	.546	.038
	Religious	467	3.09	.757	.035
Item15	Priests	207	3.16	.743	.052
	Religious	467	3.37	.683	.032
ClusterC	Priests	207	3.1362	.32169	.02236
	Religious	467	3.3182	.38856	.01798

Independent Samples Test										
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Item11	Equal variances assumed	.903	.342	-3.184	672	.002	-.184	.058	-.297	-.070
	Equal variances not assumed			-3.075	364.619	.002	-.184	.060	-.301	-.066
Item12	Equal variances assumed	6.132	.014	-.739	672	.460	-.046	.062	-.167	.076
	Equal variances not assumed			-.760	422.355	.448	-.046	.060	-.164	.072
Item13	Equal variances assumed	12.010	.001	-5.870	672	.000	-.315	.054	-.421	-.210
	Equal variances not assumed			-5.394	328.021	.000	-.315	.058	-.430	-.200
Item14	Equal variances assumed	55.187	.000	-2.571	672	.010	-.150	.058	-.265	-.035
	Equal variances not assumed			-2.907	535.329	.004	-.150	.052	-.251	-.049
Item15	Equal variances assumed	.020	.887	-3.673	672	.000	-.215	.059	-.330	-.100
	Equal variances not assumed			-3.556	366.493	.000	-.215	.061	-.334	-.096
ClusterC	Equal variances assumed	8.221	.004	-5.900	672	.000	-.18197	.03084	-.24253	-.12141
	Equal variances not assumed			-6.342	471.424	.000	-.18197	.02869	-.23835	-.12559

```

T-TEST GROUPS=Status(1 2)
/MISSING=ANALYSIS
/VARIABLES=Item16 Item17 Item18 Item19 Item20 ClusterD
/CRITERIA=CI(.95).

```

T-Test

HYPOTHESIS FOUR

Group Statistics

	Status	N	Mean	Std. Deviation	Std. Error Mean
Item16	Priests	207	3.17	.650	.045
	Religious	467	3.30	.712	.033
Item17	Priests	207	3.29	.760	.053
	Religious	467	3.50	.698	.032
Item18	Priests	207	3.22	.737	.051
	Religious	467	3.44	.679	.031
Item19	Priests	207	3.08	.618	.043
	Religious	467	3.49	.640	.030
Item20	Priests	207	3.08	.618	.043
	Religious	467	3.46	.684	.032
ClusterD	Priests	207	3.1681	.40668	.02827
	Religious	467	3.4398	.37018	.01713

Independent Samples Test										
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Item16	Equal variances assumed	14.775	.000	-2.293	672	.022	-.133	.058	-.247	-.019
	Equal variances not assumed			-2.375	429.720	.018	-.133	.056	-.243	-.023
Item17	Equal variances assumed	4.167	.042	-3.374	672	.001	-.202	.060	-.320	-.084
	Equal variances not assumed			-3.264	365.955	.001	-.202	.062	-.324	-.080
Item18	Equal variances assumed	.477	.490	-3.758	672	.000	-.219	.058	-.333	-.105
	Equal variances not assumed			-3.643	367.563	.000	-.219	.060	-.337	-.101
Item19	Equal variances assumed	29.935	.000	-7.893	672	.000	-.417	.053	-.521	-.314
	Equal variances not assumed			-7.997	407.337	.000	-.417	.052	-.520	-.315
Item20	Equal variances assumed	40.529	.000	-6.979	672	.000	-.387	.056	-.496	-.278
	Equal variances not assumed			-7.257	433.806	.000	-.387	.053	-.492	-.282
ClusterD	Equal variances assumed	2.704	.101	-8.524	672	.000	-.27171	.03188	-.33430	-.20913
	Equal variances not assumed			-8.221	363.433	.000	-.27171	.03305	-.33671	-.20672

```

T-TEST GROUPS=Status(1 2)
/MISSING=ANALYSIS
/VARIABLES=Item21 Item22 Item23 Item24 Item25 ClusterE
/CRITERIA=CI(.95).

```

T-Test

HYPOTHESIS FIVE

Group Statistics

	Status	N	Mean	Std. Deviation	Std. Error Mean
Item21	Priests	207	3.26	.682	.047
	Religious	467	3.43	.633	.029
Item22	Priests	207	3.21	.633	.044
	Religious	467	3.19	.739	.034
Item23	Priests	207	3.19	.709	.049
	Religious	467	3.51	.587	.027
Item24	Priests	207	3.01	.635	.044
	Religious	467	3.32	.731	.034
Item25	Priests	207	3.04	.733	.051
	Religious	467	3.06	.653	.030
ClusterE	Priests	207	3.1440	.31399	.02182
	Religious	467	3.3006	.38096	.01763

Independent Samples Test										
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Item21	Equal variances assumed	.097	.756	-3.132	672	.002	-.170	.054	-.276	-.063
	Equal variances not assumed			-3.042	369.179	.003	-.170	.056	-.279	-.060
Item22	Equal variances assumed	10.882	.001	.444	672	.657	.026	.059	-.090	.142
	Equal variances not assumed			.471	456.424	.638	.026	.056	-.083	.136
Item23	Equal variances assumed	3.267	.071	-6.216	672	.000	-.326	.052	-.428	-.223
	Equal variances not assumed			-5.782	336.414	.000	-.326	.056	-.436	-.215
Item24	Equal variances assumed	55.306	.000	-5.152	672	.000	-.302	.059	-.418	-.187
	Equal variances not assumed			-5.440	450.744	.000	-.302	.056	-.412	-.193
Item25	Equal variances assumed	6.193	.013	-.215	672	.830	-.012	.057	-.123	.099
	Equal variances not assumed			-.206	356.884	.837	-.012	.059	-.129	.104
ClusterE	Equal variances assumed	13.533	.000	-5.187	672	.000	-.15668	.03021	-.21599	-.09737
	Equal variances not assumed			-5.585	473.423	.000	-.15668	.02805	-.21181	-.10155

```

T-TEST GROUPS=Status(1 2)
/MISSING=ANALYSIS
/VARIABLES=Item26 Item27 Item28 Item29 Item30 ClusterF
/CRITERIA=CI(.95).

```

T-Test

HYPOTHESIS SIX

Group Statistics					
	Status	N	Mean	Std. Deviation	Std. Error Mean
Item26	Priests	207	3.23	.677	.047
	Religious	467	3.07	.696	.032
Item27	Priests	207	3.30	.702	.049
	Religious	467	3.51	.602	.028
Item28	Priests	207	3.22	.786	.055
	Religious	467	3.31	.724	.033
Item29	Priests	207	3.25	.771	.054
	Religious	467	3.43	.685	.032
Item30	Priests	207	3.25	.790	.055
	Religious	467	3.26	.525	.024
ClusterF	Priests	207	3.2473	.38044	.02644
	Religious	467	3.3178	.37714	.01745

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2- tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Item26	Equal variances assumed	1.707	.192	2.678	672	.008	.154	.058	.041	.267
	Equal variances not assumed			2.706	404.936	.007	.154	.057	.042	.266
Item27	Equal variances assumed	7.521	.006	-3.928	672	.000	-.208	.053	-.312	-.104
	Equal variances not assumed			-3.703	345.929	.000	-.208	.056	-.318	-.098
Item28	Equal variances assumed	2.649	.104	-1.500	672	.134	-.093	.062	-.215	.029
	Equal variances not assumed			-1.453	367.004	.147	-.093	.064	-.219	.033
Item29	Equal variances assumed	5.049	.025	-3.165	672	.002	-.188	.059	-.305	-.071
	Equal variances not assumed			-3.025	356.192	.003	-.188	.062	-.311	-.066
Item30	Equal variances assumed	97.691	.000	-.329	672	.742	-.017	.052	-.118	.084
	Equal variances not assumed			-.283	289.834	.777	-.017	.060	-.135	.101
ClusterF	Equal variances assumed	.080	.778	-2.230	672	.026	-.07043	.03158	-.13243	-.00843
	Equal variances not assumed			-2.223	391.698	.027	-.07043	.03168	-.13272	-.00814

T-TEST GROUPS=Status(1 2)

/MISSING=ANALYSIS

/VARIABLES=Item31 Item32 Item33 Item34 Item35 ClusterG

/CRITERIA=CI(.95).

T-Test

HYPOTHESIS SEVEN

Group Statistics					
	Status	N	Mean	Std. Deviation	Std. Error Mean
Item31	Priests	207	3.23	.745	.052
	Religious	467	3.47	.665	.031
Item32	Priests	207	3.11	.719	.050
	Religious	467	3.27	.686	.032
Item33	Priests	207	2.90	.549	.038
	Religious	467	2.92	.484	.022
Item34	Priests	207	3.17	.710	.049
	Religious	467	3.33	.674	.031
Item35	Priests	207	3.23	.738	.051
	Religious	467	3.27	.671	.031
ClusterG	Priests	207	3.1285	.35129	.02442
	Religious	467	3.2518	.32804	.01518

Independent Samples Test										
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Item31	Equal variances assumed	2.511	.114	-4.157	672	.000	-.240	.058	-.353	-.127
	Equal variances not assumed			-3.980	357.613	.000	-.240	.060	-.358	-.121
Item32	Equal variances assumed	.680	.410	-2.692	672	.007	-.157	.058	-.271	-.042
	Equal variances not assumed			-2.644	378.800	.009	-.157	.059	-.273	-.040
Item33	Equal variances assumed	5.113	.024	-.463	672	.643	-.020	.042	-.102	.063
	Equal variances not assumed			-.441	353.955	.659	-.020	.044	-.107	.067
Item34	Equal variances assumed	.328	.567	-2.798	672	.005	-.160	.057	-.272	-.048
	Equal variances not assumed			-2.744	377.180	.006	-.160	.058	-.275	-.045
Item35	Equal variances assumed	3.869	.050	-.703	672	.482	-.041	.058	-.154	.073
	Equal variances not assumed			-.677	362.697	.499	-.041	.060	-.159	.077
ClusterG	Equal variances assumed	1.702	.193	-4.404	672	.000	-.12332	.02800	-.17830	-.06834
	Equal variances not assumed			-4.289	371.485	.000	-.12332	.02875	-.17985	-.06678

```

T-TEST GROUPS=Status(1 2)
/MISSING=ANALYSIS
/VARIABLES=Item36 Item37 Item38 Item39 Item40 ClusterH
/CRITERIA=CI(.95).

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T-Test

HYPOTHESIS EIGHT

Group Statistics					
	Status	N	Mean	Std. Deviation	Std. Error Mean
Item36	Priests	207	3.23	.732	.051
	Religious	467	3.40	.682	.032
Item37	Priests	207	3.14	.700	.049
	Religious	467	3.13	.637	.029
Item38	Priests	207	3.20	.740	.051
	Religious	467	3.33	.696	.032
Item39	Priests	207	2.94	.546	.038
	Religious	467	2.82	.570	.026
Item40	Priests	207	3.15	.741	.051
	Religious	467	3.34	.689	.032
ClusterH	Priests	207	3.1324	.31847	.02214
	Religious	467	3.2073	.30873	.01429

Independent Samples Test										
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2- tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Item36	Equal variances assumed	.233	.630	-3.051	672	.002	-.178	.058	-.292	-.063
	Equal variances not assumed			-2.968	370.656	.003	-.178	.060	-.295	-.060
Item37	Equal variances assumed	4.758	.030	.173	672	.863	.009	.055	-.098	.117
	Equal variances not assumed			.167	363.301	.868	.009	.057	-.102	.121
Item38	Equal variances assumed	.113	.737	-2.259	672	.024	-.134	.059	-.250	-.017
	Equal variances not assumed			-2.205	373.576	.028	-.134	.061	-.253	-.014
Item39	Equal variances assumed	9.847	.002	2.503	672	.013	.118	.047	.025	.210
	Equal variances not assumed			2.546	411.315	.011	.118	.046	.027	.208
Item40	Equal variances assumed	.005	.946	-3.228	672	.001	-.190	.059	-.306	-.074
	Equal variances not assumed			-3.139	370.394	.002	-.190	.061	-.309	-.071
ClusterH	Equal variances assumed	2.929	.087	-2.878	672	.004	-.07491	.02603	-.12602	-.02380
	Equal variances not assumed			-2.844	383.913	.005	-.07491	.02635	-.12671	-.02311

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T-TEST GROUPS=Status(1 2)
/MISSING=ANALYSIS
/VARIABLES=Item41 Item42 Item43 Item44 Item45 ClusterI
/CRITERIA=CI(.95).

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T-Test

HYPOTHESIS NINE

Group Statistics					
	Status	N	Mean	Std. Deviation	Std. Error Mean
Item41	Priests	207	3.18	.655	.046
	Religious	467	3.39	.640	.030
Item42	Priests	207	3.28	.756	.053
	Religious	467	3.46	.696	.032
Item43	Priests	207	3.22	.735	.051
	Religious	467	3.45	.698	.032
Item44	Priests	207	3.08	.618	.043
	Religious	467	3.17	.641	.030
Item45	Priests	207	3.08	.618	.043
	Religious	467	3.22	.634	.029
Cluster1	Priests	207	3.1662	.40556	.02819
	Religious	467	3.3366	.39166	.01812

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2- tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Item41	Equal variances assumed	4.600	.032	-3.880	672	.000	-.209	.054	-.315	-.103
	Equal variances not assumed			-3.845	386.598	.000	-.209	.054	-.316	-.102
Item42	Equal variances assumed	2.617	.106	-2.946	672	.003	-.176	.060	-.293	-.059
	Equal variances not assumed			-2.854	367.025	.005	-.176	.062	-.297	-.055
Item43	Equal variances assumed	.000	.984	-3.847	672	.000	-.228	.059	-.344	-.112
	Equal variances not assumed			-3.772	377.322	.000	-.228	.060	-.347	-.109
Item44	Equal variances assumed	5.090	.024	-1.734	672	.083	-.092	.053	-.196	.012
	Equal variances not assumed			-1.759	408.225	.079	-.092	.052	-.195	.011
Item45	Equal variances assumed	9.015	.003	-2.808	672	.005	-.148	.053	-.251	-.044
	Equal variances not assumed			-2.835	404.024	.005	-.148	.052	-.250	-.045
ClusterI	Equal variances assumed	.940	.333	-5.155	672	.000	-.17043	.03306	-.23535	-.10551
	Equal variances not assumed			-5.086	382.615	.000	-.17043	.03351	-.23632	-.10454

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T-TEST GROUPS=Status(1 2)
/MISSING=ANALYSIS
/VARIABLES=Item46 Item47 Item48 Item49 Item50 ClusterJ
/CRITERIA=CI(.95).

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T-Test

HYPOTHESIS TEN

Group Statistics					
	Status	N	Mean	Std. Deviation	Std. Error Mean
Item46	Priests	207	3.28	.687	.048
	Religious	467	3.39	.686	.032
Item47	Priests	207	3.20	.629	.044
	Religious	467	3.45	.627	.029
Item48	Priests	207	3.18	.707	.049
	Religious	467	3.25	.645	.030
Item49	Priests	207	3.01	.635	.044
	Religious	467	3.24	.648	.030
Item50	Priests	207	3.04	.730	.051
	Religious	467	2.95	.716	.033
ClusterJ	Priests	207	3.1430	.31040	.02157
	Religious	467	3.2565	.33848	.01566

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2- tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Item46	Equal variances assumed	.694	.405	-1.996	672	.046	-.114	.057	-.227	-.002
	Equal variances not assumed			-1.994	393.952	.047	-.114	.057	-.227	-.002
Item47	Equal variances assumed	7.498	.006	-4.666	672	.000	-.245	.052	-.348	-.142
	Equal variances not assumed			-4.662	393.976	.000	-.245	.052	-.348	-.141
Item48	Equal variances assumed	1.604	.206	-1.207	672	.228	-.067	.055	-.176	.042
	Equal variances not assumed			-1.165	363.898	.245	-.067	.057	-.180	.046
Item49	Equal variances assumed	16.966	.000	-4.231	672	.000	-.227	.054	-.333	-.122
	Equal variances not assumed			-4.265	402.409	.000	-.227	.053	-.332	-.123
Item50	Equal variances assumed	.113	.736	1.426	672	.154	.086	.060	-.032	.204
	Equal variances not assumed			1.415	388.142	.158	.086	.061	-.033	.205
ClusterJ	Equal variances assumed	2.837	.093	-4.119	672	.000	-.11354	.02757	-.16766	-.05941
	Equal variances not assumed			-4.259	427.841	.000	-.11354	.02666	-.16594	-.06113

T-Test

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Group Statistics					
	Status	N	Mean	Std. Deviation	Std. Error Mean
Item51	Priests	207	3.23	.677	.047
	Religious	467	3.23	.633	.029
Item52	Priests	207	3.29	.700	.049
	Religious	467	3.55	.644	.030
Item53	Priests	207	3.21	.784	.054
	Religious	467	3.39	.707	.033
Item54	Priests	207	3.25	.760	.053
	Religious	467	3.43	.684	.032
Item55	Priests	207	2.90	.587	.041
	Religious	467	3.15	.643	.030
ClusterK	Priests	207	3.1768	.37578	.02612
	Religious	467	3.3495	.35135	.01626