



**MARIST INTERNATIONAL UNIVERSITY COLLEGE**  
**(A Constituent College of Catholic University of Eastern Africa)**

**THE INFLUENCE OF PSYCHO-SPIRITUAL FORMATION ON VOCATIONAL  
COMMITMENT OF SEMINARIANS IN NSUKKA DIOCESE, NIGERIA**

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FULFILMENT OF THE REQUIREMENT OF THE DEGREE OF MASTER OF  
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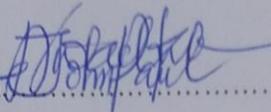
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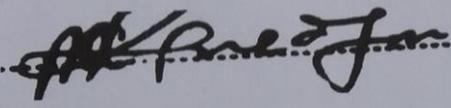
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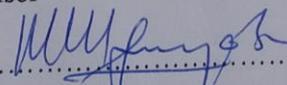
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## **DEDICATION**

This work is dedicated to the untiring effort of Most. Rev. Prof. Godfrey Igwebuike Onah on his new formation structure for the Diocesan Good Shepherd Spiritual Year Seminary at Edem-Nsukka, Enugu State, Nigeria.

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## ABSTRACT

The increasingly reported cases of priestly scandals seem to be an indication of an ineffective priestly formation. As a result, the present study explored the influence of psycho-spiritual formation on vocational commitment of seminarians in Nsukka Diocese, Nigeria. The study was guided by the following objectives: To assess how psychological, spiritual, intellectual, demographic characteristics affect vocational commitment of seminarians. It was grounded on the Positive Psychology Theory and adopted phenomenological mixed method research approach for the qualitative data and descriptive survey design for the quantitative data. The target population was 228. Both purposive and simple random sampling methods were used to come up with the desired sample. The participants comprised of 134 major Seminarians and 9 major seminary formators drawn from 4 seminaries. Data was collected using both questionnaires and interview schedules. Quantitative data from the close-ended items in the questionnaires was analyzed using both inferential statistics and descriptive statistics. Qualitative data was analyzed using content analysis where major themes were formulated. The study revealed that the curriculum was responsive to the psychological, spiritual and intellectual needs of the seminarians. Demographic characteristics of age and education were found to have some moderate influence on the vocational commitment whereas both cultural and social economical background were found to have no significant influence. This study recommends that seminary authorities, seminarians and bishops have an obligation to ensure that the training of seminarians embraces psycho-spirituality that is ideal in helping the seminarians cope with new and emerging societal concerns.

# **CHAPTER ONE**

## **INTRODUCTION**

### **1.1 Introduction**

The focus of this study is to assess the influence of psycho-spiritual formation on vocational commitment of Seminarians in Nsukka Diocese, Nigeria. This chapter will discuss the background of the study, statement of the problem, research objectives, research questions, and scope of the study. Therein also are the theoretical and conceptual frameworks, and operational definition of terms.

### **1.2 Background of the Study**

The human offspring, takes the longest year to attain any measure of independence and full functioning. Hence, apart from size and age, a day-old chick is almost as functional as the mother hen. But for the human being, long years of understanding, nurturing, and education are needed before he or she attains any measure of effectiveness and efficiency as a member of the human community (Okeke, 2018). Similarly, seminary formation also requires such special nurturing and education since, it is a special type of school dedicated to the spiritual, moral, pastoral and intellectual formation of the clergy (Faà, 2016).

The very concept “Seminary” is of Latin origin “seminarium” which is commonly used to describe a place where young seedlings are prepared for eventual transplanting. A ‘plant nursery’, which can be interpreted as breeding ground. A greenhouse that provides ideal conditions for seeds to grow into hearty plants. An institution for the training of candidates for the priestly ministry or rabbinate (Faà, 2016). By the formation of Catholic priests, it means “the entire process of opening up (on the part of the candidate in formation) for a personal encounter with, and transformation by the Lord” (Akaabiam, 2012).

Arnett (2016) proposed a theory of emerging adulthood, suggesting that our culture has created an extended time of transition between adolescence and adulthood. Arnett (2016)

defines this emerging adulthood as ‘an age of identity exploration’. This period of time allows young adults to explore the world around them, decipher the possibilities in life and engage in a variety of activities and events in an effort to determine who they are. For those who are in this stage of life, part of this exploration should include finding identity and calling in relation to God’s will; that is, finding one’s vocation (Feenstra & Brouwer, 2008). In this understanding however, vocation is defined as discovering of one’s identity, understanding the world and discerning one’s purpose in relation to God’s will.

This is different from religion orientation and faith development (Rist & Camiller, 2019) in that, those concepts focus on ways of approaching religion or faith rather than how an individual understands where they are in knowing God’s call on their life. This notion of vocation draws on a historical understanding of the word, going beyond vocation as a career to vocation as a calling (Obuna, 2014). Okeke (2018) understood this to mean an integration of an individual who undertakes, the journey, to fall in love with Jesus. Once this happens then everything else becomes possible such that to be immersed in the exodus process is possible, leaving behind one’s house of slavery for the deep commitment with Jesus based on love. Vocational commitment as understood here brings together, individual identity formation and exploration of the world in order to understand and discern God’s will.

Erikson (2014) conceptualized identity as the blending of past thoughts and experiences into a coherent whole, resulting in an increase in personal growth which used to assess future decisions and personal life events or experiences. In line with this idea, Côté and Levine (2016) suggested deployment of four empirically measurable identity statuses thus; identity achievement (commitment to a set of choices following exploration of alternatives); moratorium (current exploration with commitment not yet made); diffusion (lack of commitment and exploration) and foreclosure (commitment based on little or no exploration of alternatives). The research confirmed that students who reported identity achievement had

grater occupational commitment and exploratory activity in understanding their future career than did those in moratorium or identity diffusion (Vizgaitis, 2015).

A greater understanding of one's Christian vocation may involve a greater understanding of one's future work. It follows, then that those who report a greater understanding of vocational commitment will be more likely to report an achieved identity statue. Likewise, those participants who failed to explore or make a commitment like those with a diffused identity statue will likely report a lower understanding of vocational commitment. Participants who reports moratorium statues are unlikely to report a well-developed understanding of vocational commitment. Hall (2004) holds that, spiritual involvement of seminarians, such as engaging in spiritual practices, participating in spiritual community, friendships, and mentoring relationships is an intentional move to engage in psycho-spiritual growth and commitment.' Such growth increases the understanding of one's implicit relational representation, thus bringing vocational commitment of seminarians into a more deeply understood, and concrete existence. Therefore, psycho-spiritual commitment and community domain addresses how close and committed one feels to oneself, others and God (Howard, 1998).

In the United States, there is a serious decline in the number of individuals undergoing seminary formation. This has translated to a serious shortage of clergy and religious brothers and sisters to work in various designated institutions (Cooper & Sureau, 2013). This brings out an important question on whether seminary formation is effective or not in such circumstances.

In Australia, Gramam (2011) notes that the religious and spiritual formation is one of the most pressing issues confronting Catholic Church. He further observed that the future of Catholic Church depends on the religious and spiritual capital that results from such formation. This observation underlies that importance of quality seminary formation that responds to the needs of the modern society.

In the Philippines, a study carried out by Cornelio (2012) noted that priests suffer psychological and spiritual emotions, economic limitations, relationship problems some of which can be attributed to poor formation that they received from their respective seminaries. These challenges impact their ability to fulfill their vocation as priests and have an impact on the lives of their parishioners.

In the present-day Africa, there is a serious shift in worldviews of most seminarians to mundane things. Akaabiam (2012) observed that this lack of pastoral commitment, moral probity, inordinate materialistic tendencies, over-socialization on matters of faith and spirituality, have encouraged the young (seminarians) to intensely seek after a well-being that is built on the matrices of individualism, materialism, and hedonistic interpretation of the human life. Such an orientation totally negates the idea of sacrifice and genuine commitment to spiritual and religious values (Akaabiam, 2012. p.2). He further observes that in the seminary today, lack of vocational commitment of seminarians introduced a crisis of values; insincerity and dishonesty which have become common place. These, are expressed in cases of examination malpractices, sluggish attitude towards manual work and academics, absenteeism from regular seminary programme and functions, scaling the seminary walls to engage in unauthorized outings or returning into the compound at wrong hours. For Aniagwu (2012) the inception of Catholic priesthood in Nigeria can only be traced to missionary activities in which a second and permanent attempt at evangelization was launched in 1868 with the arrival of the Italian Fr, Francesco Borghero. This for him is after an earlier attempt by the Capuchin and Augustinian missionaries of Portuguese, Spanish and Italian extraction in the 15<sup>th</sup> and 18<sup>th</sup> centuries which according to Catholic Bishops Conference of Nigeria had in some way petered out (CBCN, 2004). He maintained again that with the departure of the missionaries at the end of civil war, in (1970) priestly vocations, seminaries and houses of formation somehow shot up drastically (Aniagwu, 2011).

This however gave rise to so many seminarians who are gifts of God to the world and are formed and trained with a focus on a broad spectrum of life in the areas such as human, spiritual, intellectual, pastoral, and cultural aspects. These formation processes and training are meant to configure them (seminarians) to the person of Jesus Christ and the height of such configuration is to be integral and holistic (Dolan, 2000; Cozzens, 2005). Again the growth and the practical demonstration of this training are the hallmarks of any mature formation (Paul VI, 1965; John-Paul II, 1992; Dolan, 2000; Cozzens, 2005; Alphoso, 2015; Congregation for the Clergy, 2016; Adubale & Aluede, 2017). And it is this kind of maturity that accord seminarians who are aspiring to be priest the honor and respect they enjoy today.

In Africa for instance, Catholic men and women grow up with the public image of seminarians as persons who are offered to God (Okeke, 2018). They belong to God and to the Church and, therefore, occupy a significant place in the relationship between God and human beings. Hence, since Africans believe that the spiritual world has strong and direct influence on life in the world, it is easy to see why seminarians are respected, honoured and indeed, revered. They are seen as closer to the spiritual world than others (Nwagwu, 1993). Nonetheless, this belief goes with a price: because seminarians as far as their vocation are concerned are looked upon to conduct their lives in a manner that reflects their proper place and role as those who mediate between the physical and spiritual realms.

For Okeke (2018), this is an indication that the seminarians who have embraced this vocation are at the forefront of the mission of the Church because they live a spousal relationship to the Church, the Bride of Christ. In this line of thought, by the virtue of their call to follow Christ, they are to carry the prophetic badge before the world pointing out to the enduring values of the Gospel, those values that give deeper and ultimate meaning to human strivings and desires. It was also seen that at the threshold of 1940s and 1950s that those called to a special vocation (Hebrew 5: 1-5) and the laity knew their expectations and responsibilities

in the Church. The laity gave respect to their seminarians as sacred and persons who are specially chosen from among them and though they lived among them, they were God's mediators of grace (African Ecclesial Review, 2006). As good as the above may sound, it appears that this image of and attitude towards (Catholic seminarians) in African world is changing, especially amongst themselves.

This, notwithstanding, Okeke (2006) holds that "we need also to admit that there has always been great and wonderful people called to genuinely embrace this noble vocation across cultures. Hence, the challenge remains to have a formation process that will help seminarians to become such wonderful people despite changes in society. Presently, it seems like, in Africa as in other parts of the world, due to changes in society and the dominant values projected, many more people with the wrong motives for entering the priesthood and consecrated life slip through the formation process and make it to the priesthood without this motive being corrected.

Similarly, meeting with the bishops of Ghana on April 24, 2006, Pope Benedict XVI called the attention of the bishops to the central issues of formation, exhorting them "to ensure the suitability of candidates for the priesthood and to guarantee proper priestly formation for those who are studying for the sacred ministry" (Ad Limina, 2006). The hub of the above illustration from the Pontiff goes to prove that the formation of Nsukka Diocesan seminarians for instance, has to take into consideration the dialectical tension between the values of the priestly formation and the cultural ideals expressed in the struggles of individual seminarian's personalities as young people who need to be listened to.

Hence, in his Post-Synodal Apostolic Exhortation, the Holy Father Pope Francis states that:

members of the Church do not always take the approach of Jesus. Rather than listening to young people attentively, all too often, there is a tendency to provide

pre-packaged answers and ready-made solutions, without allowing their real questions to emerge and facing the challenges they pose. Yet once the Church sets aside narrow preconceptions and listens carefully to the young, this empathy enriches her (Christus Vivit, 2019).

The foregoing observation sounds so real since, such disposition and approach to life situations allows young people like seminarians undergoing formation to the priesthood to make their own contribution to the community, and also in helping them to appreciate new sensitivities and to consider new questions. Consequently, this will go a long way to addressing this tension that may be human, spiritual, intellectual, pastoral and culturally oriented so as to create a formation program that may enable Nsukka Diocesan Seminarians to become good, happy, and fulfilled Catholic priest who are willing to serve God's people in the future, and not serve themselves or use the priesthood to pursue their personal ambition in the ministry when they become priest.

### **1.3 Statement of the Problem**

The overall problem that this research addressed is that, although seminarians are said to be undergoing series of formation programs in the seminary, it seems that such training programmes are not seen or translated into the real life situation as they are expected to live a mature and trustworthy life because “to whom much is given, much will be expected” (Luke 12:48). However, the scandals bedeviling the church today seem to be an indication of an ineffective priestly formation (Ares-Christian, 2017). Allegations of sexual misconduct, incessant quest for money, accusations of misuse of authority, inappropriate lifestyle and a host of other vices that are attributed to them creates all the foreseen negative perception.

Plante and Gerry (2005) investigated the psychological profiles of 21 Roman Catholic Priest accused of sexual misconduct and established that their profiles were defensive,

repressive, mistrustful, isolative and irritable. This study revealed that there are many underlying issues facing the Roman Catholic Clergy formation.

Consequently, on 29<sup>th</sup> of August, 2018 a seminarian of the diocese (Nsukka) who was on studies in France shared his challenge and disappointment as regards some of the diocesan seminarians mostly those who are at the threshold of their ordination (Second and Third Year Theology) students were requesting him to get for them international visa, especially the one that has nothing to do with seminary formation. This message was what gave rise to this research which was to understand what caused such unusual trend among seminarians.

Also, the discipline of psycho-spirituality is a recent one and therefore the only scant studies available were carried out in European countries and non has addressed the influence of psycho-spirituality on the priestly formation and how it impacts their vocational commitment. The current study is therefore necessary as it focuses on the aforementioned area and is being carried out in Nsukka Diocese, Nigeria.

#### **1.4 Research Objectives**

The study is guided by the following objectives:

- I. To assess the ways in which formation for human/psychological maturity promotes commitment of seminarians in Nsukka Diocese to their vocation;
- II. To examine how focus of formation on spiritual maturity fosters commitment of seminarians in Nsukka Diocese to their vocation;
- III. To investigate the manner in which intellectual formation of seminarians in Nsukka Diocese facilitates their commitment to their vocation;
- IV. To establish the influence of culture and demographic characteristics on practicum training in commitment of seminarians in Nsukka Diocese to their vocation;
- V. To establish the relationship between psycho-spiritual and seminarian's commitment in Nsukka Diocese to their vocation.

## **1.5 Research Questions**

The study is guided by the following research questions:

- I. In which ways does formation for human maturity promote commitment of seminarians in Nsukka Diocese to their vocation?
- II. How does focus of formation on spiritual maturity foster commitment of seminarians in Nsukka Diocese to their vocation?
- III. Does the Intellectual formation of seminarians in Nsukka Diocese facilitate their commitment to their vocation?
- IV. What is the influence of culture and demographic characteristics on practicum training in commitment of seminarians in Nsukka Diocese to their vocation?
- V. Is there any relationship between demographic characteristics of the seminarians and their vocational commitment in Nsukka Diocese to their vocation?

## **1.6 Hypothesis**

The study is guided by the following hypothesis:

H1 There is no significant relationship between demographic characteristics (for education, age and socio-economic background), of seminarians and their vocational commitment.

## **1.7 Scope and Delimitations of the Study**

This study explored how psycho-spiritual formation affects vocational commitment of seminarians. It targeted the seminarians of Nsukka Diocese as they are believed to have first-hand information that was being sought by the researcher. It is within the four major seminaries like: Good Shepherd Spiritual year seminary Nsukka, Saint Pope John Paul II Okpuno, Awka, Blessed Iwene Tansi Onitsha, and Bigard Memorial Seminary, Enugu, all in Nigeria. The research was done among 134 Nsukka major seminarians. The study targeted purposively Ten psycho-spiritual formators working both within these seminaries and in the Catholic diocese of Nsukka.

This study was delimited to Nsukka Diocese in Nigeria. It had also psycho-spiritual formation, vocational commitment and demographic characteristics of seminarians like (cultural background, Socio-economic status, Educational level, Family religious background, Age, and Family marital background) as areas of focus. The study anticipated some challenges such as apathy from the respondents and inadequate finances to enable extensive coverage of the Seminaries in Nsukka Diocese. However, the researcher strived to create awareness about the importance of the study among the respondents. The researcher sought the assistance of some formators of the seminaries where Nsukka diocesan seminarians are being formed and some within the Diocese in the process of data collection exercise so as to save cost.

### **1.8 Significance of the Study**

This study is expected to be significant to the following categories of people. To the formation houses. The findings of this study may help the seminaries to appreciate the importance of psycho-spirituality in their studies. It may also help them understand the factors that may hinder or improve their formation. It may help the seminarians to have better understanding of their potentials and their weaknesses and adjust appropriately. It may help organizations like Psycho-spiritual Institutes, Catholic Bishop Conference of Nigeria, Seminary formators both in Nsukka Diocese and beyond and all who play an important role in the life and wellbeing of the society might benefit from the insights of this study and help them to make policies that resonate with the needs of the modern society.

Other researchers in the area of priestly formation might benefit from this study since any research that is conducted is geared towards generating new knowledge. It is in the light of this that, this research method is going to contribute new knowledge in the field of seminary formation and positive psychology.

## **1.9 Theoretical Framework**

A theoretical framework is the beacon around which one's study argument rotates. It is a collection of interrelated ideas based on theories. It is a reasoned set of prepositions, which are derived from and supported by data or evidence (Kombo & Tromp, 2006). This study is grounded on Positive Psychology.

### **1.9.1 Positive Psychology Theory**

Positive psychology was founded by Martin Seligman in 1960s and is defined as the scientific study of what makes life most worth living (Peterson, 2008). While Seligman and Mihaly Csikszentmihaly (2000) defines it as the scientific study of positive human functioning and flourishing on multiple levels that include the biological, personal, relational, institutional, cultural, and global dimensions of life. Positive psychology can therefore be described as the study of happiness, flourishing and what makes life worth living. This model is concerned with good life.

This model began as a new domain of psychology in 1998 when Martin Seligman chose it as the theme for his term as president of the American Psychological Association Mihaly Csikszentmihalyi and Christopher Peterson are regarded as co-initiators of Positive Psychology. The theory is aimed at gaining a deeper understanding about positive emotions, positive traits, and positive institutions. Currently, positive psychology is largely concerned with analyzing mental disorders and human suffering (Seligman, 2018).

### **1.9.2 Relevance of Positive Psychology**

Positive Psychology theory is based on five pillars namely: Positive emotion, engagement, relationships, meaning and purpose. Specifically, it focuses on past (well-being and satisfaction), the present happiness and (flow) into the future (hope and optimism). This theory has been applied in a variety of areas such as education, human resources, organizational functioning, therapy, career counseling, and health (Seligman & Csikszentmihalyi, 2014).

Positive psychologists have suggested a number of ways in which individual happiness may be fostered. They include social ties with people who live together such as seminarians and wider networks through studies, clubs or social organizations, while physical exercise and the practice of meditation may also contribute to happiness. Happiness may rise with increasing or reduce depending on the anticipated gains (Seligman & Csikszentmihalyi, 2014).

### **1.9.3 Strength of Positive Psychology**

The strength of Positive Psychology lies in its endeavor to increase the number of happy people in the world by measuring, classifying and increasing positive emotion and positive traits. It helps people to focus on what they are good at which ultimately translates to better results. It also helps people to increase resilience towards some circumstances (Knoop, 2014).

Again, positive psychology attempts to explain further happiness as experienced through life satisfaction. It states that people who have the most positive emotion, the most engagement and living the most meaningful life, are the happiest and have the most life satisfaction (Seligman, 2011). The above truism has its bearing in accordance with true self by engaging in activities of authenticity and personal expression that afford self-realization, valued potential and growth (Ryan, & Deci, 2001). Aristotle tried to bring home this point when he describes it as the process of living well guided by intrinsic values and not pursue extrinsic goals as power and wealth that are associated with hedonistic pleasure (Ryan, et al, 2008). To buttress the needful of this theory, it also based on the evidence from quality of life survey which measures one's positive attribute, in terms of self-reports; scales on which people record their own felt levels of life satisfaction, happiness and (positive moods) (Power, 2016). Hence, the same surveys often include measures of social background, personality, social networks, and satisfaction with particular domains of life such as marriage satisfaction, job satisfaction, among others. The aim of including this survey here is to establish the link that

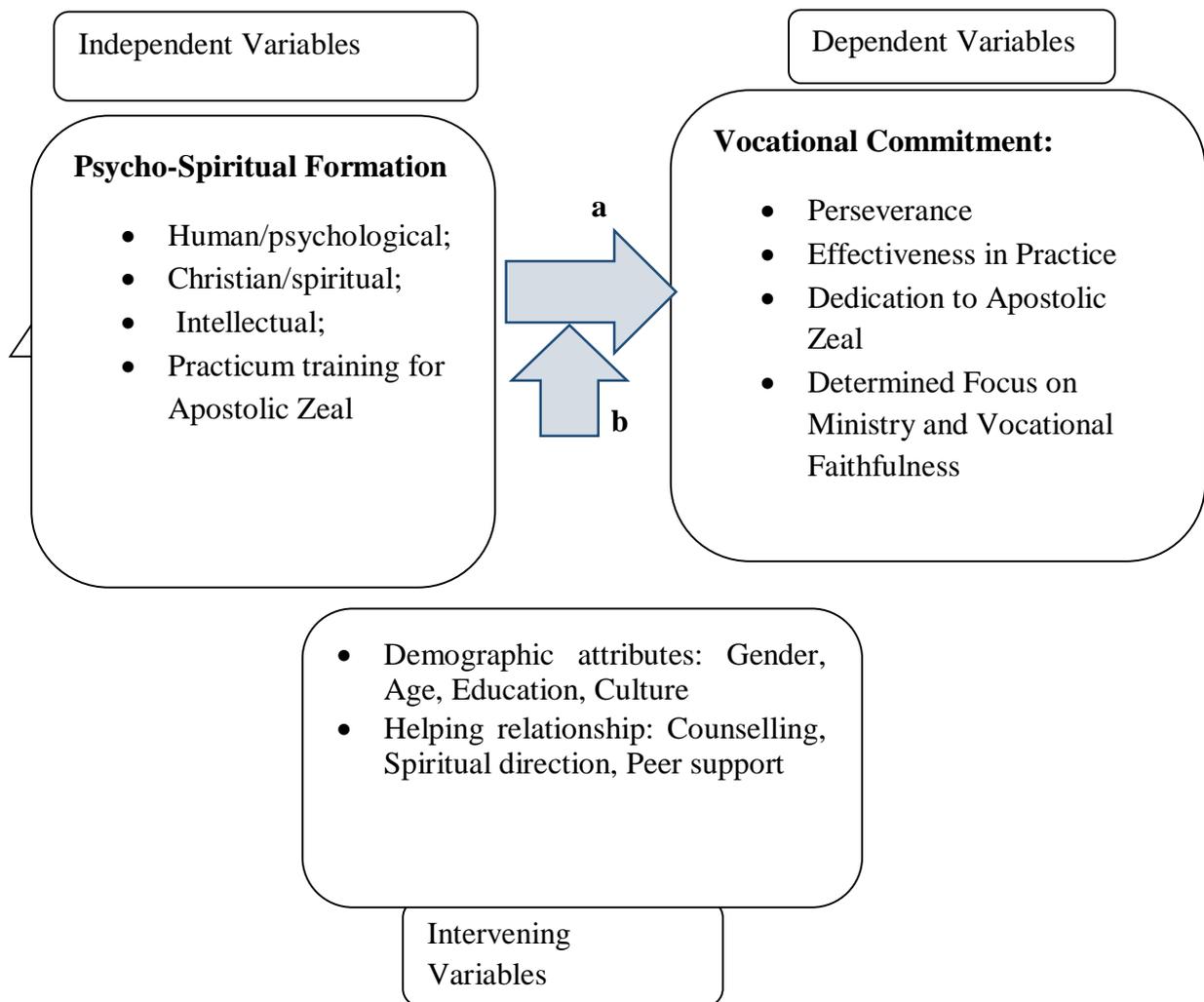
some seminarians will end up being happier and more fulfilled as priests than others who passed the same formation process (Power, 2016).

#### **1.9.4 Weakness of Positive Psychology**

Positive Psychology has been criticized for belonging to a group of elitists who cite and publish each other's work without subjecting these works to a thorough critical review (Wong, 2017). Positive Psychologists have also been blamed for ignoring meaning oriented interventions given the vital role of meaning in well-being and healing. This kind of approach involves personal narratives to make sense of traumatic or stressful events. Positive Psychology interventions may not be as effective as originally thought mainly due to replication problems. For instance, Weis and Speridakos (2011) noted that there is little evidence that hope enhancement strategies can alleviate psychological distress.

### 1.10 Conceptual Framework

This study is guided by the conceptual framework illustrated in Figure 1.1



## **Figure 1.1**

### **Conceptual Framework**

Figure 1.1 shows the interaction between independent, dependent and intervening variables. The independent variables consisting of psychological maturity, spiritual maturity, intellectual maturity and practicum training for apostolic zeal, are the areas that constitute the components of holistic formation which if implemented effectively would produce the desired vocational and ministerial quality explained in the dependent variables. This is shown with letter a. The dependent variables represent the quality of ministers that would result from effectively implemented holistic formation programme. They would be ministers that would exhibit perseverance in their vocation, effectiveness in ministerial practice; dedication to ministry with apostolic zeal, determined focus on ministry and vocational faithfulness.

The relationships between the independent variables and the dependent variables represents a desirable or expected ideal. In reality, there are other moderating variables that influence the relationship between the independent and dependent variables and thus modify the effectiveness of the formation processes even when the holistic formation programme is effectively implemented. These moderating variables include the age of both the formators and the seminarians, the educational qualification of the formators and the availability of helping relationships such as counselling, Spiritual direction and Peer support. Socio economic background could also serve as 'a' intervening variable because even then the programme of a holistic formation is effectively implemented, the candidates' socio-economic needs could moderate their exhibition of the desired vocational and ministerial qualities listed in the dependent variables. Intervening variables are shown by letter 'b'.

### **1.11 Operational Definition of Key Terms**

These terms have been defined as used in the study.

**Maturity** is understood as the ability to respond appropriately with the right manners at given circumstances and for fruitful results.

**Major Seminary:** It is a Roman Catholic institution (Tertiary boarding school of Philosophical and Theological studies) that are designed with the sole aim of equipping middle adolescents (Seminarians) both academically and spiritually for the Catholic priesthood.

**Formators:** This term refers to the animators and mentors responsible for supervision, informing, forming and transformation of Seminarians in formation and usually those on resident into the person of Jesus Christ, through teaching and lived experiential lives.

**Psycho-spirituality:** This is an integration of psychology and spirituality, it is the application of the spiritual dimension of a person as being fundamental to his or her mental health thereby bringing about the full realization of the human person's capacity through the application of both spiritual and psychological methods in a holistic, integrated approach that leads to healing and inner growth (Ann, 2010).

**Psycho-spiritual formation:** The act of offering courses that have an element of both psychology and spirituality in the seminarians' formation course.

**Vocational commitment:** This is the dedication made by a seminarian under formation for priest to continuously perform their duties diligently.

**Intervention:** This refers to an attempt to assist an individual with a strategic approach to bring about psychological, spiritual healing and inner growth.

**Counselling:** Is an activity freely entered into by the person seeking help in the name of a client. It offers the opportunity for the client to identify for themselves things that are troubling or perplexing. It is clearly and explicitly a contract between the counsellor and the client, and the boundaries of the relationship are identified. The activity of counselling is designed to help self-exploration and understanding. The process helps

to identify thoughts, emotions and behaviours that, once accessed, may offer the client a greater sense of personal resources, and self-determined change.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

This chapter presents the relevant literature review for this study which underscored and explored the influence of psycho-spiritual formation on the vocational commitment of seminarians in Nsukka Catholic Diocese, Nigeria. This literature reviews a whole range of seminarian's psycho-spiritual formation on their vocational commitment from international, regional and local arena. The review of the literature was conducted in line with the research objectives that informed this study. Hence, the review was based on formation for human maturity and vocational commitment; spiritual maturity and vocational commitment; intellectual maturity and vocational commitment; cultural context, demographic characteristics (education, Age, Socioeconomic Background) and seminarian's vocational commitment, coupled with psycho-spiritual intervention. The research gaps from the reviewed literature have also been identified.

#### **2.2 Formation for Human Maturity and Vocational Commitment**

The foundation and the true nature of a fully developed and well informed humanity is replicated and perfected in Jesus Christ (John. 10: 17-18; Mark. 10:45). Expressing further the Christological foundation of this human formation, letter to the Hebrews clearly affirms the "human character" of God's minister: he comes from the human community and is at its service, imitating Jesus Christ 'who in every respect has been tempted as we are, yet without sin (Heb. 4:15). Hence, one can be counted authentically human, even ordinarily human because he consists in being capable of dealing forthrightly, courageously and lovingly with the inescapable realities and events of life (Varkey, 2018). Placing this in the prime of place, John Paul II in his post-synodal Apostolic Exhortation on the formation of priests in the

circumstances of the present day holds that, the “whole work of priestly formation would be deprived of its necessary foundation if it lacked a suitable human maturity” (pastores dabo vobis, no, 43). Molly and Asha (2018) in a study carried out in Bangalore India examined the relationship between emotional maturity and general well-being of adolescents. The study used correlation with group design to study emotional maturity and general well-being of adolescents. Self-report questionnaires, and PGI, general well-being measure and emotional maturity scale was administered to 30 higher secondary school students aged between 15- 18 years. Result of this study showed that there is a significant relationship between emotional maturity and general well-being of adolescent. The above reviewed study was among secondary school students in India, but the current study will be among major seminarians in Nigeria. In the current study, the average age of 18 and above will be the age of participants in the research study.

Manukyan et al. (2015) explored the mechanism that contributes to the formation of psychological maturity in adulthood development. The study analyzed the formation of psychological maturity during periods of emerging and middle adulthood with a specific focus on normative crisis experiences. The participants included 309 adults. The emerging adulthood group ranged in age from 18 to 25 years and the participants in the middle adulthood group ranged in age between 38 and 45 years of age. For crisis events and experiences, design questionnaire, a self-actualization test by Shostrom, the Big Five personality test by Costa and McCrae, a value and availability ration in various vital spheres technique by E. B. Fantalova, a purpose –in-life test by D. A. Leontiev, and a coping test by Lazarus were used for personality characteristic to overcome difficult life situations. The findings showed that participants with low intensity crisis experience show more developed characteristics of psychological maturity. During emerging adulthood, the overcoming of crisis associated with the separation from family contributes to the formation of such aspect of psychological maturity as self-

management, life organization and responsibility. In a longitudinal study of middle crisis, the data suggest that in groups where there are more intense crisis experiences, there are more significant dynamics in the meaning and value sphere over the course of a year that leads to the achievements of greater personal integrity of congruence. The reviewed study proved the hypothesis regarding the role of the crisis mechanisms of psychological maturity development in two phases of adulthood. It also proved that psychological maturity contributes to a decrease in the maturity of crisis experience. The present study is on vocational commitment not on crisis experience, and it will be conducted in Nigeria not Russia.

A study conducted by Isacco, Sahker, Krinock, Sim, and Hamilton (2016) in Mid-Atlantic of the United States revealed through a consensual qualitative research design on Roman Catholic priests the role of beliefs and practices as they influenced the psychological health of Catholic priests. The study reported that priests' relationship with God and vow of celibacy and obedience impacted on their psychological health and particularly their sense of connection and support. Again, the study linked the influences of the promises of celibacy and obedience to positive outcome such as decreased stress and improved interpersonal relationships while the negative outcomes are internal conflicts, depression and loneliness. The findings explained the proper and unique relationship that priests enjoy as they affiliate with God through the Church. Sometimes negative psychosocial and psychological issues may hinder them from enjoying the outcomes of their relationship with God and such happens, it may equally affect their maturity. The study adopted a qualitative research design. Unlike the reviewed study, the current study will use mixed method design, the participants are major seminarians and it will be carried out in Nigeria.

### **2.3 Formation on Spiritual Maturity and Vocational Commitment**

Spiritual formation is actually the training of the individual in the knowledge of God and to build his interior life. For Okeke (2015) the core of this formation is the personal

experience of Jesus in the candidate's life and his transforming relationship that has integration to the gospel values. This notion calls for a seminarian's everyday personal friendship and deep communion with the Lord. Such words also should resonate in the mind of the persons called by Jesus when He said: No longer do I call you servants, for the servant does not know what the master is doing; but I have called you friends, for all I have heard from my father I have made known to you (John. 15:15) (Sasi, 2010). Hence, the current study will endeavor to find out whether spiritual formation in the institutions under study are adhering to these tenets that are expected to help seminarians become better disciples of Jesus, especially, to be more transparent sacramental sign of Jesus, in whose person and name they act.

Campbell and Hwa (2014) examines the relationships between spirituality in the workplace, organizational commitment and job performance measured in terms of key performance indicators (KPIs) based on a sample of 379 academic staff at University Sains Malaysia (USM). The methods used in the study are factor analysis and multiple regression analysis. Three factors are found to explain organizational commitment: affective commitment, continuance commitment and normative commitment. Affective and normative commitments are positively influenced by workplace spirituality, which is explained by three factors: alignment between study also finds that neither high commitment nor workplace spirituality among academic staff necessary manifests in high KPIs. Instead, other staff background variables appear to have more influence on Job performance, such as gender, stream, gender and rank. The reviewed study which measured key performance indicators (KPIs) showed that affective and normative commitment are positively influenced by workplace spirituality among academic staff. This study was conducted in Malaysia while the present study will be carried out among major seminarians in Nigeria.

Freer and Robertson (2018) in United State of America study builds upon and advances the extent organizational literature influences the development of organizational spiritual

maturity. The study described six key qualities that can be expected to be exhibited by spiritual mature organization: love, wisdom, and integrity. They also include purpose for the common good, spiritual maturity leaders and management and continual evolution. It also underscores some initial thoughts about the process of assessment needed to discern the existence of Organizational spiritual maturity (OSM) qualities within an organization. Finally, the study discussed how a spiritual perspective on organization is compatible with a new, emerging worldview that integrates knowledge from both scientific and spiritual tradition into a more ecological perspective on the nature of life. The reviewed made use of both spiritual and scientific tradition to study organizations spiritual maturity while the current study will use psycho-spiritual approach. The reviewed study was conducted in United State of America while the present study will be carried out in Nigeria.

Reinhardt (2016) examined the Christians Charismatic in Ghana display of heterogeneous intensities of personal piety, which is often mapped out by believers to levels of spiritual maturation. In this study however, he examines the devotional routines of committed Christians, individuals recognized as ‘prayerful’ subjects. Through Marcel Mauss incidental definitions of prayer as an ‘expenditure of physical and moral energy. The study also investigated ethnographically the methods whereby prayerfulness comes about. The findings of the study showed that Charismatic prayer is not a discernible object of inquiry but an ongoing field of ethical problem driven forward by two modes of physical and moral expenditure: habit and anticipation. From this angle of the findings, spiritual maturity indicates not a durable ethical asset, but a continuous effort to produce homeostatic balance between these embodied temporal forces. The reviewed study was carried out among Charismatic Christians in Ghana using ethnographical methods of assessment to examine prayerfulness, while the current study will be carried out in Nigeria among major Seminarians and will use mixed method designs.

## **2.4 Intellectual Formation and Vocational Commitment**

Since every disciple is a learner, the very task of intellectual formation is to acquire knowledge of the Lord Jesus, who is the fullness and completion of God's revelation and the one teacher. It complements the human formation and it helps a person to know the truth and defend the truth (Sasi & Costello, 2010). This shows truly why we are intellectual and cognitive beings. Nwoke (2017), citing Jean Piaget (1896-1980) the famous Swiss developmental psychologist, posits that "cognitive and intellectual development is the growth demonstrated by human beings as they progress from a state of not knowing to knowing." Hence, cognitive development refers to the mental process by which knowledge is acquired and utilized. More specifically, cognitive or intellectual formation refers to perceiving, learning, thinking, concept formation and problem solving, imagery and remembering. This implies that a study is needed to establish whether the current formation is in conformity with these attributes.

Ozudogru and Ozudogru (2017) employed a mixed method research design to the effect of situated learning on students' vocational English learning. In the quantitative part of the study, pre-tests and post- tests were implemented to investigate the differences in students' vocational English learning between the experimental and the control group. Besides, the qualitative part of the research consisted of semi-structured interviews in order to explore student's perceptions about situated learning. The study involved 116 second grade students who were studying in the department of accounting information systems. The data were gathered through an achievement test, developed by the researchers, and semi-structured interviews. A paired sample t-test and independent sample t-test, were employed in order to analyze the quantitative data. Again, descriptive analysis was carried out to analyze the qualitative data. According to the findings of the study, the average score of the achievement test for control group was found to be lower than the experimental group. However, a significant difference was not obtained. It was unearthed perception of students about situated

learning that were mostly positive. The result of the findings shows that; situated learning can be used successfully in teaching students' vocational English. Moreover, the reviewed study was carried out among the students in the department of Accounting information system. Again sample t-test and independent sample t-test were employed in order to analyze the quantitative and qualitative data for teaching students' vocational English. But the current study will be carried out among major seminarians studying Philosophy and Theology.

Chukwuorji et al., (2018) also examined the association of sense of community (SOC) and academic engagement in a seminary in Nigeria. The major seminarians (N=300) completed the Classroom Sense of Community Inventory (CSCI) - School Form, and Utrecht Work Engagement Scale- Student Version. Hence, the result showed the perception that seminary provided a positive learning community for the young people. For the sense of social community, the participants rating of the seminary was low regression results which showed that (SOC) significantly predicted academic engagement. Besides, the findings suggested on how to foster community spirit to become more psychologically meaningful for holistic education in the seminary. The reviewed study emphasizes the use of Classroom Sense of Community Inventory, School Form, and Utrecht Work Engagement Scale- Student Version, while the present study will make use of purposive sampling techniques. The conducted study tried to compare the functionality of sense of community and academic engagement but the current study is focused on vocational commitment of Nsukka Diocesan major seminarians.

Jobin (2019), in a phenomenological study of the experiences of the seminarians during formation, notes that a lot of students join the seminary where they are taught biblical themes, moral themes, and even secular themes. He also observed that seminarians stay for 10 to 15 years under formation and finally become priest. In this study, he questioned that since seminarians are also taught religion, theology, and philosophy for years why then do they not stay in the survey? Or why do they commit scandal or leave at the middle of their formation.

These questions are what this study addressed with the use of phenomenological method. The seminarians interviewed were aged 16 to 25. They expressed that they needed more of the human concern rather than intellectual and spiritual concerns for them to stay in the formation. The study also suggested psychological studies to be inculcated in the curriculum to help the students feel better and remain faithfully in the seminary and as convinced priest. The reviewed study used a phenomenological approach focused on inculcating psychological studies in the curriculum for Bangaluru in India while the present study will use both interview and questionnaire guide to measure major seminarians' intellectual commitment to their vocation. This will be conducted in Nigeria.

## **2.5 Culture, Demographic Characteristics**

Culture and demographic characteristics such as education, age and socio-economic background are likely to have a bearing on seminarians' behavior and ultimately their vocational commitment as discussed below.

### **2.5.1 Culture and Seminarians' Vocational Commitment**

Culture is necessary in the formation of seminarians especially in the African context (Okeke, 2006). Different seminarians come from different cultures. The family and the culture from where one comes from provide them with moral and spiritual background. Culture dictates one's beliefs and orientation which determines a seminarian's vocational commitment.

The modern culture is characterized by globalization which has made the world smaller in terms of time and space. The seminarians are affected by these cultural values that are dominated by foreign media, materialism, hedonistic market values, all of which affect their lives (Okeke, 2006. p. 23). Hence, these issues distract them from seeking deeper spiritual issues and therefore there is need to carry out a study to gauge whether seminarians under study are affected by these factors.

Owan (2014) conducted a study in Nigeria on the concept of cultural competence in a cross-cultural priestly context. The study recommended that Seminarian formation should make sure that seminarians are well grounded in a holistic approach to cultural competence in enculturation, acculturation and inculturation. This implies that seminarians need to study other cultures, appreciate them and be ready to embrace them when the need calls. This study shows a clear indication that the process of inculturation helps to penetrate the very life of cultures, becomes incarnate in them, overcoming those cultural elements that are incompatible with faith and Christian living and raising their values to the mystery of salvation which comes from Christ. It is therefore necessary to carry out a study to establish whether candidate's culture in his formation for priesthood is an essential element, especially with regard to language and values.

Owan (2014) study once more, emphasized that seminarians are to be taught their native language accurately and not only this, but they are also being well versed in Latin; they must also have a suitable knowledge of other languages and language of the culture, which would appear to be necessary or useful for their formation or for the exercise of their pastoral ministry.

Rahmani (2014) carried out a study on the cultural differences in organizational commitment in Indonesia. The study used Three-Component Model of Commitment Scale to measure the Organizational Commitment (OC) and sub-scale of affective commitment (AC) which measure emotional attachment, identification, and employee involvement to the organization. Allocentric Scale (AS) was used to measure characteristics such as self-identity, family integrity, perception of culture, behaviour of friends, and perception of objective and personal opinion. The study observed that mixing of cultures cannot be avoided and individuals will always aspire to have people of their own cultures. Furthermore, the study noted that strong cultures will always influence the weak ones and hence the need to create an environment that embraces both cultures. The study recommended socialization of the understanding of culture

differences. For instance, one should be guided by collective values such as the respect, tolerance and courtesy for the older people and colleagues. This calls for a study to explore the extent to which strong cultures influence the weak ones in a different environment like Nigeria.

Kemunto (2014) conducted a study on the effects of employee cultural diversity on organizational performance. The study used a descriptive quantitative research method. Primary data was collected using a five scale Likert questionnaire. The questionnaire was distributed to oil Libya petrol stations employees who are situated in Nairobi. Sampling technique was used to select a population sample from the entire employee population. Descriptive statistics was used to analyze data. Regression analysis was used to establish the relationship between employee cultural diversity and organizational performance. The study revealed that cultural values positively affected organization performance positively as it reinforced team work. The findings revealed that the company emphasized on positive cultural values and discouraged negative cultural values, actions that positively influenced its performance. The findings showed that differences in language generated conflict because of the lack of skill of being able to identify with other cultural groups. The findings also indicated that differences in languages raised communication barriers that hindered effective transfer of knowledge and that having official language use policies negatively affected performance. In conclusion, it is evident that cultural diversity has an effect on organizational performance. The study further recommends that the company aligns its values with the employees' cultural values to avoid conflict. Training needs to be done on the different dimensions of cultural values to reduce on any conflict that arises because of differences in value system, as well as to enhance unity and cohesion at the work place.

The reviewed study by Kemunto (2014) has addressed the importance of culture on organizational performance. In the case of the current study, seminarians come from different cultural backgrounds that may either hinder or enhance their relationships. It is therefore

necessary to adopt cultural practices that impacts positively on Seminarians. For instance, it would be more ethical to use an official language instead of one's mother tongue in a seminary environment to discourage isolation from those who may not understand such languages.

### **2.5.2 Education and Seminarians' Vocational Commitment**

As human beings, learning ability is undoubtedly the activity or process that distinguishes us from the other lower animals. Specifically, the more one is educated, the more intellectually prepared they become. Again this is also determined by factors like finance, time, worldviews and dispositions since individual orientations vary at each given stage of life. The above view could also be applicable to seminarians of Nsukka Diocese since they are not just from one particular orientation of life before they were admitted for seminary formation program.

Kasika (2015) carried out a study on the effect of educational qualification on job performance in Namibia that revealed that overall; the educational qualifications have a significant bearing on job performance. Further, the study noted that the higher the education level that one attains, the more are the effects of education and skill on job performance. Hence, educated people are likely to have the ability to understand and use advanced technologies. The study noted that educated workers tend to be more responsive in receiving instructions and doing new tasks and easily adopt new technology which increases their ability to innovate and improve job performance. This study used a mixed approach of quantitative and qualitative methods mainly descriptive statistics. These findings imply that there is need for Seminaries to engage candidates who are well grounded in education as they are likely to become not only more committed to their seminary studies but are likely to be in a position to master content.

Concurring with Kasika is another study conducted by Thomas and Feldman (2009) on the effects of education level on job performance. The study revealed that, in addition to

positively influencing core task performance, education level is also positively related to creativity and citizenship behaviours and negatively related to on-the-job substance use and absenteeism. The study implies that for instance, the more a Seminarian is educated, the more likely they are going to focus on their studies and be committed to their vocation. The reviewed study has clearly shown that chances are that when a Seminarian is well grounded academically, chances are that they are going to be more focused in their studies; they are likely to be more creative and are not likely to engage in antisocial behaviours in the seminary. However, the reviewed study did not focus on seminarians as is the case with the current study. The present study is therefore going to fill this literature gap.

Jaoko (2014) carried out a study on the perceived relationship between employee academic qualifications and job performance in Kenya. The study adopted a descriptive design. The target population consisted of employee of Mukuru Slums Development Projects in Nairobi Kenya. The sample size was 48 employees. Primary data was collected using semi structured questionnaire from 40 respondents of the 48 employees in the organization. Descriptive statistics such as frequencies, means and percentages were used to analyze the data and the results were presented in the form of tables. The finding from the study revealed that academic qualification has a positive relationship with employee performance. The study recommended that academic qualifications should be a key determinant of the job designation, responsibilities and tasks given to employees since the more one is academically qualified, the better the employee performance on the job. The reviewed study was helpful in informing the current study on the importance of academic qualification in carrying out different tasks including seminary studies. However, the reviewed study focused on workers in an organization while the current study focuses on seminarians who are training to become priests.

### **2.5.3 Age and Seminarians' Vocational Commitment**

The concepts of age and aging have both distinguishable characteristics which are so important and popular as they operate in human society. This is why Novak (2012) links that in order to understand the above concepts well, one needed to be aware of the four dimensions of age: Social age which is referred to those changes in person's role and relationships, both within their networks of relatives and friends and in formal organization. Biological age or aging is referred to as the physical changes that slow us down as we get into our middle and older years especially when our internal organs begin to wind down or deteriorate. Psychological age has to do with changes including those involving mental functioning and personality that occur as we age. Finally, Chronological age is seen as the number of years since someone was born. Hence, demographically, age is an important issue when it comes to vocational commitment. And this could be illustrated by saying that some seminarians enter the formation house as teens, after primary education; some at early adolescent after secondary education; some after their first degree in the university or after experiencing some social or secular professions and occupations in the society. Hence, all these boils down to the fact that age has a very determinant factor in seminarian's vocational commitment. Novak (2012) however did not focus on the relationship between age of seminarians and their commitment to their vocation. This is an area that the current study will endeavor to fill.

Ajayi (2017) carried out a study that examined the influence of demographic variables of gender and age on the commitment of employee in Nigeria civil service. The data for the study were obtained through 567 valid questionnaire containing information on gender and age, and work-related issues from civil servants purposively selected from six states in the South- West, Nigeria. In the study, analysis of (ANOVA) was used for the data. Findings indicate that the age groups of the civil servants are critical to their commitment in the organization. Again, the result of the findings indicates that commitment in the civil service

organizations is higher for the younger and older civil servants than those within the middle age groups. The study therefore provided the government with the information on how best to enhance the employee's commitment to the Nigerian civil service through adequate remuneration and motivation for the different age groups. Finally, the study underscores that civil servants should be motivated according to the needs of the age groups in order to enhance their commitment level. The reviewed study was done among civil servant in six states of South-West Nigeria while the present study will be carried out in in the Eastern part of Nigeria among major seminarians. The reviewed study used both genders (male and female) unlike the present study that will use only (male) for the study.

Rosenfeld (2017) carried out a study on how internet and social media technology affect romantic love. Which shows that the critic of the internet's effect on social life identity the overabundance of choice of potential partners online as a likely source of relationship instability. This study examined longitudinal data which showed that meeting online does not predict couple break up. Meeting online (and particular meeting through online data website) predicts faster transitions to marriage for heterosexual couples. The study did not claim to measure any causal effect of internet technology on relationship longevity or marriage formation. Rather, it suggested that the data are more consistent with a positive or neutral association between internet technology and relationships, than with a negative association between the internet and romantic relationships. The reviewed study was based on marriage commitment of online (website) users and it was conducted in Stanford University while the present study is focused on Major seminarian's commitment to their vocation in Nigeria.

Puppomen and Karlson (2019) carried out a study on children encountering each other through storytelling. For the study to promote intercultural learning in schools, schools need concrete pedagogical tools to promote intercultural learning. For the study, storytelling method is used to promote interactions between children that lead to a dynamic, rather than static

experience of culture. Children 9-11years old exchanged stories told using the story crafting method with another class in Finland, Scotland, or an international school in Europe. For the study, to understand how children experience the intercultural encounters, the children's stories and other ethnographic materials are analyzed and frames are developed. According to the study, these frames are telling to entertain, telling to challenge, telling from real life experience, telling from shared experience, responding sensitivity and responding defensively. The study summarized that approaching intercultural learning through storytelling creates a shared narrative culture and avoids stereotyping the other, which is a common limitation in intercultural exchange projects. This reviewed study was conducted in Canada among children under 9-11years of age, but the present study will be carried out among early adult "major seminarians" in Nigeria.

Jena (2015) studied the organizational commitment among shift workers in ferroalloy industries of Odisha, India. Odisha was an under- developed state of Indian having full of natural resources. For the study, many industries, particularly those based on ferroalloy's have been set up in Odisha. Organizational commitment has been always a major issue in all types of organizations. The study was more on how to establish possible relationships between organizational commitment and important demographic variables like, (age, marital status, tenure, job level and gender). A cross section survey was also conducted using a convenience sample of 240 shift workers at five ferroalloy companies in Odisha. It was believed that this study can add a new understanding that can be used to improve the organizational practices in developing countries as India. The reviewed work used five companies for the cross-section survey while the present study used mixed method design. The reviewed study was conducted in India among workers in some industries while the study to be carried out is focused on major seminarians in Nigeria.

#### **2.5.4 Socio-Economic Background and Seminarians' Vocational Commitment**

Socioeconomic as a term refers to the interaction between the social and economic habits of a group of people. "Socio" refers to the study of the behaviors of people; including the ways they interact with one another or their family structures. The word economic can also be referred to the economy, such as people's income and finances. This shows that socioeconomic background links both financial and social issues together. According to (Backer, 2014) socioeconomic background refers to how societal economic factors relates and influence the healthiness of one another. For instance, one's employment status will always dictate his or her income, income level will often correlate to the level of education and the level of education will as well dictate the level of employment commitment. However, the reviewed study focused on employees while the current study focuses on seminarians. The present study will therefore fill this literature gap.

Moore (2018) carried out a study in Yale Britain on how socioeconomic status (SES) is a characterization derived from a "combination of education, income and occupation (APA), and can seriously impact students wellbeing and academic performance low (SES) of students. The study noted that often (first- generation college students) can experience difficult transitions to college, and when these student's self-identity in "lower", working class strata, they can feel out of place and court intentions of dropping out (Langout, et al., 2009). The study maintained that such students may have a more limited repertoire of learning strategies available to them, and may approach studying difficulty (Yee, 2016). Additionally, it stressed that both high and low (SES) students have been shown to have achievement gap, in standardized testing due to stereotype threat, a phenomenon when "members of a stigmatized group perform poorly on a task because they fear confirming a negative stereotype that was associated with them in group" (Spencer & Castano, 2007). The study highlighted that unlike race or gender, socioeconomic diversity may be difficult for instructors to detest in their

classes, as students may strive to appear middle class in order to self-normalize. The reviewed study was conducted among low and high college students in their class academic performance in Britain. While the present study is about major seminarians' commitment to their vocation. And to be conducted in Nigeria.

Another study by Moore et al (2017) was also carried out on school composition, school culture and socioeconomic inequalities in young people's health. Health inequalities for the study, emerged during childhood and youth, before widening in adulthood. In this, theorizing, testing and interrupting the mechanisms through inequalities are perpetuated and sustained. Schools are viewed as settings through which inequality in young people's health may be addressed, but few studies examined the social processes via which institutional structures reproduce or mitigate health inequalities. This was informed by Markham and Aveyard's theory of human functioning and school organization, including their concept of institutional boundaries, critical theories of marketization and the concept of micro-political practices within schools. The study presented analysis of student survey data (N= 9055) from 82 secondary schools in Wales. It examined the role of socioeconomic composition, social relationships at school and institutional priorities in imitating or perpetuating health inequality.

Moore et al (2017) findings showed that affluent schools were most unequal in terms of student health behaviors and subjective well-being. Also, in relation to health behaviors, students from affluent families accrued a disproportionate benefit. In well-being according to the study, students from poorer families reported lower subjective wellbeing where attending more affluent schools. Student –staff relationship appeared to be a key mechanism underpinning these effects: poor relationships with staff were predicted by a pupil's position within school's socioeconomic hierarchy and associated with worse health outcomes. Which means for the study, that students from the poorest families reported better relationships with teachers where attending less affluent schools. The findings concluded that universal

approaches engaging with these social processes are needed to reduce health inequalities. This study however only focused on students' economic background in relation to their health wellbeing while the present study focuses on seminarian formation and their vocational commitment. This is a literature gap that the present study is going to fill.

Sattar and Jan (2015) in their research study that investigated the extent that demographic characteristics influence job satisfaction and organizational commitment of nursing staffs of two teaching hospitals of Dera Ismail Khan. The total number of the study was 125 respondents of two teaching hospitals of Dera Ismail Khan. The data analyzed with the help of SPSS-16 software program for testing of hypothesis. Also, in the study, correlation test was applied to measure the relationship between job satisfaction and organizational commitment. Similarly, multiple regression tests were used for investigating the cause and effect relationship between predictor's variables and criterion rambles and to check the impacts of demographical, t-test used. The reviewed study focused on how the demographic characteristics influence job satisfaction and organizational commitment of nursing staffs while the current study focuses on formation of seminarians and how it impacts vocational commitments.

## **2.6 Role of Psycho-Spirituality on Vocational Commitment**

For many decades now the field of psychology via Sigmund Freud (1856-1939) could not see reasons why religion and spirituality should be therein in clinical practices (Pargament, 2007). Yet there are several good scientifically based reasons to attend to religion and spirituality in clinical practice (Pargament, 2013). These proven and conscious efforts to integrate religion and spirituality into psychotherapy is in a bid to address some human existential needs.

Seenaa and Ravindranadan (2016) in a pre-test post-test experimental design investigated the effectiveness of psycho-spiritual intervention on emotional intelligence and

psychological resilience of juvenile delinquents. The study in a purposive sampling, conducted the research with 5 delinquent boys who were remanded for commission of offenses between the ages of 16-18 years. The intervention techniques included Yoga, Super brain yoga, Meditations, CBT, cognitive re-structuring Mindfulness. The result indicates that psycho-spiritual intervention was effective in enhancing emotional intelligence as well as psychological resilience among the juveniles. The present study shall be carried out in Nigeria among major seminary students. Moreover, the study was carried out among 5 boys which is a very small sample size, unlike the present study which has many participants, hence, less error margin.

Debnam et al., (2017) in a cross-sectional survey examined the role of spirituality in the association between stress and substance abuse among adolescents. The study generated data from 27, 874 high school adolescents (male=50.7%, female=49.3%) across 58 high schools in Maryland. The sample also included ethnicity (49% Caucasian, 30% African American) with an average age of 16 years. The study found out that stress influences substance uses among adolescents which they engage in spiritual activities and reduces the risk of substance abuse. Spirituality helps the adolescent to find meaning in life through the application of its techniques (meditation, visualization, mindfulness) which enables one to reflect over his or her life and challenge self to be positive about existential challenges. The study also showed an increase in substance dependence among female students who were less active in spiritual activities and the male students indicated low substance dependence as a result of active participation in spiritual activities.

Debnam et al., (2017) findings are a clear indication that spirituality may be a positive tool in helping adolescent cope with stress and eliminate antisocial behaviors (dishonesty, disobedience, lack of integrity). However, due to its use of a cross-sectional survey, it may not have accounted for causal relationships. This study as reviewed tried to establish spirituality as

a moderating factor in coping with stress and substance use among adolescents. The study as reviewed used spirituality as its tool, the current study shall adopt a psycho-spiritual approach in its intervention. The study as reviewed was carried out in Maryland, USA; the present will be done in Nsukka Enugu State Nigeria.

Otakpor and Akanni (2015) explored validation study of spirituality or religiousness and mental health index in Nigeria. The study adopted a cross-sectional and descriptive design and sampled about 300 adolescents between the ages of 16 and above 19 who were in senior Secondary School year III. The data were analyzed using the Statistical Package for Social Science (SPSS) version 16. The result of the findings indicated a relationship between spirituality/ religiousness and mental health. In this context, the study helps to inform the present study in exploring the effectiveness of psycho-spiritual therapy as an intervention to character formation. Although the study as reviewed examined the relationship between spirituality / religiousness and mental health, the current study explored psych-spiritual therapy as an intervention.

Furthermore, this approach to holistic healing has become a very important area of pursuit today (Waruka & Kinoti, 2000); which is informed by the apparent failure of biomedical strategizing to illnesses, human behavior and diseases (Waruka et al., 2000.p.78). In the same frame of thought, George Engel proposed the biopsychosocial model to understand medicine, human behavior and diseases (Egunjobi, 2016). In furtherance, there is still a constant call for the inclusion of spirituality by patients and clients during the course of treatment. This position was not found in George Engel as cited in Pilgrim (2015). That notwithstanding, people are becoming more and more conscious without any dichotomy that they are psycho-spiritual beings made up of body, mind, soul, and spirit and this has necessitated the inclusion of spirituality in treatment and counselling approaches in recent times (Garfolo, 2015; Egunjobi, 2016). Taking the lead, this approach informs the importance

of psycho-spirituality skills among seminarians to enable them handle their formation issues which invariably affects their vocational commitment in the ministry.

## **2.7 Summary of Reviewed Literature and Knowledge Gaps**

From the reviewed literature so far it is evidently clear that a lot of studies have been carried out on vocational commitment particularly on the global scene with a few on the national and local levels. These studies have actually offered a great deal of insight into what vocational commitment is all about in terms of the different characteristics that each type of vocational commitment and its influence on the seminarians' psycho-spiritual formation. However, strictly speaking, only but a handful of research work has been done in recent times particularly on this and some that has semblance are no longer in tandem with what most seminarians are facing today. There seems to be a pitfall as regards the scope of the study as no study was conducted on psycho-spiritual formation and vocational commitment of major seminarian's of Nsukka Catholic Diocese, Nigeria.

Furthermore, in an attempt to explore the five research objectives which looked at the relationship between the psycho-spiritual formation and vocational commitment twenty-eighth related literatures were reviewed. These reviewed studies were drawn from the global, regional, and local levels and although they had a bearing on the present study, non-addressed the psycho-spiritual formation and vocational commitment of major seminarians in Nsukka Catholic Diocese, Nigeria. This study will add and grease the rest of the scholarly literature on formation especially in this our challenging time. Some of the studies were either qualitative or quantitative in nature but the present study adopts a mixed methods approach to fill in gaps in literature. In addition, some of the reviewed studies were among younger participants, adolescent and worker in companies and married couples but the present study will focus on Seminarians undergoing formation to become priests.

## **CHAPTER THREE**

### **RESEARCH DESIGN AND METHODOLOGY**

#### **3.1 Introduction**

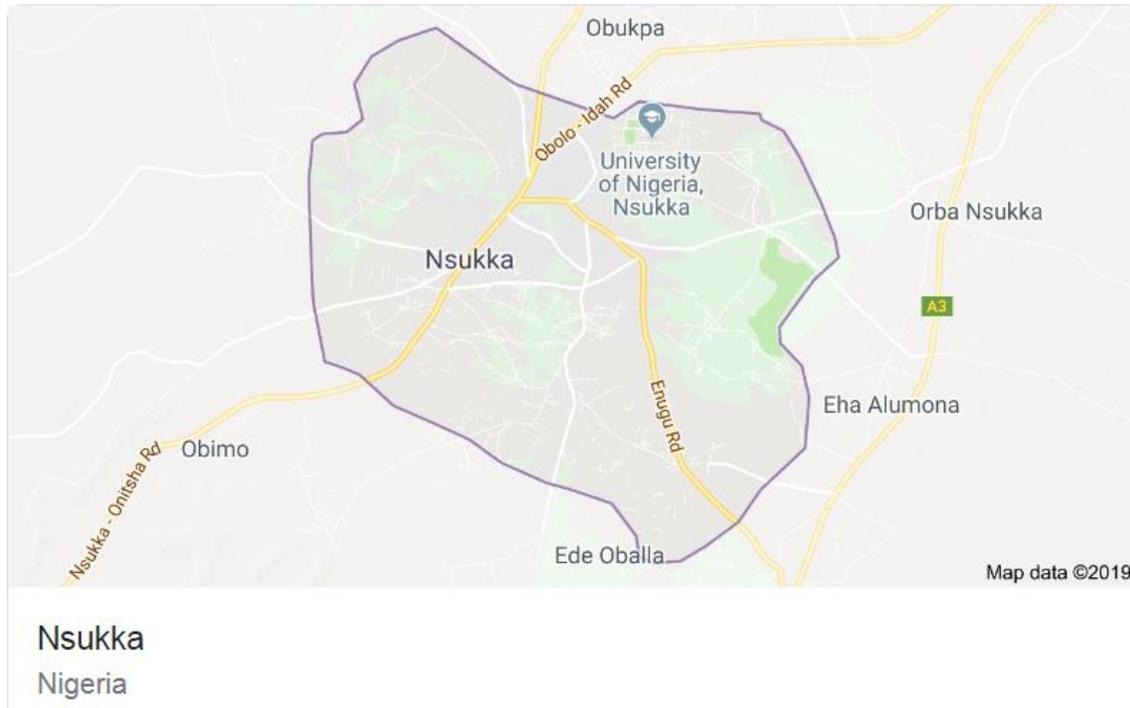
The purpose of research design is to provide a clear plan that was used to generate answers required for this research. This chapter covers the various methods that were used in carrying out this study. It covers important areas of the study such as research design, target population, location of the study, sample size, sampling procedure, and description of the instruments for data collection, data analysis, validation, reliability and ethical considerations.

#### **3.2 Research Design**

This study adopted a mixed method where phenomenological mixed method research approach was used for the qualitative data and descriptive survey design for the quantitative data. In mixed methods research, the researcher mixes or combines quantitative and qualitative research techniques, methods, or approaches to a single study (Creswell, 2014). By combining these two designs, it allowed the researcher to examine more closely experiences encountered by seminarians in Nsukka Diocese.

#### **3.3 Population of the Study**

A population is defined as a complete set of individual, cases or objects with some common observable characteristics (Kamau, Githi and Njau, 2014). The target population for this study is 228 which were drawn from Nsukka Diocese, Nigeria. The following map shows the location of Nsukka in Nigeria.



**Figure 3.1**

**A Map Showing Nsukka Location (Source: Google Map, 2019).**

### **3.4 Sampling Procedure and Sample Size**

This section addresses both the procedure that was used to carry out the sampling exercise and also shows the sample matrix.

#### **3.4.1 Sampling Procedure**

Sampling procedure is a process of selecting a number of individuals for a study in such a way that, the individuals selected represent the large group from which they were selected (Kamau, Githi, & Njau, 2014). The study therefore applied purposive sampling method to come up with the desirable sample for this study. The researcher was convinced that this sample size would yield the desired results based on the availability of time and resources. Similarly, Mugenda and Mugenda (2003) recommend for a sample size that is 30% and above and therefore 61% and 100% for the current study are justifiable.

### 3.4.2 The Sample Size

A sample is a set of respondents selected from a large population for the purpose of survey (Robson, 2012). The sample size that was used is illustrated as follow:

#### Calculation of Adequate Sample Size for the Target Population

The target population to which this study sought to generalize its findings consists of two hundred and twenty-eight respondents (228), constituted of both formators and the seminarians. A sample of (143) was used for this study. This sample size was calculated using the following formula suggested by Mugenda and Mugenda (2003).

$$S = \frac{X^2 NP (1-P)}{D^2 (N-1) + X^2 P(1-P)}$$

S= Sample size

$X^2$  = Table value of  $X^2 = 3.841$

N= population size

P= Population proposition (0.50)

1-P= Estimated proportion of failure

$D^2$ = Square of the maximum allowance for error set at 5%

For a population less than 10,000

$$nf = \frac{S}{1 + \left(\frac{S}{N}\right)}$$

nf = Desired sample size

S= The sample size

N= Estimated of the population size

$$nf = \frac{S}{1 + \left(\frac{S}{N}\right)} = nf = \frac{384}{1 + \left(\frac{384}{228}\right)} = \frac{384}{(1+1.68)} = \frac{384}{2.68} = 143.28 = 143.$$

Thus the sample size for this study will be 143 respondents out of the target population of 228 formators and seminarians.

**Table 3.1 Sample Matrix**

Category	Population	Sample	Percentage	Sampling Methods
Seminarians	219	134	61%	Simple Random Sampling
Formators	9	9	100	Purposive
<b>Total</b>	<b>228</b>	<b>143</b>	<b>63%</b>	

**Source: Vocational Director, Catholic Diocese of Nsukka (2019).**

### 3.5 Description of Research Instruments

Research instruments are data collection tools such as the questionnaires and interview guides, observations among others that a researcher uses to collect data scientifically (Gandeebo, 2015). However, the study used both questionnaires and interview guides. Kasomo (2006) defines a questionnaire as a carefully designed instrument for collecting data directly from the people. The questionnaires helped the researcher to assess information from priests and laity and be able to summarize the data obtained in the field.

#### 3.5.1 Questionnaires for Seminarians

The researcher administered questionnaires to the seminarians. The questionnaire for seminarians were subdivided into five sections: Section A of the questionnaire sought the demographic information; Section B sought information on how human maturity promotes commitment of seminarians, Section C sought information on how spiritual maturity fosters commitment of seminarians, Section D sought information on intellectual formation of seminarians while Section E addressed issues related to how culture and demographic characteristics affect practicum training in commitment of seminarians. Section F addressed

the role of psycho-spiritual on seminarian's commitment to their priestly vocation. The questionnaires used Likert scale, closed and open-ended questions.

### **3.5.2 Interview for Formators**

The formators were interviewed with the guidance of interview schedules. This was conducted using face to face interviews, telephone interviews and emails. The interview schedule was based on the objectives of the study. Hence the areas covered in the interview schedule included: how human maturity promotes commitment of seminarians; how spiritual maturity fosters commitment of seminarians, how intellectual formation, culture and demographic characteristics affect practicum training in commitment of seminarians. Lastly, it contained questions on the role of psycho-spirituality on seminarian's commitment to their priestly vocation.

## **3.6 Validity and Reliability of the Research Instruments**

Validity and reliability of research instruments are vitally important in ensuring the credibility of data collected. The study ensured that that this was done through the following:

### **3.6.1. Validity of the Research Instruments**

According to Robson (2012) validity refers to whether or not, something actually measures what it claims to measure. Hence, the results of the study should reflect the data collected from the field. The instruments underwent content and face-validity by subjecting them to thorough scrutiny from experts in Psycho-spiritual Institute. Face validity was used to check whether the instruments were appropriate for the study and content area. Specifically, readability, consistency of style, formatting and the clarity of language used in the instruments were checked. Face validity was vetted by experts in the PSI such as the study's supervisors to ensure clarity of wording, level of difficulty in reference to the targeted audience and the layout and formatting style used in the data collection instruments. A pilot study was also conducted

with a Seminary that was not part of the current study. Questionnaires were distributed to ten respondents while five respondents were interviewed. The results of the pilot study informed the researcher on what needed to be rectified.

### **3.6.2 Reliability of the Research Instruments**

According to Bell (2010), reliability refers to the extent to which a test or procedure produces the similar results under constant conditions on all occasions. To make sure that the questionnaires are reliable, the researcher piloted them in one of the seminaries that was not part of the study. The test-retest technique was used to assess reliability whereby; the same questionnaires were administered twice to the same group of participants after a few days to see whether responses would be similar. Errors identified were corrected before commencement of the actual data collection exercise.

### **3.6.3 Trustworthiness of Data**

This section focuses on credibility, conformability and dependability of the research.

**Credibility** focused on the internal validity of the study. The credibility of the research is subject to the sampling methods used to select the participants and the procedures used in the recording and analyzing of the data. In order to acquire valid and reliable multiple and diverse realities, multiple methods of gathering information was applied. Triangulation method was used which refers to using multiple methods of data collection to develop a comprehensive understanding of phenomena (Carter, Bryant-Lukosius, DiCenso, Blythe &Neville, 2014). Both simple random and purposive sampling methods were used to enable selection of the exact respondents desired and at the same time give every seminarian an equal chance of being selected. Almost similar questions were asked in both self-administered questionnaires and the interview schedule to allow comparison of the findings. Yamane formula was used to determine the sample size.

**Conformability:** Conformability also means objectivity. To ensure the objectivity of this research, the researcher employed random sampling techniques to ensure that there is no biasness in the choice of the participants. The strengths and limitations of the study are also highlighted. Further, the researcher was conscious of his values and theoretical inclinations so that he does not influence the research findings.

**Dependability:** Dependability is a standard that guarantees the authenticity of the research by ensuring that the process is logical, traceable and documented. To ensure dependability, this research involved the pre fieldwork which included the identification of the research gaps, choice of the research designs and methodology, choice of research tools and their preparation. The process included the fieldwork which involves the collection of data. Post fieldwork of analyzing, interpretation presentation and documentation of findings of the findings improved the reliability of the research.

### **3.7 Data Collection Procedures**

The researcher began the process by getting a research authorization letter from the Director of Psycho-Spiritual Institute at Marist International University College. Another research permit was obtained from Nigeria. All these research permits were obtained well in advance before the data collection exercise. Permits from the seminaries were also sought as well around this time. The Rectors of the targeted schools (seminaries) were contacted to ask for gate-keeper permission as well as schedule for administering questionnaire to participants. Research assistant was used to help with data collection back in Nigeria. The collected data was then sorted out ready for data analysis.

### **3.8 Data Analysis techniques**

Data analysis refers to examining the collected data in a survey in order to make deduction and an inference (Creswell, 2014). Data analysis involved analyzing and interpreting

data collected from the field and trying to derive meaning from it. Quantitative data from the close-ended items in the questionnaires was analyzed using both inferential statistics and descriptive statistics such as frequencies, percentages. The Statistical Package for Social Sciences (SPSS) was used as an aid for quantitative data analysis and to test the hypothesis using Pearson Correlation.

Qualitative data that was obtained from interview schedules was analyzed using content analysis where major themes were formulated based on the objectives of the study. Transcription of the verbal data was carried out by creating codes for identified patterns and themes. The researcher familiarized with the data by reading and re-reading with the aim of identifying meaning and patterns. Themes were sorted and combined according to similarities. Identified themes were reviewed for accuracy and validity. The themes were also named guided by the objectives of the study. Finally, the report was made through narrative in a convincing, coherent and logical manner.

### **3.9 Ethical Considerations**

The researcher adhered to all the tenets of carrying out a research such as follows:

#### **Informed Consent**

Consent was sought by seeking of permission to conduct the study both from the PSI and in Nigeria. No participant was forced to participate in the study. Hence, a letter of informed consent was given to the willing participants to sign or decline to participate in the study. They were also informed of their right to withdraw from the research without fear of consequences. In addition, the participants were duly informed about everything about the intention of the study which mainly focused on academic creation of knowledge; as such, no deceit is intended. The study was only carried out after getting authorization from the researcher's university and the seminaries under study.

## **Confidentiality**

Confidentiality of information derived from participants was safeguarded by concealing their identities through assigning them pseudonyms and identification codes and they were asked not to write their names or that of their institutions on the questionnaires. The research respondents were also assured that the data they provided would remain confidential and would not be disclosed in any manner without their consent.

## **Trustworthiness**

Finally, the researcher acknowledged all the sources of information consulted using the university guidelines. Likewise, the research findings were not to be used for any commercial purposes.

## **Risk**

The study was only intended to be used for academic purposes and therefore no harm was intended on the part of the participants. The researcher being a counsellor in training planned to offer immediate counselling session to any participant who may become emotional during the process of answering the questionnaire. If any participants experienced such break down, he would have been referred to appropriate therapist after the immediate intervention. However, the researcher hoped to offer a debriefing session to all the participants after the answering of questionnaire process. This was to ensure that none of the participants went away bearing any possible burden arising from participating in the study.

However, the researcher was aware that the participants' valuable time was used for answering the questionnaire and for this reason was grateful to them and tried not to stress them beyond taking away their time.

## CHAPTER FOUR

### DATA PRESENTATION, INTERPRETATION AND DISCUSSION OF FINDINGS

The current chapter presents the analysis and discussion of the findings of this study. It therefore shows the interpretations of the findings. Hence, the chapter begins with the questionnaire return rate followed by the analysis of the demographic information. This is followed by the analysis of the study based on the objectives of the study, which are as follows: To assess the ways in which formation for human/psychological maturity promotes commitment of seminarians in Nsukka Diocese to their vocation; To examine how focus of formation on spiritual maturity fosters commitment of seminarians in Nsukka Diocese to their vocation; To investigate the manner in which intellectual formation of seminarians in Nsukka Diocese facilitates their commitment to their vocation; To establish the influence of culture and demographic characteristics on practicum training in commitment of seminarians in Nsukka Diocese to their vocation and to establish the relationship between psycho-spiritual and seminarian's commitment in Nsukka Diocese to their vocation.

#### 4.1 Questionnaire Distribution and Return Rate

The analysis on the questionnaire return rate is shown in Table 4.1 as follows:

Table 4.1

Questionnaire Distribution and Return Rate

	Targeted Questionnaires		Returned Questionnaires	
	<i>Frequency</i>	<i>%</i>	<i>Frequency</i>	<i>%</i>
Respondents	134	100	134	100%
Interview Participants	9	100	9	100%
<b>Total</b>	<b>143</b>	<b>100</b>	<b>134</b>	<b>94%</b>

The questionnaires return rate analysis indicates that the study all the targeted respondents (134, 100%) for the self-administered questionnaire were able to participate. Similarly, 9 (100%) participants that were intended for interviews were all able to participate. The proportion of the returned questionnaire is therefore 100% which contributed positively to the data collection exercise.

#### 4.2 The Demographic Information

The demographic data for the study included cultural background, economic status, level of education, religious background, age when joining seminary and family marital background. The results of the analyses are presented as follows:

**Table 4.0.2**

##### Cultural Background

<b>Cultural background</b>	<b>Frequency</b>	<b>Percent</b>
Rural upbringing	60	45
Semi-Urban upbringing	59	44
Urban upbringing	15	11
<b>Economic background</b>	<b>Frequency</b>	<b>Percent</b>
Poor	30	21
Average	100	44
Rich	10	11
<b>Education level when joining the seminary</b>	<b>Frequency</b>	<b>Percent</b>
WAEC	121	90.3
Diploma	6	4.5
Degree	6	4.5
Masters	1	.7
<b>Family religious background</b>	<b>Frequency</b>	<b>Percent</b>
African Traditional Religious	11	8.2
Christianity	123	91.8
<b>Age when joining seminary</b>	<b>Frequency</b>	<b>Percent</b>
16-24	124	92.5
25-32	10	7.5
<b>Family marital background</b>	<b>Frequency</b>	<b>Percent</b>
Polygamous	23	17.2
Monogamous	109	81.3

Single parents(mother)	2	1.5
<b>Total</b>	<b>134</b>	<b>100.0</b>

#### **4.2.1 Cultural Background**

The respondents' cultural background analysis shows that 60 (45%) of the respondents had a rural upbringing, 59 (44%) had semi-urban upbringing while 15 (11%) of the respondents had urban upbringing. This therefore implies that majority of the seminarians under study had a rural upbringing.

#### **4.2.2 Economic Status**

Regarding the economic status of the respondents, 30 (21%) of the respondent reported to be poor, 100 (44%) of them indicated that they came from an average background while 8% reported to come from rich families. One can therefore conclude that a simple majority of the seminarians (100, 44%) came from middle income families.

#### **4.2.3 Educational Level**

From the findings, 121 (90%) of the respondents had WAEC educational qualifications, 6 (4%) of the respondents had a diploma while 6 (4%) of the respondent had degrees while 1(1%) had masters. This implies that majority of the seminarians (121, 90%) under study had WAEC qualifications when joining the seminary.

#### **4.2.4 Family Religious Background**

Table 4.2 shows that 11 (8%) of the respondents came from an African traditional religious background and 123 (92%) came from Christianity background. This is a strong indication that majority of the respondents (123, 92%) came from a Christianity background. This makes it easier for such candidates to learn theology which is essential during priestly formation.

#### **4.2.5 Age When Joining Seminary**

Age distribution shows that an overwhelming majority of the respondents amounting to 124 (93%) were aged 16-24 years when joining seminary while 10 (7%) were aged 25-32

years. Hence, majority of the seminarians (124, 93%) were joining Seminary at the age bracket of 16-24 years. This age is appropriate for those joining colleges and seminaries.

#### **4.2.6 Family Marital Background**

Table 4.2 shows that 23 (17%) of the respondents came from polygamous families, 109 (81%) came from monogamous families while 2 (2%) came from single parent families. This is an indication that most of the Seminarians came from monogamous families. This kind of family set up is ordinarily considered normal for the upbringing of emotionally stable children.

#### **4.3 Formation for Human Maturity and Vocational Commitment**

This objective had eight items that wanted to establish the kind of human maturity formation that the Seminarians were undergoing. Consequently, the study wanted to know whether the formation was able to help Seminarians in terms of taking personal initiatives, human initiatives, healthy relationships and ability to take responsibilities. It also enquired about their ability to make valid human decisions, whether they had harsh, controlling parenting and whether they were able to practice self-acceptance. The results of these analyses are presented in Table 4.3.

**Table 4.3****Human Maturity**

<b>Human initiatives are important issues in the formation of seminarians</b>	<b>Frequency</b>	<b>Percent</b>
Strongly Agree	83	62
Agree	51	38
<b>Human initiatives is lacking in our training as seminarians</b>	<b>Frequency</b>	<b>Percent</b>
Strongly Agree	14	10
Agree	37	28
Undecided	29	22
Disagree	40	30
Strongly Disagree	14	10
<b>There is a relationship between healthy self- concept and ability of seminarians</b>	<b>Frequency</b>	<b>Percent</b>
Strongly Agree	41	30.6
Agree	68	50.7
Undecided	18	13.4
Disagree	5	3.7
Strongly Disagree	2	1.5
<b>Healthy initiative is an important issue in the formation of seminarian</b>	<b>Frequency</b>	<b>Percent</b>
Strongly Agree	76	57
Agree	50	37
Undecided	6	5
Disagree	2	2
<b>Total</b>	<b>134</b>	<b>100.0</b>
<b>Ability to take responsibility help seminarians to relate peacefully with others and enhance their vocational commitment</b>	<b>Frequency</b>	<b>Percent</b>
Strongly Agree	68	51
Agree	57	43
Undecided	3	2
Disagree	4	3
Strongly Disagree	2	2
<b>My seminary trains seminarians on how to make valid human decisions which enhances my vocational commitment</b>	<b>Frequency</b>	<b>Percent</b>
Strongly Agree	40	30
Agree	62	46
Undecided	17	13
Disagree	12	9
Strongly Disagree	3	2
<b>Candidates from harsh and controlling parental backgrounds are likely to be harsh and controlling in mediating the grace to the faithful</b>	<b>Frequency</b>	<b>Percent</b>
Strongly Agree	33	25
Agree	47	35
Undecided	29	22
Disagree	20	15
Strongly Disagree	5	4
<b>Total</b>	<b>134</b>	<b>100.0</b>

**4.3.1 Human Initiatives**

From the findings, 134 (100%) of the respondents were in agreement with the statement that human initiatives are an important issue in the formation of seminarians. This implies that most of the seminarians concur that personal initiatives are important aspects in the formation of seminarians. This is in agreement with Varkey (2018) who observed that one can be counted

authentically human when they are capable of dealing forthrightly, courageously and lovingly with the inescapable realities and events of life.

#### **4.3.2 Lack of Human Initiative**

Regarding lack of initiatives among seminarians, 41 (38%) of the respondents were in agreement that human initiative was lacking, 29 (22%) were undecided while 54 (40%) of the respondents had contrary opinion. One can therefore conclude that most seminarians (54, 40%) had personal initiative in their training as seminarians.

#### **4.3.3 Healthy Relationship between Healthy Self-Concept and Ability of Seminarians**

From the findings, 109 (82%) of the respondents were in agreement with the statement, 18 (13%) of the respondent's undecided and 7 (5%) of the respondents were in disagreement with the statement. We can therefore conclude that majority of the respondents 82% were in agreement that there is a relationship between healthy self-concept and ability of seminarians.

#### **4.3.4 Healthy Initiatives**

From the Table 4.3, a resound\ding 126 (94%) of the respondents were in agreement that healthy initiative is an important issue in the formation of seminarian, 6 (5%) were undecided and 2 (2%) of the respondents disagreed. One can therefore conclude that majority of the respondents (126, 94%) were in agreement that health initiative is an important attribute in the formation of seminarian.

#### **4.3.5 Taking Responsibilities**

From the findings, 125 (93%) of the respondents were in agreement that ability to take responsibility help seminarians to relate peacefully with others and enhance their vocational commitment, 3 (2%) were undecided while 6 (5%) disproved. This implies that most seminarians were in agreement that taking responsibility helps seminarians to relate peacefully with others and enhance their vocational commitment. This finding is validated by that of

Manukyan et al. (2015) which established that formation of psychological maturity contributes positively to one becoming responsible in terms of self-management and life organization.

#### **4.3.6 Making Valid Human Decisions**

Regarding seminarians' ability to make valid human decisions, 102 (76%) of the respondents were in agreement that their seminary train them on how to make valid human decisions which enhances their vocational commitment, 17 (13%) were undecided while 15 (11%) were in disagreement. We can therefore conclude that majority of the seminarians under study (102, 76%) were in agreement that their seminary trains seminarians on how to make valid human decisions which enhances their vocational commitment.

#### **4.3.7 Harsh and Controlling Parental Background**

From the findings, 80 (60%) of the respondents were in agreement that candidates from harsh and controlling parental backgrounds are likely to be harsh and controlling in mediating the grace to the faithful, 29 (22%) of the respondents were undecided and 25 (18%) of the respondents were in disagreement with the statement. This shows that majority of the respondents at 60% were in agreement that candidates from harsh and controlling parental backgrounds are likely to be harsh and controlling in mediating the grace to the faithful.

#### **4.3.8 Self-Acceptance**

The study wanted to establish the influence of self-acceptance on vocational commitments of seminarians. The results of this analysis are presented in Figure 4.1.

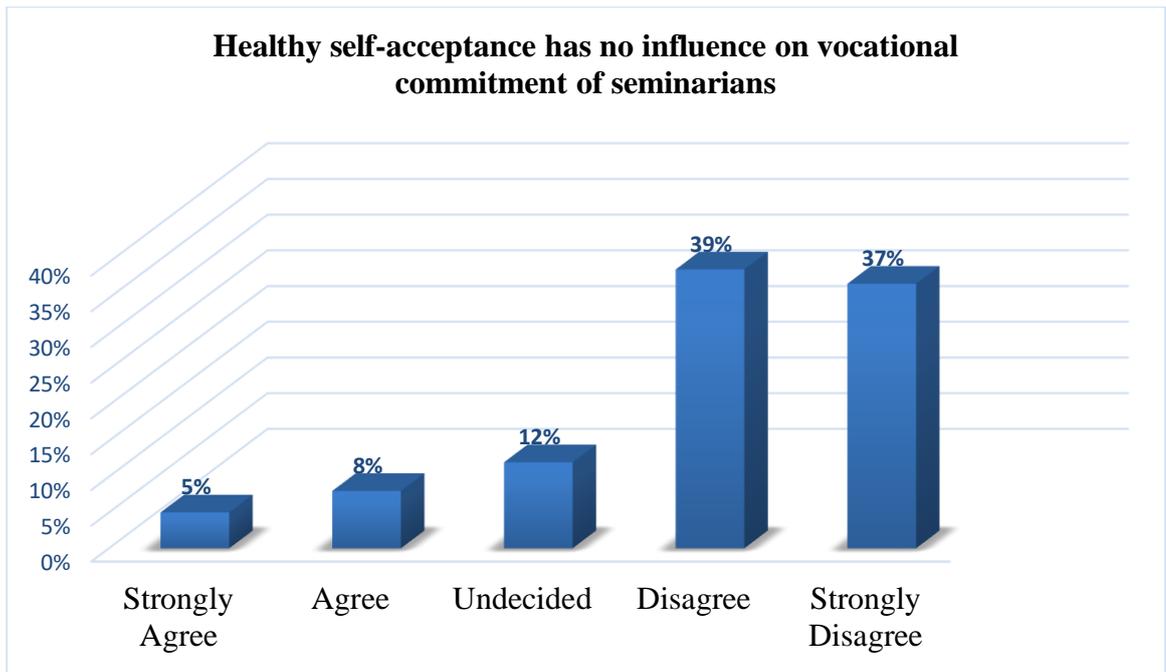


Figure 4.1

#### Healthy Self-acceptance

Regarding self-acceptance, 17 (13%) of the respondents were in agreement that healthy self-acceptance has no influence on vocational commitment of seminarians, 16 (12%) of the respondents were undecided while 101 (75%) were in disagreement. This implies that majority of the respondents (101, 75%) were of the opinion that healthy self-acceptance has influence on vocational commitment of seminarians.

#### 4.4. Formation on Spiritual Maturity and Commitment of Seminarians

The study embarked on establishing the role of formation on spiritual maturity and commitment of seminarians. The results of the analyses of items under this objective are presented as follows:

Table 4.4

## Spiritual Formation

<b>Spiritual formation training helps seminarians to be more honest</b>	<b>Frequency</b>	<b>Percent</b>
Strongly Agree	72	54
Agree	56	42
Undecided	2	1.4
Disagree	4	3.0
<b>There is a significant relationship between spiritual formation and vocational commitment of seminarians</b>	<b>Frequency</b>	<b>Percent</b>
Strongly Agree	65	48.5
Agree	62	46.3
Undecided	5	3.7
Disagree	2	1.5
<b>Spiritual formation is important in increasing seminarians' sense of humility</b>	<b>Frequency</b>	<b>Percent</b>
Strongly Agree	66	49.3
Agree	61	45.5
Undecided	4	3.0
Disagree	2	1.5
Strongly Disagree	1	.7
<b>Spiritual formation helps seminarians to remain more focused on their vocational commitment</b>	<b>Frequency</b>	<b>Percent</b>
Strongly Agree	66	49
Agree	58	43
Undecided	8	6
Disagree	2	2
<b>Prayerfulness is an important ingredient in determining the responsibility of seminarians</b>	<b>Frequency</b>	<b>Percent</b>
Strongly Agree	46	34.3
Agree	60	44.8
Undecided	13	9.7
Disagree	13	9.7
Strongly Disagree	2	1.5
<b>Total</b>	<b>134</b>	<b>100.0</b>

#### 4.4.1 Spiritual Formation and Honesty

On matters of spiritual formation and honesty, an overwhelming majority of the respondents amounting to 128 (96%) were of the opinion that spiritual formation training helps seminarians to be more honest, 2 (1%) were undecided while 4 (3%) disapproved. This is an indication that spiritual formation training helps seminarians to be more honest in their dealings

with other individuals. This finding also supports the study's theory of positive psychology which is considered to help people to increase resilience towards some circumstances (Knoop, 2014).

#### **4.4.2 Spiritual Formation and Vocational Commitment of Seminarians**

From Table 4.4, an overwhelming majority of the respondents amounting to 127 (95%) of the respondents were in agreement that there is a significant relationship between spiritual formation and vocational commitment of seminarians, 5 (4%) were undecided while 1 (1%) disproved. This shows that indeed, there is a significant relationship between spiritual formation and vocational commitment of seminarians. This implies that when seminarians are formed spiritually their vocational commitment is likely to be significantly enhanced. This finding is consistent with that of Isacco, Sahker, Krinock, Sim, and Hamilton (2016) which established that beliefs and practices positively influenced the psychological health of Catholic priests. The study had shown that priests' relationship with God and vow of celibacy and obedience impacted on their psychological health and particularly their sense of connection and support.

#### **4.4.3 Spiritual Formation and Sense of Humility**

From the findings, 127 (95%) of the respondents were in agreement that spiritual formation is important in increasing seminarians' sense of humility, 4 (3%) were undecided while 2 (2%) of the respondents had contrary opinion. Hence, based on the overwhelming majority of the respondents, one can safely conclude that spiritual formation is important in increasing seminarians' sense of humility. Humility is a desirable virtue when one is carrying out pastoral ministry especially among the marginalized, the sick and the disadvantaged in the society.

#### **4.4.4 Focus on Vocational Commitment**

Regarding the element of focus, 124 (92%) of the respondents were in agreement that spiritual formation help seminarians to become more focused on their vocational commitment, 8 (6%) were undecided while 2 (2%) had contrary opinion. The study therefore concludes that spiritual formation helps seminarians to become more focused on their vocational commitment.

#### **4.4.5 Prayerfulness**

From the findings, 106 (79%) of the respondents were in agreement with the statement, 13 (10%) of the respondent's undecided and 15 (11%) of the respondents were in disagreement with the statement. We can therefore conclude that majority of the respondents 79% were in agreement that prayerfulness is an important ingredient in determining the responsibility of seminarians.

The participants were asked to indicate how spiritual maturity foster commitment of seminarians in Nsukka Diocese to their vocation. It was observed that spiritual maturity helps seminarians to make firm decisions on whether they would want to be priests or not, as each seminarian is given a spiritual director and confessor. It also helps to encourage independence in pastoral work as each seminarian is expected to make their own decisions by their own.

#### **4.6 Intellectual Formation and Formation of Seminarians**

The study wanted to establish the kind of intellectual formation and its effectiveness in preparing the Seminarians for their priestly work in future. The results of these analyses are presented in Table 4.5.

Table 4.5

## Intellectual Formation

<b>Intellectual formation is an important element in the formation of seminarians</b>	<b>Frequency</b>	<b>Percent</b>
Strongly Agree	85	63
Agree	47	35
Undecided	1	1
Disagree	1	1
<b>Intellectual formation offered at our seminary is enough in addressing how responsibly seminarians handle criticism</b>	<b>Frequency</b>	<b>Percent</b>
Strongly Agree	26	19
Agree	60	45
Undecided	24	18
Disagree	19	14
Strongly Disagree	5	4
<b>There is a significant relationship between intellectual formation and how committed a seminarian becomes</b>	<b>Frequency</b>	<b>Percent</b>
Strongly Agree	27	20
Agree	67	50
Undecided	30	22
Disagree	8	6
Strongly Disagree	2	2
<b>Intellectually endowed seminarians are in better position to spread the gospel and defend the truth</b>	<b>Frequency</b>	<b>Percent</b>
Strongly Agree	20	15
Agree	50	37
Undecided	20	15
Disagree	33	25
Strongly Disagree	11	8
<b>My seminary trains seminarians on critical thinking which makes me serve responsibly</b>	<b>Frequency</b>	<b>Percent</b>
Strongly Agree	45	33.6
Agree	54	40.3
Undecided	17	12.7
Disagree	12	9.0
Strongly Disagree	6	4.5
<b>Total</b>	<b>134</b>	<b>100.0</b>

#### 4.6.1 Importance of intellectual formation on Formation of Seminarians

From Table 4.5, an overwhelming majority of the respondents amounting to 132 (98%) of the respondents concurred that that intellectual formation is an important element in the formation of seminarians, 1 (1%) were undecided while 1 (1%) had contrary opinion. This implies that in deed intellectual formation is an important element in the formation of

seminarians. This finding is validated by that of Chukwuorji et al., (2018) that showed the importance of intellectual training to the seminarians.

#### **4.6.2 Adequacy of Intellectual Formation**

Regarding the adequacy of the intellectual formation, the analysis shows that 86 (64%) of the respondents concurred that intellectual formation offered at their seminary is enough in addressing how responsibly seminarians handle criticism. Another 24 (18%) of the respondents were undecided while 24 (18%) were in disagreement. This is an indication that the intellectual formation offered at their seminary is enough in addressing how responsibly seminarians handle criticism. This study is consistent to that of Jobin (2019) which established that seminarians are taught biblical themes, moral themes, and even secular themes and their formation takes 10 to 15 years before they can become priests.

#### **4.6.3 Relationship between Intellectual formation and Seminarian Commitment**

Table 4.5 demonstrates that 94 (70%) of the respondents were in agreement that there is a significant relationship between intellectual formation and how committed a seminarian becomes, 30 (22%) of the respondent were undecided while 10 (8%) had contrary opinion. This can be interpreted to mean that indeed there is a significant relationship between intellectual formation and how committed a seminarian becomes.

#### **4.6.4 Intellectually Endowed Seminarians**

From the findings, 70 (52%) of the respondents were in agreement that intellectually endowed seminarians are in better position to spread the gospel and defend the truth, 20 (15%) were undecided while 44 (33%) of the respondents were in disagreement. Going by the majority, this can be interpreted to mean that the intellectually endowed seminarians are in better position to spread the gospel and defend the truth.

#### **4.6.5 Critical Thinking**

Regarding critical thinking training, 99 (73%) of the respondents were in agreement that their seminary trains seminarians on critical thinking which makes them serve responsibly. Those who were non-committal were 17 (13%) while those who refuted that were 18 (14%). This is a strong indication that the seminaries under study are taught critical thinking skills which are ideal in helping the seminarians to articulate issues with sobriety.

#### **4.7 Demographic characteristics and Seminarians' Vocational Commitment**

The study wanted to establish the extent to which demographic characteristics influence Seminarians' vocational commitment. The analysis is presented as follows:

**Table 4.6****Demographic Characteristics**

<b>Factors</b>	<b>Influence on vocational commitment</b>			
	<b>Yes</b>	<b>%</b>	<b>No</b>	<b>%</b>
Age	54	40	80	60
Education	109	81	25	19
Culture	51	38	83	62
Religious Background	108	81	26	19
Social economic background	83	62	51	38

<b>Factors</b>	<b>Extent of the influence on Seminarian's Vocational Commitment</b>					
	<b>No influence</b>	<b>%</b>	<b>Low Influence</b>	<b>%</b>	<b>Moderate Influence</b>	<b>%</b>
Age	24	18	15	11	95	71
Education	15	11	23	17	96	72
Culture	75	56	2	2	57	43
Religious background	5	4	47	35	82	61
Social economic background	65	49	59	44	10	8

Regarding the influence of age on vocational commitment of seminarians, majority of the respondents (80, 60%) were of the opinion that age does not influence the vocational commitment of the seminarians but 54 (40%) had contrary opinion. Therefore, age seems to influence seminarians' commitment to their vocation. Age of seminarians was found to have moderate influence by 95 (71%) of the respondents, low influence by 15 (11%) and with no

influence by 24 (18%) of the respondents. This implies that age has a moderate influence on the vocational commitment of the seminarians.

Majority of the respondents at 109 (81%) were of the opinion that education influences the vocational commitment of the seminarians. However, 25 (19%) had contrary opinion. Hence, education is an important factor in influencing seminarians' commitment to their vocations. Education was voted to have moderate influence by 96 (72%) of the respondents, low influence by 17% and to have had no influence by 18 (11%). This implies that education does influence the vocational commitment of seminarians.

Culture was not found to significantly affect seminarians' vocational commitment as shown by majority of the respondent amounting to 83 (62%) who opined that culture does not influence the vocational commitment of the seminarians. However, 51 (38%) had contrary opinion. Culture was found to have moderate influence by 57 (43%), low influence by 2 (2%) and no influence by 75 (56%). Hence, culture has no influence on seminarians' vocational commitment. However, this is contrary to Okeke (2006) who had observed that culture is necessary in the formation of seminarians especially in the African context.

On whether one's religious background influences one's vocational commitment, 108 (81%) agreed while 26 (19%) refuted the claim. Hence, one's religious background is likely to determine their level of their vocational commitment. Religion was found to have moderate influence by 82 (61%), low influence by 47 (35%) and no influence by 5 (4%). Hence, one's religious background has moderate influence on seminarians' vocational commitment.

Regarding the influence of one's socio-economic background, 83 (62%) of the respondents were of the opinion that it does influence one's vocational commitment while 51 (38%) disagreed. Hence, socio-economic background is an important predictor of a seminarian's vocational commitment. One's socio-economic background was found to have no influence by 65 (49%) of the respondents, low influence by 59 (44%) and moderate

influence by 10 (8%). This shows that most seminarians' vocational commitment is not influenced by their socio-economic background.

#### 4.7.1.1 Hypothesis Test

The study embarked on testing the hypothesis of the study. The results are presented as follows:

Table 4.7

#### Hypothesis Testing

<b>Variable</b>	<b>Age</b>	<b>Education</b>	<b>Culture</b>	<b>Religious Background</b>	<b>Social Economic Background</b>
Does age influence vocational commitment	1	.315**	.045	.211*	-.108
Does education influence vocational commitment	.045	1	.218*	-.121	.076
Does culture influence vocational commitment	.211*	-.090	1	-.121	.160
Does Religious Background influence vocational commitment	-.108	-.020	.076	1	.160
Does socio-economic background influence vocational commitment	-.026	-.004	.018	.031	1

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

The hypothesis statements stated that ‘There is no significant relationship between demographic characteristics (for education, age, culture and socio-economic background), of seminarians and their vocational commitment.’

The hypothesis testing shows that the demographical variables of age (1), education (.218), religion (.160) and social economic background (.238) had a significant influence. All of them scored beyond 0.01 when correlated using Pearson Correlation which is significant at

0.01. However, culture scored-.121 which implies a negative correlation. Nevertheless, based on the majority of the characteristics (age, education, religion and social economic background); it implies that there is significant relationship between demographic characteristics (for education, age and socio-economic background), of seminarians and their vocational commitment. Hence, the Null Hypothesis is rejected.

#### **4.8 Interview Analysis**

The qualitative data was collected from 9 formators drawn from 4 Seminaries. The number of participants who were expected to participate was 9 and all of them managed to participate. The interviews were conducted through emails and phones. The participants were assigned unique numbers ranging from 1 to 9 instead of their actual names to protect their identity. The interviews were in line with the objectives of the study as follows.

##### **Human Maturity**

The participants were asked to explain ways in which formation of human maturity promotes commitment of seminarians in Nsukka Diocese. The participants observed that human formation is the bedrock of any human development and every seminary. Regarding the importance of human maturity, one formator had the following to say:

Formation for human maturity gives room for auto-formation development of personal talents in the field of labour, art, culture physical exercises games music, self-knowledge, self-confidence and self-esteem. This enhance a formation to responsible freedom and a capacity to relate to others as a man of balanced judgment (Participant 1; Interview 23 Jan 2020)

Reiterating the importance of human formation, another formator had the following to say:

Human formation is unarguably fundamental among all the four pillars. It is all about manners that make one a good human being properly human. Although it forms part of the seminary training, it assumed a dimension of heightened intensity in Nsukka Diocese. Nsukka Diocese started with Most Rev Francis Okobo (now emeritus). He is a man of 'no nonsense'. A seminarian without good human maturity rarely survived under him. As a result, every seminarian of Nsukka Diocese under him took seriously his human formation. Such human maturity not only distinguished the seminarians from Nsukka Diocese but also

attracted more aspirants to the priestly vocation wherever they are (Participant 2, Interview, 23 Jan 2020)

The formators noted that some of the ways human maturity was achieved was through the practice of evangelization during the apostolic work in different parishes. It was noted that seminarians spent years in apostolic in the diocese and outside the diocese as part of their progressive formation.

### **Spiritual Maturity**

Regarding the role of spiritual maturity in fostering vocational commitment of the seminarians, the qualitative finding was consistent with the quantitative one. For instance, Participant number 6 had the following to say:

This is about the inner or interior life of the seminarian. Life in Christ. The life of God. Life lived in the Holy Spirit. Conformity with Jesus Christ. Nsukka is a community that is religiously awake. This is more so in the hinterlands where the Traditional Religion dominates. The heavy and strong presence of this Religion and its diehard adherents poses serious challenges to pastoral activities. To convert an old adherent in his seventies requires a priest of high spiritual wavelength, a priest in union with God. Any seminarian who trifles with his spiritual formation in the seminary would likely be subjected to ridicule amidst those traditionalists. Consequently, every seminarian from Nsukka Diocese is conscious of this fact and is challenged to take seriously his spiritual formation

The manifestation of a spiritually mature seminarian was described as follows by one of the formators:

Spiritual maturity must have its roots and depths in the experience and appreciate of the paschal mystery of Christ channeled towards a greater intimacy with the lord and master of the vineyard. Such maturity manifest itself in such areas as punctuality in attendance to the common spiritual exercises in the chapel, at house and departmental or Faculty masses attendance to private devotions pious association etc. Detachment of self and readiness to accept both the good and difficult demands of formation, the spiritual maturity of a seminarian shows itself above all in his consistent and selfless attachment to the lord in the Eucharist through holy hour, regular visits to the blessed sacrament, regular confessions and other private devotions (Participant 4, Interview, 23 Jan 2020).

This implies that seminaries have an important role to ensure that their graduates are spiritually mature.

## **Intellectual formation**

There was consensus between the seminarians and formators on the importance of intellectual formation on seminarians' vocational commitment. The seminarians had observed that indeed, education plays a critical role in molding the seminarians. When the formators were asked to respond to the question on whether intellectual formation of seminarians facilitates commitment to their vocation above question, one of them had the following to say:

Yes, because especially today an ignorant priest cannot lead the flock well, ... the world has gone digital. Today intellectual formation is highly related in the light of the contemporary demands and challenges of the new evangelization which calls for urgent robust defense of our catholic faith and practice such a formation should aim at seeking a deeper knowledge of the divine mysteries in order to confront and combat today's religious indifference atheistic tendencies, neo-paganism and object loss of the sense of the sacred etc (Participant 6, Interview, 24 Jan 2020).

These views are also collaborated by that of another formator who had the following about influence of intellectual formation on vocational commitment of seminarians in Nsukka Diocese:

Intellectual formation is vital to seminarians particularly those from Nsukka Diocese. This is because almost every parish in Nsukka Diocese has a mission school attached to it with a priest as an administrator. So there is currently, a strong intellectual wave sweeping across the length and breadth of the Diocese. This development is a challenge that compels all seminarians from Nsukka Diocese to take seriously their intellectual training in the seminary. Added to this, is the fact that the current bishop of the Diocese treasures academic excellence more than any other aspect of the seminary formation (Participant 3, Interview 23 January 2020).

## **Culture**

Interviewed participants also had similar opinion with those of the seminarians in the quantitative analysis. When participants were asked to explain the influence of culture on practicum training in commitment of seminarians in Nsukka Dioceses to their vocation, one of the formators observed the following:

Cultures retain invaluable tenets that still portray our human origin. hence hospitality is one of the positive influence seminarians share with their fellow human beings. Culture make seminarians come closer to the people today. It is well known fact that culture conditions

one's way of life. In effect a seminarian brings along with him his cultural traits to bear on his formation but allowing God's grace to form and purify the additives of life in him- thereby bringing them positively in line with the demands of the gospel message and of course the demands of his vocation (Participant 9, Interview, 23 Jan 2020)

The influence of culture on practicum training in commitment of seminarians in Nsukka Diocese to their vocation was also captured by the following sentiments that were made by a rector:

There is no gainsaying that cultural training is fundamental for a fruitful pastoral. The white missionaries that evangelized Nsukka made use of interpreters to transmit the gospel message. With the cultural barrier of language, the message did not get well down to the depth of the people. Nsukka is culturally rich in the diversity of dialects, expressions, food, and other aspects of culture of a people. Annual pastoral experience which takes each seminarian round all the deaneries in the Diocese before the ordination helps to insert each seminarian in the culture of the people. This is a form of cultural training that helps the seminarian to transmit the gospel through the medium of the culture of the people. It is a crucial exercise which every seminarian looks up to, and prays to participate in it for effective future apostolate (Participant 8, Interview, 23 Jan 2020)

The findings of the interviewee are consistent with those of Owan (2014) who conducted a study in Nigeria on the concept of cultural competence in a cross-cultural priestly context. The study recommended that Seminarian formation should make sure that seminarians are well grounded in a holistic approach to cultural competence in enculturation, acculturation and inculturation.

### **Demographic Characteristics and Vocational Commitment**

The study wanted to establish the role played by the demographic characteristics of Seminarians towards their vocational commitment. When this question was put across to the participants, the following was their responses:

Yes! There is indeed a vocation boom in Nsukka Diocese. Nsukka Diocese has about 360 minor seminarians, 36 pre-paedeutic seminarians, 219 major seminarians and over 300 priests while the parishes in the diocese are less than 200. Looking at these demographic figures, there is a feeling of uncertainty about the pastoral placement of future priests. Another consequence of this tyranny of number is that there is scarcely room for a second chance for any seminarian who misbehaves. Thus, every seminarian tries to make serious personal commitment to excel in his response to his vocation. However, it requires the spirit of discernment to know whether such personal commitment of the seminarians predicated on demographic challenges is a genuine commitment (Participant 2, Interview 23 January 2020).

Concurring with Participant 2 was Participant 5 on the important role played by demographic characteristics of a seminarian when he expressed the following views:

As would be expected seminarians bring into play their demographic characteristics into the field of the field of the apostolate inconsequence, the morally and compromising environment of a seminarian influences him negatively while a good religious and morally ordered environment does influence him positively. What in the end counts is there allowing the good and positive fruits of formation to exert their positive effect and influence on the seminarian for good? Every village or town has its own characteristics but, in the seminary, they try to blend well so that the gospel will be well preached. Environment of versatility helps in informing their commitment.

### **Integration of psychological, spiritual, intellectual and cultural values**

The integration of psycho-spirituality and Cultural values in the training of seminarians was highlighted as an important element in ensuring that the seminarians graduating from such institutions have skills that will enable them to navigate through the contemporary pastoral ministry world. Towards this integration, one formator noted the following:

Man is formed in organized activities. The seminary activities are followed simultaneously with strict discipline. They are freely obeyed and everyone who does not obey is correctively punished. This is done through the classroom academic lectures, spiritual conference. The training in the seminary does this by means of inclusive academic curriculum regular conference and seminars and offer extracurricular activities. We have psychologist priest who does psychological analysis spiritual directors and cultures is very much promoted in the seminary. Extra-curricular activities are also encouraged in order to instill healthy living and self-care among seminarians. The seminarians are expected to adhere to all the seminary activities with strict discipline (Participant 6, Interview, 23 Jan, 2020).

Confirming the above sentiments was another formator who had the following to say about the integration of skills in the formation of seminarians:

A cursory look at the seminary calendar for the entire academic and formation year shows the fact that the seminary makes a concerted effort to take the different are of formation-human, spiritual intellectual and pastoral -into serious consideration in addition other relevant and allied areas are covered on weekends: mission or pastoral cultural formation weekends as well as other extra-curricular activities (Participant 3, Interview 23 Jan 2020).

The integration of psychological, spiritual, intellectual and cultural values was captured well by the following participant who had the following to say:

The response to this question is summarized in the simple definition of a priest as: a saint, a scholar and a gentleman. The goal of seminary formation is therefore to form a priest with

the above qualities. To this effect, the seminary curriculum (academic and non-academic) is planned with this end in view (Participant 6, Interview, 24 January 2020).

The above discussion reiterates the importance of integrating psycho-spirituality in the curriculum of the seminarians.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSIONS AND RECOMMENDATIONS**

#### **5.1 Summary of the Study**

The purpose of this study was to explore the influence of psycho-spiritual formation on vocational commitment of seminarians in Nsukka Diocese, Nigeria. The study was guided by the following objectives: To assess the ways in which formation for human/psychological maturity promotes commitment of seminarians in Nsukka Diocese to their vocation; To examine how focus of formation on spiritual maturity fosters commitment of seminarians in Nsukka Diocese to their vocation; To investigate the manner in which intellectual formation of seminarians in Nsukka Diocese facilitates their commitment to their vocation; To establish the influence of culture and demographic characteristics on practicum training in commitment of seminarians in Nsukka Diocese to their vocation and to establish the relationship between psycho-spiritual and seminarian's commitment in Nsukka Diocese to their vocation.

The study was grounded on the Positive Psychology which was founded by Martin Seligman in 1960s. The theory is simply the study of happiness, flourishing and what makes life worth living. Hence, from the findings of this research, it shows clearly that seminarians of Nsukka diocese demonstrated that the formation they are receiving helps in developing their positive outlook on life. Again, this view portrays and supports the choice of this positive psychology theory since it a requisite to fostering effective formation in seminaries of Nsukka seminarians. And it should also take the prime of place in all facets of their formative years so as to be their anchor when confronted with the societal and pastoral challenges when they

become priest. Similarly, a review of literature was conducted from a variety of empirical studies from international, regional and local levels.

The studies were essential in enhancing a clear understanding and synthesis of the current topic. For instance, from the reviewed literature, it emerged that there were literature gaps that needed to be filled by the current study. The study adopted a mixed method and a concurrent triangulation design approach. The study conscripted 134 Seminarians and 9 Formators drawn from Nsukka Diocese and sampled through both purposive and simple random sampling techniques. Questionnaires were used to collect quantitative data while interview schedules were used to collect qualitative data. Statistical Programme for Social Sciences (SPSS) version 21 was used to get descriptive statistics while qualitative data was analyzed using thematic analysis. This chapter discusses the findings of the current study as follows:

## **5.2 Summary of the Findings**

The summary of the study is presented according to the objectives of the study which are as follows:

### **5.2.1 Formation for Human Maturity and Vocational Commitment**

The study established that striving to make personal initiatives in areas such as health matters are important aspects in the formation of seminarians. The study noted that taking responsibility helps seminarians to relate peacefully with others and enhance their vocational commitment. Consequently, about (76%) of the seminary formation programme were found to be training seminarians on how to make valid human decisions which enhances their vocational commitment.

The study revealed that seminarians from harsh and controlling parental backgrounds were prone to become harsh and controlling in mediating the grace to the faithful. The study however noted that healthy self-acceptance was likely to influence Seminarians' vocational

commitment. The study noted that most of the seminarians were already practicing human maturity through evangelization during the apostolic work in different parishes as part of their progressive formation.

### **5.2.2 Formation on Spiritual Maturity and Commitment of Seminarians**

The study revealed that spiritual formation training was helping seminarians to be more honest in their dealings with other individuals especially during pastoral work. Further, the study noted that forming seminarians spiritually was likely to enhance their vocational commitment, their sense of humility, become more prayerful, more focused and firm decision makers.

### **5.2.3 Intellectual Formation and Formation of Seminarians**

The study revealed that in deed intellectual formation is an important element in the formation of seminarians. In this respect, the study noted that there was a significant relationship between intellectual formation and seminarians' vocational commitment. The level of training in intellectual formation in the seminaries was found to be adequate in helping the seminarians to handle criticism in a responsible manner. Further, the study observed that critical thinking was taught in most of the seminaries and was instrumental in helping the seminarians to articulate issues with sobriety.

### **5.2.4 Demographic Characteristics and Seminarians' Vocational Commitment**

The study has established that demographic characteristics of the seminarians have some varying influence on the vocational commitment of the seminarians. For instance, the study noted that age has moderate influence on the vocational commitment of seminarians.

Similarly, the study observed that education has a moderate influence on the vocational commitment of the seminarians as well as one's religious background. However, the study revealed that both one's cultural background and social economical background had no influence on seminarians' vocational commitment.

### **5.3 Conclusion**

The study concludes that striving to make personal initiatives and responsibilities were important aspects in the formation of seminarians. It was also noted that, seminary formation system are training seminarians on how to make valid human decisions which enhances their vocational commitment. The study concludes that most of the seminarians were already practicing human maturity through evangelization during their apostolic work in different parishes as part of their progressive formation.

The study also concludes that spiritual formation training was helping seminarians to be more honest, improve their sense of humility, become more prayerful, more focused and firm decision makers. The study concludes that intellectual formation is an important element in the formation of seminarians and the level of training in intellectual formation in the seminaries is adequate in helping the seminarians to handle criticism and think logically.

The demographic characteristics of age and education have some moderate influence on the vocational commitment of the seminarians while both cultural background and social economical background have no significant influence on seminarians' vocational commitment.

### **5.4 Recommendations**

This study recommends that seminary authorities, seminarians and bishops have an obligation to ensure that the training of seminarians embraces psycho-spirituality that is ideal in helping the seminarians to cope with new and emerging societal concerns. The study therefore recommends the following:

#### **5.4.1 The Seminary Authorities**

- The study appreciates that the seminaries have put in place a curriculum that is serving well the needs of the Seminarians. It is therefore recommended that they continue sustaining it and updating it regularly to accommodate new ideas as they emerge.

- The seminary authorities need to come up with a curriculum that has components of psycho-spirituality therapy.
- The seminary authorities should strictly vet their candidates to ensure that they admit only those deemed ready for vocational commitment.
- The seminarian's curriculum should also have a component of cultural studies to help seminarians appreciate the diverse or multicultural issues in cultures of the world.
- The seminaries should train seminarians on critical thinking skills to enable them articulate societal issues logically.
- The seminaries should incorporate new and emerging technologies in their training of seminarians to enable them embrace technologies so as to apply them adequately in their pastoral ministries.
- The seminaries should allocate professionally trained spiritual directors, or one who has some formation and experience on the subject of spiritual director skills and techniques so that he or she could be able to render quality and effective services to each seminarians on matters of spirituality.
- The seminaries need to apply the tenets of positive psychology theory in order to raise the levels of satisfaction among the seminarians. The application of Positive theory in the seminaries will enhance their emotional wellbeing and make life more worth living. By increasing the number of happy people in the seminaries, goals and objectives of their formation will be easily achieved. The theory will help them to focus on what they are good at which ultimately will translate to better results. The theory will also prepare them to increase their resilience towards difficult circumstances in life especially during their pastoral work.

### **5.4.2 Seminarians**

The seminarians should strive to acquire psycho-spiritual skills to enable them navigate through the modern societal challenges. They should involve themselves in healthy habits such as physical exercises and eating of balanced diet foods. Similarly, they should embrace fellow seminarians from different cultural backgrounds and endeavor to seek psycho-spiritual interventions from professional therapists when they experience emotional stress.

### **5.4.3 The Bishops**

- Bishops should allocate adequate teaching and learning resources to the seminaries under their jurisdictions.
- Bishops should allocate adequate and well trained lecturers to lecture in the seminaries.
- Bishops should second formators who are well grounded in psycho-spiritual therapy to help address psychological and spiritual challenges of seminarians.

### **5.5 Suggestions for further Research**

This study only focused on the influence of psycho-spiritual formation on vocational commitment of seminarians in Nsukka Diocese, Nigeria. This is a small geographical area bearing in mind that there are many other seminaries scattered all over Nigeria and elsewhere. It would be therefore more appropriate to extend the study to accommodate more seminaries in order to make the study more generalizable. The focus may also be on other attributes of the seminarians or seminaries themselves. It may also be appropriate to ground the study on other theories and research design approaches.

Hence, revisiting the findings of this study, it clearly stated, that most major seminarians of Nsukka diocese were practicing human maturity through evangelization during apostolic work in different parishes and that spiritual formation training was helping seminarians to be more honest, improve their sense of humility, become more prayerful, more focused and firm

decision makers. The level of intellectual formation training was found to be adequate in helping the seminarians handle criticism and think logically while demographic characteristics of age and education were found to have some moderate influence on the vocational commitment whereas both cultural and social economic background were found to have no significant influence. This being the case of this study, there should equally be the need for further research to know:

- a) Why seminarians today are far different from this positive formation programme they have received immediately they are ordained priest.
- b) Whether this formation programme they passed through in their formative years is enough to address the current 21<sup>st</sup> century challenges.

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## APPENDIX I: QUESTIONNAIRE FOR SEMINARIANS

Psycho-Spiritual Institute, P. O. Box 24450-00502, Karen – Nairobi

7 January 2020

Dear Respondent,

### RE: DATA COLLECTION

I am a student at Psycho-Spiritual Institute pursuing a Masters in Psycho-Spiritual Counselling. I am carrying out a research on “The Influence of Psycho-Spiritual Formation on Vocational Commitment of Seminarians in Nsukka Diocese, Nigeria.” You are requested to participate in this study by responding to the questions either by ticking [] or giving a brief explanation in the spaces provided. All the information you will provide will be treated with utmost confidentiality.

#### Consent:

By signing this consent form, I confirm that I have read and understood the information and have had the opportunity to ask questions. Accordingly, I voluntarily agree to take part in this study.

Signature \_\_\_\_\_ Date \_\_\_\_\_

*Thank you in advance for your cooperation.*

Sign: .....

Fr. John Paul Nwachukwu

REG. NO.: PSI/53/JN/18

#### Section A: Demographic Characteristics and Commitment of Seminarians

- i. Cultural background: Rural upbringing [] Semi-Urban upbringing [] Urban upbringing []
- ii. Economic status: Poor [] Average [] Rich [] Affluent []
- iii. Education level when joining the seminary: WAEC [] Diploma [] Degree [] Masters [] PhD []
- iv. Family religious background: African Traditional Religious [] Catholic Protestant [] Muslim []
- v. Age when joining seminary age: 16 – 24 [] 25 – 32 [] 33 and above []
- vi. Family marital background: Polygamous [] Monogamous [] Single parents: Mother [] Father []

## Section B: Formation for Human Maturity and Vocational Commitment

Put a tick [✓] in the most appropriate space to indicate your level of agreement using the scale given below: Strongly Agree (SA) Agree (A) Undecided (U) Disagree (D) Strongly Disagree (SD)

Formation for human maturity and vocational commitment	SA	A	U	D	SD
i. Human initiatives is an important issue in the formation of seminarians					
ii. Human initiatives is lacking in our training as seminarians					
iii. There is a relationship between healthy self- concept and ability of seminarians to act responsibly					
iv. Healthy initiative is an important issue in the formation of seminarians					
v. Ability to take responsibility help seminarians to relate peacefully with others and enhance their vocational commitment					
vi. My seminary trains seminarians on how to make valid human decisions which enhances my vocational commitment					
vii. Candidates from Harsh and controlling parental backgrounds are likely to be Harsh and controlling in mediating the grace to the faithful.					
viii. Healthy self-acceptance has no influence on vocational commitment of seminarians					

## Section C: Formation on Spiritual Maturity and Commitment of Seminarians

Spiritual Wellbeing Scale

<b>Formation for Spiritual maturity and vocational commitment</b>	<b>SA</b>	<b>A</b>	<b>U</b>	<b>D</b>	<b>SD</b>
VI. Spiritual formation training helps seminarians to be more honest					
VII. There is a significant relationship between spiritual formation and vocational commitment of seminarians					
VIII. Spiritual formation is important in increasing seminarians sense of humility					
IX. Spiritual formation helps seminarians to still focused more on their vocational commitment					
X. Prayerfulness is an important ingredient in determining the responsibility of seminarians					

**Section D: Intellectual Formation and Commitment of Seminarians to Their Vocation**

<b>Intellectual Formation and vocational commitment</b>	<b>SA</b>	<b>A</b>	<b>U</b>	<b>D</b>	<b>SD</b>
XI. Intellectual formation is an important element in the formation of seminarians					
XII. Intellectual formation offered at our Seminary is enough in addressing how responsibly seminarians handle criticism					
XIII. There is a significant relationship between Intellectual formation and how committed a seminarian becomes.					

XIV.	Intellectually endowed seminarians are in a better position to spread the gospel and defend the truth					
XV.	My seminary trains seminarians on critical thinking which makes me serve responsibly					

**Section E: Culture, Demographic Characteristics (Education, Age, Socio-Economic**

Factor	Influence on vocational commitment	
	Yes	No
Age		
Education		
Culture		
Religious Background		
Social economic background		

**Background) and Seminarians' Vocational Commitment**

Put a tick [√] to indicate whether the following factors affect vocational commitment.

Put a tick [√] to indicate the extent to which the following factors influence your vocational commitment, where 0 = No influence; 1 = low influence; 2 = moderate influence; 3 = high influence.

Factor	Extent of influence			
	0	1	2	3
Age				
Education				
Culture				
Religious background				
Social economic background				

**APPENDIX II: INTERVIEW SCHEDULE FOR FORMATORS**

- a. How does Seminary training programme integrate psychological, spiritual, intellectual and cultural values?

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- b. In which ways does formation for human maturity promote commitment of seminarians in Nsukka Diocese to their vocation?

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- c. How does spiritual maturity foster commitment of seminarians in Nsukka Diocese to their vocation?

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- d. Does the Intellectual formation of seminarians in Nsukka Diocese facilitate their commitment to their vocation?

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- e. What is the influence of culture on practicum training in commitment of seminarians in Nsukka Diocese to their vocation?

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- f. Is there any relationship between demographic characteristics of the seminarians and their vocational commitment in Nsukka Diocese to their vocation?

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## APPENDIX III: LETTER OF RESEARCH AUTHORIZATION



Psycho-Spiritual Institute

2/12/2019

TO WHOM IT MAY CONCERN

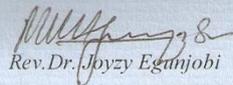
REF: AUTHORITY TO COLLECT DATA

The bearer of this letter by the name: **JOHNPAUL NWACHUKWU** Admission No: **PSI/53/JN/18** is an MA student in **Psycho-Spiritual Therapy & Counselling** at Psycho-Spiritual Institute, Marist International University College.

Having completed the course work, he is ready to conduct a research through collection of data. We are therefore requesting you or your Institution to assist him to collect the necessary data to enable him complete his research.

Thank you in advance, for your support.

Yours,

  
Rev. Dr. Jbzy Eganjobi

PSI ACTING DIRECTOR.



**MARIST INTERNATIONAL UNIVERSITY COLLEGE**

Off langata road, Marist lane P.O.BOX 24450 - 00502 Nairobi, Kenya

Administration: psimickenya@gmail.com / director@psi-online.org Tel: 0715 978 013

Academic office: psiacademicdesk@gmail.com

[www.psi-online.org](http://www.psi-online.org)

**APPENDIX IV: LETTER FOR DATA COLLECTION AT BLESSED IWENE TANSI  
MAJOR SEMINARY**



**Blessed Iwene Tansi Major Seminary**

Tel: 08038405322, 08141218383; E-mail: [emmanudi@yahoo.co.uk](mailto:emmanudi@yahoo.co.uk); [tansisem@gmail.com](mailto:tansisem@gmail.com);  
Website: [www.tansiseminary.com](http://www.tansiseminary.com)

Our Ref:  
Your Ref:

P.M.B. 1811  
Onitsha  
Anambra State  
Nigeria.

17-02-2020

TO WHOM IT MAY CONCERN

A Research Assistant for Fr. JohnPaul Nwachukwu's project administered some questionnaires to Nsukka diocesan seminarians in our seminary. The questionnaires were filled and returned to the Assistant.

We wish Fr. Nwachukwu success in his academic pursuit.

Rev. Fr. Dominic Alua

(Administrative Dean)

**APPENDIX V: LETTER FOR DATA COLLECTION FROM POPE JOHN PAUL II  
SEMINARY**

**POPE JOHN PAUL II MAJOR SEMINARY**

Reception: 048- 551067  
Office: 048-551066, 08035439009  
E-mail: Popejohnpaulsem@yahoo.co.uk  
info@pjpms.com



P.O.BOX 1668 Awka  
Anambra State  
Nigeria  
website: www.pjpms.com

Our Ref:.....

**OKPUNO**

Your Ref:.....

Date:.....

14th February, 2020

The Academic Board,  
University Kenya

**Obj : John Paul Nwachukwu**

This is to confirm that the Seminarians and Formators of Pope John Paul II Major Seminary, Okpuno-Awka, got and responded to the questionnaire of the above named person, through a research assistant. We hope our contributions go a long way in helping his research.

Thanks and God bless !

Fr. Modestus Anyaegbu  
Dean of Administration

**APPENDIX VI: LETTER FOR DATA COLLECTION FROM BIGARD MEMORIAL SEMINARY**



*Bigard Memorial Seminary*  
*P.O. Box 327*  
*Enugu - Nigeria*

*Our Ref.....*

*Your Ref.....*

The Academic Board,  
University Kenya.

Re: JohnPaul Nwachukwu

We certify that the questionnaire of the above name passed through the Seminarians and formators of Bigard Memorial Seminary, Enugu through a research assistant. We wish him success.

Thanks and God bless.

A handwritten signature in dark ink, appearing to be "J.P. Nwachukwu".

Administrative Dean

7/2/2020

**APPENDIX VII: LETTER FOR DATA COLLECTION FROM GOOD SHEPHERD  
SEMINARY**



**Catholic Diocese of Nsukka**  
**The Good Shepherd Seminary**

P. O. Box 32, Nsukka  
Enugu State, Nigeria

Date: 19/02/2020

**TO WHOM IT MAY CONCERN**

I certify that the questionnaires of JohnPaul Nwachukwu were brought to the Good Shepherd Seminary Edem, Nsukka, by his research assistant and administered to our seminarians.

The questionnaires were attended to and returned to the assistant. I hope the contributions of the seminarians will be of help to him.

Thanks.

Rev. Fr. Moses Ugwu

(Rector, Good Shepherd Seminary)

**APPENDIX VIII: LETTER OF RESEARCH AUTHORIZATION FROM ENUGU**

**STATE OF NIGERIA**



**Office of the Commissioner for Education  
ENUGU STATE OF NIGERIA**

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Ministry of Education, Floors 5 & 6, old CCB Building, Okpara Avenue, Enugu.  
Tel: 08036867032, 08122630073 • E-mail: uchechi.eze@unn.edu.ng, ezeuchemay64@yahoo.com

**ENS/MOE/COM/241/111/311**

**7<sup>th</sup> May, 2020**

The Director  
Psycho-Spiritual Institute  
Karen-Nairobi  
Kenya

Sir,

**RE: REQUEST FOR PERMISSION TO ADMINISTER QUESTIONNAIRE IN YOUR STATE**

Rev. Fr. Johnpaul Nwachukwu was permitted to administer the questionnaire that he is using for his studies in Kenya. He administered it. We therefore write to confirm that the research was carried out in Nigeria.

Best regards.

A handwritten signature in black ink, appearing to read 'Uche Eze', written over a horizontal line.

Professor Uche Eze  
Honourable Commissioner

**APPENDIX IX: INFORMED CONSENT FORM**

Psycho-Spiritual Institute, P. O. Box 24450-00502, Karen - Nairobi - Kenya

24<sup>th</sup> January, 2020.

Dear Respondent,

**RE: DATA COLLECTION**

I am a student at Psycho-Spiritual Institute pursuing a Master’s Degree in Psycho-Spiritual Therapy and Counselling. I am carrying out a research on “The Influence of Psycho-Spiritual Formation on Vocational Commitment of Seminarians in Nsukka Diocese, Nigeria.” You are requested to participate in this study by responding to the questions either by ticking [✓] or giving a brief explanation in the spaces provided. All the information you will provide will be treated with utmost confidentiality.

**Consent:**

By signing this consent form, I confirm that I have read and understood the information and have had the opportunity to ask questions. Accordingly, I voluntarily agree to take part in this study.

Signature  Date 7/2/2020

*Thank you in advance for your cooperation.*

Sign 

Fr. John Paul Nwachukwu

REG. NO.: PSI/53/JN/18

## APPENDIX X: RESEARCH WORK PLAN

May 2019 – October 2020

Activity	May 2019	Aug 2019	Sept 2019	Oct 2019	Nov 2019	Dec 2019	Feb 2020	Oct 2020
Concept Paper								
Chapter One								
Chapter Two								
Chapter Three								
Proposal Writing								
Data Collection								
Data Analysis								
Defence								
Bind Thesis								
Graduation								

**APPENDIX XII: RESEARCH BUDGET**

	<b>Item description</b>	<b>Quantity</b>	<b>Rate KSHS</b>	<b>Cost Kshs</b>
(i)	Logistics of data analysis	1	100,000	100,000
(ii)	Up keep			120,500
(iii)	Travelling allowances			30,000
	Typesetting and printing proposal	60 pgs	40	3,000
(v)	Typesetting and printing thesis	125 pgs	40	4,500
	Purchase of printing photocopying papers	1Rim	500	2,000
(vii)	Photocopying thesis (4 items)	125 pgs	3	900
(viii)	Binding proposal and thesis	6 copies	500	3000
(ix)	Photocopying proposal (4 items)	64 pgs	3	3000
	<b>GRAND TOTAL</b>			<b>266,900</b>

## APPENDIX XIII: PLAGIARISM REPORT

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## Plagiarism Checker X Originality Report



Plagiarism Quantity: 15% Duplicate

Date	Wednesday, May 13, 2020
Words	3848 Plagiarized Words / Total 25478 Words
Sources	More than 515 Sources Identified.
Remarks	Low Plagiarism Detected - Your Document needs Optional Improvement.

