

# The Quality of Recoletos Education in Negros Island in the Realm of the Philippine Catholic School Standards

<sup>1</sup>Dennis V. Madrigal and <sup>2</sup>Enrique G. Oracion

<sup>1</sup>University of Negros Occidental-Recoletos

<sup>2</sup>Silliman University

<sup>1</sup>dennis\_madrigal@yahoo.com

---

## **Abstract**

*This descriptive-correlational study assesses the level of quality of Catholic education of five Recollect schools in Negros Island as assessed by school personnel and what they had done according to the framework of the Philippine Catholic School Standards (PCSS). Also, it determines whether a significant relationship exists between the demographic profile of the school personnel and their quality assessment in order to test the hypothesis that variation in their age, length of service, school origin and designation influence their respective assessments. Using the PCSS Survey Questionnaire, the data were analyzed using mean, Spearman rho, and chi-square. The findings reveal that the level of quality of Catholic education in Recollect schools exceeds the benchmark. Significant inverse relationship was found between age and length of service of school personnel and their Catholic education quality assessment. However, no significant relationship was found between school of origin and designation and their quality assessment.*

*Keywords: Catholic Education, Recollect Schools, Philippine Catholic School Standards, Descriptive-Correlational, Negros Island*

---

## **1.0 Introduction**

The Second Ecumenical Vatican Council's Gravissimum Educationis, Declaration on Christian Education affirms that the fundamental purpose of Christian education is twofold, that is, the integral formation of the human person and the formation of genuine disciples in order to achieve man's ultimate end and for the good of the society (Paul VI, 1965). According to Brumley (2013), the former refers to the common function of education which includes the development of all human faculties, while the latter relates to the proper function of Catholic education which involves "evangelization

and discipleship training for life and mission."

As an evangelizing community, the Catholic school is a privileged place of the integral formation where all human faculties are developed along with preparation for professional life, the formation of ethical and social awareness, and awareness of the transcendental and religious education (Congregation for Catholic Education [CCE], 1997). Hence, the Catholic education, as an ecclesial educational enterprise, not only seeks to form students on the internationally accepted standards and qualifications for global competence and employment; but also transform their minds and

hearts with the message of the Gospel to become active catalysts of transformation in the family and society (Tabora, 2014).

For more than four hundred years of Catholic education in the Philippines, Catholic schools have provided the quality education that this country needs, offering different levels of education and types of formation. They have produced professionals who are top leaders, heroes, and achievers in various fields of endeavors (Palma, 2012; Baltazar, 2003). Currently, there are about 1,500 Catholic schools in the Philippines (Cornelio, 2018). To collectively address and respond to various educational and societal issues and concerns, these Catholic schools have organized themselves into associations like the Catholic Educational Association of the Philippines (CEAP) and the Association of Catholic Universities of the Philippines (ACUP), to form networks and partnerships and collaborate in the conduct of the Catholic education in the country. In response to the challenges of the twenty-first-century Catholic education in the Philippines, CEAP released the Philippine Catholic School Standards (PCSS) in 2016 to provide a roadmap for the future of the Philippine Catholic schools. The document lists and describes the established standards, benchmarks, and rubrics for Catholic schools to assess and discern their practices and performance relative to their identity and mission as Catholic educational institutions towards the “authentic and dynamic process of continuous improvement and renewal” (CEAP, 2016).

Concerning Catholic educational institutions in the Philippines, the Order of Augustinian Recollects (OAR) owns and administers ten educational institutions which cater to the tertiary and basic education needs of Filipinos in both urban and rural places as part of their teaching apostolate. In the Negros Island, the Augustinian Recollects operate five schools, namely: University

of Negros Occidental–Recoletos (UNO-R) in Bacolod City, Colegio de San Nicolas de Tolentino – Recoletos (CSNT-R) in Talisay City, Colegio de Santo Tomas–Recoletos (CST-R) in San Carlos City, San Pedro Academy (SPA) in Valencia, and San Pedro Academy-Recoletos (SPA-R) in Caidiocan, Negros Oriental (Province of St. Ezekiel Moreno, 2010). The OAR Constitutions (2012) provide that Recollect schools promote the “cultural goals and human development of the youth.” However, like any Catholic institutions of learning, the proper task of Recollect education is to relate these humanistic and cultural goals of education to the Gospel so that the acquisition of secular knowledge will be illumined by faith.

To further distinguish the brand of Recollect education, the Constitutions of the Order of Augustinian Recollects (OAR, 2012) adds “the integration of the charismatic identity of the Recollect in the educational apostolate.” The inclusion of the Recollect charism (contemplative, communitarian, apostolic) expressed “the need for an educational apostolate to be explicitly recognized as belonging to the charism of OAR” (Almayo, 2018). Similarly, the Educational Plan of the Order (OAR, 2015) articulates the brand of Recollect education which is the integral formation of the human person inspired by the pedagogy of St. Augustine and the spirituality of the Recollects (Almayo, 2018). In keeping with the thrust of the Recollect Education, Recollect schools imbued with the Augustinian Recollect style of education intend to develop students integrally, equipping them with adequate knowledge, skills, and attitudes imbued with Augustinian Recollect charism. Inspired by St. Augustine’s *Caritas et Scientia*, the goal is to make knowledge as structure of wisdom that leads to the practice of love so that graduates of Recollect schools will be able to meet the demands of labor and industry and, more importantly, develop their ability to face the challenges of life (Province of St.

Ezekiel Moreno, 2010).

Recent studies on Recollect education in the Philippines has never focused on revisiting and re-examining the Catholic identity and mission of Recoletos education in the Philippines as well as on determining how Catholic are Recollect schools in the Philippines today. The paper takes up the recommendation made by Madrigal and Oracion (2018) to re-assess the quality of Catholic education of Catholic school in the light of the Philippine Catholic School Standards (PCSS) for a comprehensive assessment of its Catholicity.

The paper primarily assessed the level of the quality of Catholic education of five Recollect schools in Negros Island as assessed by school personnel according to the domains of Catholic education outlined in the Philippine Catholic School Standards. Likewise, it determined whether a significant relationship exists between the demographic profile of the school personnel such as age, length of service, school origin and designation and their quality assessment in order to better understand any variations that may emerge in the analysis of these data sets.

### **Framework of the Study**

The PCSS offers the framework for assessing the quality of Catholic education of five Recollect schools in Negros Island. The primary intent of the document is to raise awareness on school effectiveness “through the establishment of standards, benchmarks, and rubrics that identify and distinguish the core characteristics of excellent and faith-based Catholic school” (CEAP, 2016). The document outlines the eight defining characteristics, five domains, fifteen standards, and sixty-two benchmarks for effective elementary and secondary Catholic schools. The defining characteristics were articulated from the relevant Church documents and teachings on education. They describe the essential qualities or attributes

that a Catholic school must possess.

Drawing principles from the defining characteristics, the domains identify the important aspects of school operation: identity and mission, leadership and governance, learner development, learning environment, and operational vitality. The Catholic identity and mission refer to the core reference of the educational apostolate of a Catholic school, which is anchored on the person of Jesus Christ and the saving mission of the Catholic Church and articulated in its philosophy, vision and mission statements, and core values. Meanwhile, leadership and governance pertain to the governing structure of a Catholic school, which provides “authority, strategic direction, effective oversight, and regulation of school operations united with the Church and in the spirit of servant leadership and Christian witnessing.” On the other hand, learner development signifies the primary goal of Catholic education which is the integral formation of the human person with emphasis on the “intellectual development and Christian growth of learners” for them to become responsible members of the society and witnesses of their faith. Also, learning environment concerns with the faith-filled physical and cultural setting which fosters the integral formation of members of a Catholic school through its programs, services, and facilities that enrich Catholic identity and accomplish academic and evangelical goals. Finally, operational vitality pertains to what makes a Catholic school sustainable in relation to sound management, justice, and compassion towards its personnel, transparent and accountable financial management, ecological sensitivity, and culture of quality for institutional advancement (CEAP, 2016). Moreover, each of these domains has a set of standards, benchmarks, and rubrics. The standards describe the “expectations of excellence and effectiveness” evidenced by the values, policies, programs, structures, and processes of a Catholic

school. Meanwhile, the benchmarks describe what the school must do to accomplish the standards. They constitute the “concrete, observable, and measurable descriptors of excellence and effectiveness in Catholic schools.” Finally, the rubrics serve as “assessment tools” that will indicate the level of attainment of the benchmarks (CEAP, 2016; Ozar, 2010). The use of PCSS framework of assessment will provide a common pathway for Catholic schools in the Philippines to realize their identity and mission as evangelical partners of the Church. Likewise, Catholic schools can explore and propose new ways to become more responsive and relevant to the needs of twenty-first-century learners.

Furthermore, framed in the context of the PCSS which challenges Catholic schools to perform vis-à-vis their identity and mission excellently, the study is also linked with total quality management (TQM). As a systematic approach to organizational performance improvement, it can facilitate and achieve quality in schools regarding educational management, processes, and results. Critical to TQM is teamwork of all members of the organization to affect organizational change and development (Deming, 2000). Applied to school management, TQM practices can have a significant impact on school leadership and improvement (Llantos & Pamatmat, 2016) and educational efficiency (Vlasic, Vale & Puhar, 2009). As a framework for transforming schools and achieving quality in education, effective school TQM system can help Catholic schools accomplish the goals of education by upgrading the quality of school management and delivery of educational services (Lunenburg, 2010).

## 2.0 Methodology

This study utilized descriptive-correlational research design to describe and correlate the demographic profile of school personnel such

as age, length of service, school of origin, and designation with their assessment of the quality of Catholic education using the appropriate statistical data (Stangor, 2011; Sarantakos, 2013).

The respondents were whole of one hundred ninety-eight full-time personnel - eleven administrators, one hundred sixty-two teachers, and twenty-five non-teaching staff of the basic education department of five Recollect schools in Negros Island. Their encounters and experiences as personnel of Recollect schools for a particular period were considered important variables in assessing the quality of Catholic education in their respective schools. Meanwhile, the inclusion of the Recollect schools for the purpose of the study was based on their strategic location in the Recollect educational apostolate in Negros Island.

A standardized instrument on Philippine Catholic School Standards developed by CEAP was used to gather the data. The permission of PCSS Coordinating Council was obtained for the use of the said instrument. The questionnaire was composed of two parts. Part 1 contained the demographic profile of the respondent, while Part 2 was the questionnaire proper, consisting of a sixty-two-item Likert-type benchmark for assessing the quality of Catholic Education spread in the five (5) domains of the Philippine Catholic School Standards: catholic identity and mission, leadership and governance, learner development, learning environment, and operational vitality. Each domain has a set of standards, benchmarks, and rubrics. A total of fifteen standards were distributed to five domains. Drawn from the defining characteristics of a Catholic school, standards serve as “expectations of excellence and effectiveness that give a clear description of where the Catholic school should be headed... They describe desired values, policies, programs, and processes that should be present in Catholic schools” (CEAP, 2016 p. 6). The following rating scale was used to qualify the responses of

the respondents: 4-exceeds benchmark, 3-fully meets benchmark, 2-partially meets benchmark and 1-initially benchmark. Documentary evidence was also collected to validate the assessment of the respondents on the quality of Catholic education.

Descriptive statistics was used to analyze, present, and interpret the data using frequency, percentage, and mean, while correlational statistics, which included Spearman rho and chi-square, was employed to find significant relationships between the demographic profile of the school personnel and their self-assessment of their experiences with the schools.

### 3.0 Results and Discussion

#### *Level of Quality of Catholic Education in Recollect Schools*

As shown in Table 1, the overall assessment of the level of quality of Catholic education in Recollect schools as rated by school personnel “exceeds benchmark” (M=3.28, SD=0.46) in light

of the Philippine Catholic School Standards. The result indicates that Recollect schools possess “the core characteristics of excellent and faith-based Catholic schools” (CEAP, 2016) as demonstrated in the excellence and effectiveness in the domains of quality Catholic education. Among the five domains, learning environment ranked first (M=3.32, SD=0.47) and followed by leadership and governance (M=3.31, SD 0.49), Catholic identity, and (M=3.18, SD =0.57) as the last. In terms of particular Recollect school, SPA-R (M=3.23, SD 0.43) and UNO-R (M=3.19, SD 0.41) obtained “fully meets benchmark” ratings, while SPA (M=3.46, SD 0.44), CSNT-R (M=3.29, SD 0.53), and CST-R (M=3.38, SD 0.45) got “exceeds benchmark” ratings. In addition, the various activities conducted by school personnel which was supported by available documentary evidence confirmed the exceptional assessment of the level of quality Catholic education in Recollect schools.

**Table 1.** *Level of Quality of Catholic Education Offered by Recoletos Schools in Negros*

Recoletos Schools	Catholic Identity and Mission			Leadership and Governance			Learner Development			Learning Environment			Operational Vitality			Quality of Catholic Education		
	M	SD	Int	M	SD	Int	M	SD	Int	M	SD	Int	M	SD	Int	M	SD	Int
SPA Valencia	3.50	0.37	EB	3.48	0.49	EB	3.44	0.46	EB	3.47	0.51	EB	3.35	0.57	EB	3.46	0.44	EB
SPAR	3.28	0.52	EB	3.31	0.47	EB	3.12	0.45	FM	3.24	0.48	FM	3.21	0.43	FM	3.23	0.43	FM
CSNTR	3.27	0.69	EB	3.40	0.52	EB	3.16	0.63	FM	3.34	0.53	EB	3.34	0.58	EB	3.29	0.53	EB
CSTR	3.38	0.46	EB	3.48	0.42	EB	3.34	0.55	EB	3.37	0.49	EB	3.32	0.58	EB	3.38	0.45	EB
UNOR	3.19	0.44	FM	3.16	0.46	FM	3.27	0.46	EB	3.26	0.42	EB	2.99	0.53	FM	3.19	0.41	FM
<b>Total</b>	<b>3.29</b>	<b>0.51</b>	<b>EB</b>	<b>3.31</b>	<b>0.49</b>	<b>EB</b>	<b>3.27</b>	<b>0.52</b>	<b>EB</b>	<b>3.32</b>	<b>0.47</b>	<b>EB</b>	<b>3.18</b>	<b>0.57</b>	<b>FM</b>	<b>3.28</b>	<b>0.46</b>	<b>EB</b>

The findings generally indicate that Recollect schools have accomplished and surpassed the quality standards for excellent Catholic schools in light of the Philippine Catholic School Standards (CEAP, 2016). Meaning to say, Recollect schools possess and demonstrate “the core characteristics of excellent and faith-based Catholic schools”

(CEAP, 2016) grounded in the person and mission of Jesus Christ and shown commitment to evangelical and academic excellence for the integral human formation and service for the Church and society. Possessing these distinctive characteristics, Recollect schools demonstrate excellence and effectiveness in the domains of

quality Catholic education: identity and mission, leadership and governance, learner development, learning environment, and operational vitality.

With the learning environment as the highest ranked domain, the findings further exhibit the exceptional commitment of Recollect schools in Negros to create and sustain an educational community permeated by Christian school climate (CCE, 1988). They demonstrated a learning community which is conducive to the human and spiritual development and lifelong learning; where stakeholders collaborate for the total learner development and where respect and appreciation of other people's diverse culture and perspectives are cultivated among learners (CEAP, 2016). According to Convey (2012), Catholic culture is the most important aspect of a Catholic school. What makes a school truly Catholic is the centrality of the Christian faith which is seen and felt in the various components of educational climate—persons, facilities, spaces, time, rituals, customs, traditions, values, relationship, and academic and non-academic activities. Administrators and teachers have a significant role to play in establishing and sustaining this Christian Catholic school climate (CCE, 1988; CEAP, 2016).

In terms of Catholic identity and mission, Recollect schools also showed strong grounding regarding Catholic foundation and culture. The domain inspires and directs all policies, programs, and initiatives of the Recollect schools as Catholic educational centers. The rating "exceeds benchmark" implies that Recollect schools are firmly rooted on a solid Catholic foundation and demonstrate a strong commitment to the integral human formation and evangelical mission as Catholic schools (CEAP, 2016).

Concerning leadership and governance, Recollect schools demonstrated an exceptional roster of school personnel performing in various capacities. With committed and qualified school

administrators, the findings signify that Recollect schools can deliver and achieve what is expected of them as Catholic learning institutions as embodied in its philosophy, vision, and mission with a Recollect brand of education. Studies affirmed that good leadership and governance empower and inspire a member of the academic community to realize its vision-mission, goals, and objectives (Spesia, 2016; Morten & Lawler, 2016; Knowles, 2014; Cardarelli, 2014). In this aspect, school administrators, with the collaboration of teachers are critical to establish and promote an environment conducive to promoting the Catholic identity and development of faith of Catholic schools (Spesia, 2016; Cardarelli, 2014; Cook & Simonds, 2013; CCE, 1988).

In terms of learner development, the findings signify that Recollect schools are committed to inclusive education that caters to specific needs of students so that they can enhance their knowledge, skills, and attitude for living and growing as human persons in the community. Despite the turnover of teachers, Recollect schools maintain a good number of "Christ-centered, competent, and professionally qualified" school personnel (CEAP, 2016) who collaborate in the educational apostolate of the school. The training of the teaching and non-teaching personnel is important so that they can better understand, embrace, commit to and witness the evangelical identity of Catholic schools (CCE, 2014). Likewise, they may also competently respond to the needs of the 21st century-learners, preparing learners to be productive and responsible citizens of society and committed witnesses of their Christian faith in the world (CEAP, 2016).

On the other hand, the "fully meets benchmark" rating on operational vitality signifies a continuous improvement in the operational management of Recollect schools. Operational vitality is a key to accomplish and sustain Recollect

schools' evangelical and educational mission (Hobbie, Convey & Schuttloffel, 2010). Effective and efficient strategic planning and implementation to manage the human and material resources and educational linkages and networks are important areas that Recollect schools need to improve to ensure the sustainability of their operation and institutional advancement (CEAP, 2016). Likewise, the aspect of effective communication of corporate identity of Recollect schools needs to be enhanced so that these schools can better inform the current and potential clients and partners of their identity, mission, programs, activities, and directions for future collaboration (CEAP, 2016).

Undoubtedly, Recollect schools in Negros can vouch for the quality of Catholic education they offer as certified by the government and private accrediting agencies. However, like any private Catholic school, access to Catholic education in Recollect schools is still a feat due to a relatively high tuition fee (see also Cornelio, 2018) compared to public schools offering free tuition fees for basic education. The financial consideration poses a great challenge to the fiscal management of Recollect schools with the decline of enrollment. As private schools, Recollect schools depend largely on tuition for their revenues. Consequently, if enrollment drops it will have a ripple effect on the effective delivery of services and retention of excellent teachers (Palma, 2012; Baltazar, 2003). Given the situation, Recollect schools need to establish an effective marketing strategy and forge strong and working alumni relations, linkages, and partnership with individuals, government agencies, organizations, and industry to lobby for more financial support for its various operational concerns and activities of Recollect schools.

Viewed from the total quality management perspectives, Recollect schools, as academic institutions, demonstrated a high level of performance, which is indicative of the presence

of good leadership, improvement, and active collaboration of the stakeholders in the pursuit of quality Catholic education (Deming, 2000; Lunenburg, 2010; Llantos & Pamatmat, 2016). Likewise, the results strongly suggest that there is an effective synergy of systems, resources, processes, and organizational and personal values in Recollect schools for the realization of their educational apostolate. Notwithstanding the areas for continuous improvement, Recollect schools effectively succeeded and efficiently performed as Catholic educational institutions in the light of PCSS framework. It is educational efficiency, according to Vlasic, Vale, and Puhar (2009).

Relatedly, the findings of the study differed from the similar study conducted by Bual and Madrigal (2019), which rated the level of quality of Catholic education of a Catholic school in Antique as "fully meets benchmark," with learning environment as the highest domain and leadership and governance as the lowest domain in terms of assessment. Likewise, the findings contradicted the result of the study made by Montalvo (2017) on the level of quality of Catholic culture in a Recollect school as "fully meets benchmark" in all the domains of PCSS.

#### ***Relationship between Personnel Demographics and Catholic Education Quality Assessment***

Meanwhile, the Spearman rho test results in Tables 2 and 3 show a significant inverse relationship between age [ $\rho(196) = -0.143$ ,  $p = 0.045$ ] and length of service [ $\rho(196) = -0.194$ ,  $p = 0.006$ ] of school personnel and their Catholic education quality assessment. However, no significant relationship was found between school of origin and designation and their quality assessment as shown in Tables 4 and 5. On the other hand, age [ $\rho(196) = -0.150$ ,  $p = 0.035$ ] and length of service [ $\rho(196) = -0.223$ ,  $p = 0.002$ ] showed a significantly inverse relation to how school personnel assessed the

aspect of leadership and governance in Recollect schools. The results suggest that the older and the longer they are employed, the more they become realistically critical of the school management, policies and practices of the Recollect schools. This may explain why they tend to give lower ratings as compared to the younger and newer personnel of the school who are perhaps more lenient or tolerant in making their assessments.

**Table 2.** Relationship between Age of the School Personnel and Their Assessment on the Quality of Catholic Education

Variable	$\rho$	df	P
Catholic Identity and Mission	-0.092	196	0.197
Leadership and Governance	-0.150*	196	0.035
Learner Development	-0.086	196	0.229
Learner Environment	-0.119	196	0.096
Operational Vitality	-0.158*	196	0.026
Quality Education	-0.143*	196	0.045

\*Significance at 0.05

**Table 3.** Relationship between Length of Service of School Personnel and Their Assessment on the Quality of Catholic Education

Variable	$\rho$	df	P
Catholic Identity and Mission	-0.129	196	0.070
Leadership and Governance	-0.223*	196	0.002
Learner Development	-0.135	196	0.058
Learner Environment	-0.091	196	0.197
Operational Vitality	-0.244*	196	0.001
Quality Education	-0.194*	196	0.006

\*Significance at 0.05

**Table 4.** Relationship between School of Origin of School Personnel and Assessment on the Quality of Catholic Education

Variable	$\chi^2$	df	P
Catholic Identity and Mission	11.880	8	0.157
Leadership and Governance	14.961	8	0.060
Learner Development	13.744	8	0.089
Learner Environment	5.592	8	0.693
Operational Vitality	21.954*	12	0.038
Quality Education	11.004	8	0.201

\*Significance at 0.05

**Table 5.** Relationship between Designation of School Personnel and Their Assessment on the Quality of Catholic Education

Variable	$\chi^2$	df	P
Catholic Identity and Mission	4.177	4	0.383
Leadership and Governance	3.022	4	0.554
Learner Development	8.329	4	0.080
Learner Environment	5.092	4	0.278
Operational Vitality	14.010*	6	0.030
Quality Education	3.660	4	0.454

\*Significance at 0.05

In addition, the findings show how age [ $\rho(196)=-0.158, p=0.026$ ], length of service [ $\rho(196)=-0.244, p=0.001$ ], school of origin [ $\chi^2(12)=21.954, p=0.038$ ] and designation [ $\chi^2(6)=14.010, p=0.030$ ] of school personnel were significantly related to how they regard the operational vitality of Recollect schools. The results further imply that the older and the longer they are employed, the type of school—a bigger school for that matter, and the position of school personnel,—usually the administrators influenced their assessment of the quality of Catholic education due to their familiarity of and experience in the Recollect



schools. In particular, the school administrators must have known something or have enjoyed privileged knowledge unheard by other school personnel, which allowed them to make a more informed assessment.

#### **4.0 Conclusion**

The level of quality of Catholic education of Recollect schools in Negros is excellent in accordance with the domains, standards, and benchmarks of an excellent Catholic school set by the Philippine Catholic Schools Standards. The findings imply that as Catholic educational institutions Recollect schools are firmly rooted on a solid Catholic foundation and demonstrate a strong commitment to the integral human formation and their evangelical mission as Catholic schools. Findings further signify that with qualified and committed school personnel Recollect schools can deliver and perform what is expected of them as Catholic learning institutions with a Recollect brand of education.

Likewise, the curriculum, aligned with the school's vision, mission, goals, and objectives and permeated by Catholic faith and values, conducive learning atmosphere, and financial sustainability, can support and realize total learner development and a culture of quality for institutional advancement in Recollect schools. Notwithstanding the areas for continuous improvement, Recollect schools effectively succeed in achieving the quality standards and efficiently perform as Catholic educational institutions in the light of Philippine Catholic School Standards.

Like any Catholic learning institution, Recollect schools face different challenges in their educational apostolate in Negros, particularly in the aspect of learner development. The result implies a continuous improvement in all aspects of the curriculum to motivate learners and develop all potentials with emphasis on the religious

and values education to achieve integral human formation. Given the context, school personnel notably suggested the formation of learners in the Catholic faith and Recollect identity, training of young and tenured school personnel, enhanced learning activities, improvement of the learning environment, and better compensation for teachers to address the challenges, improve, and sustain the relevance and effectiveness of Catholic education in Recollect schools.

#### **5.0 Recommendations**

Based on the findings of the study, it is recommended that the board of trustees of Recollect schools use the findings as baseline information to design an enhanced educational plan for Recollect schools integrating the domains of Catholic education. They may also design a comprehensive OAR scholarship and graduate studies and training programs for all personnel of different Recollect schools to calibrate their knowledge, expertise, and skills in the teaching ministry and strengthen their spiritual formation. Relative to creating a conducive Catholic learning environment, they may enhance the visibility of signs, symbols, rituals, customs and traditions of Catholic faith and Recollect identity. Likewise, they may establish more linkages and collaboration with the alumni, community, industry, and government to solicit more support for the programs and activities of the school and design an effective marketing strategy to increase enrollment. On the aspect of operational vitality, the school administrators may also rethink and revisit the salary and benefits package for new and retiring school personnel to attract and maintain excellent teachers.

On the other hand, teachers may also consider the use of information and communication technology for interactive classroom activities that appeal to the needs of the present generation of

learners. As the core clientele of Recollect schools, learners may be provided with various academic and non-academic activities imbued with Catholic values and Recollect spirit such as service-learning, vocational discernment, community extension and outreach, and church-initiated activities for them to engage for the optimum development of their gifts, skills, and talents.

In addition, future researchers may replicate the study in other OAR Schools in the Philippines to benchmark on the quality of Catholic education they offer in the light of the PCSS framework. They may explore topics related to experiences of students and faculty in OAR schools; the negative influence of social media and improper use of technology; the growing diversity among students and teachers in Recollect schools especially in the area of changing family structure and how these affect their spirituality; prevailing values of learners and teachers in relation to the Recollect core values; employee compensation, benefits, and retiree preparation; and in-depth qualitative studies on the aspects not covered in this paper.

### Acknowledgment

The authors are grateful to the Commission on Higher Education (CHED) for the financial support through the K to 12 Transition Program Scholarship, Recoletos Educational Apostolate in the Philippines (REAP), and the religious and lay administrators, teachers and non-teaching staff of OAR schools in Negros for their assistance in the data-gathering phase.

### References

- Almayo, E. (2017). *Exploring the brand experience of Recoletos education: An interpretative phenomenological analysis* (Unpublished dissertation). University of Negros Occidental-Recoletos, Bacolod City.
- Baltazar, G. (2003). *Enduring quality education amid challenges*. Retrieved from <http://www.impactmagazine.net/v39n03/coverstory.htm>
- Brumley, M. (2013). What makes Catholic education Catholic? Retrieved from <http://www.ncregister.com/daily-news/what-makes-catholic-education-catholic>
- Bual, J. & Madrigal, D. (2019). The quality of Catholic education in Pandan Bay Institute relative to the Philippine Catholic School Standards. *Philippine Social Science Journal*, 1(1), 41-53. Retrieved from <http://www.philssj.org/index.php/main/article/view/11/8>.
- Cardarelli, R. (2014). *The impact of leadership behaviors of blue-ribbon catholic school principals on school culture*. Retrieved last February 4, 2018 from <https://search.proquest.com/docview/1532199371?accountid=34542>
- Catholic Educational Association of the Philippines [CEAP]. (2016). *Philippine Catholic School Standards (PCSS)*. Quezon City: Phoenix Publishing House Inc.
- Congregation for Catholic Education (CCE). (1988). *The religious dimension of education in a catholic school*. Retrieved last August 5, 2018 from [http://www.vatican.va/roman\\_curia/congregations/ccatheduc/documents/rc\\_con\\_ccatheduc\\_doc\\_19880407\\_catholic-school\\_en.html](http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html)
- Congregation for Catholic Education (CCE). (1997). *The catholic school on the threshold of the third millennium*. Retrieved from [http://www.vatican.va/roman\\_curia/congregations/](http://www.vatican.va/roman_curia/congregations/)

- ccatheduc/documents/rc\_con\_ccatheduc\_doc\_27041998\_school2000\_en.html
- Congregation for Catholic Education (CCE). (2014). *Educating today and tomorrow: A renewing passion*. Retrieved from [http://www.vatican.va/roman\\_curia/congregations/ccatheduc/documents/rc\\_con\\_ccatheduc\\_doc\\_20140407\\_educare-oggi-e-domani\\_en.html](http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html)
- Convey, J. J. (2012). Perceptions of catholic identity: Views of catholic school administrators and teachers. *Catholic Education: A Journal of Inquiry and Practice*, 16(1), 187-214.
- Cook, T. J., & Simonds, T. A. (2013). The charism of 21st-century catholic schools: Building a culture of relationships. *Catholic Education: A Journal of Inquiry and Practice*, 14(3), 319-333.
- Cornelio, J. (2018). Young people and the challenges of religious education in the Philippines. In Meroni Fabrizio (Ed.), *Youth, catholic church, and religions in Asia* (pp. 79-112). Rome, Urbaniana: University Press.
- Deming, W. E. (2000). *Out of the crisis*. Cambridge, MA: MIT Press.
- Hobbie, M., Convey, J. J., & Schuttloffel, M. J. (2010). The impact of catholic school identity and organizational leadership on the vitality of catholic elementary schools. *Catholic Education: A Journal of Inquiry and Practice*, 14(1), 7-23.
- Knowles, K. (2014). *Catholic school leaders' perceptions of governance models in Los Angeles parochial schools*. Retrieved last November 27, 2017, from <https://search.proquest.com/docview/1614137035?accountid=34542>.
- Llantos, M. G. B., & Pamatmat, F. V. (2016). Total quality management and school-based management practices of school principals: Their implications to school leadership and improvement. *International Research Journal of Social Science*, 5(8), 1-7.
- Lunenburg, F. C. (2010). Total quality management applied to schools. *Schooling*, 1(1), 1-6.
- Madrigal, D., & Oracion, E. (2018). Rethinking catholic education. Experiences of teachers of a catholic university. *Recoletos Multidisciplinary Journal*, 6(1), 13-26. doi: <https://doi.org/10.32871/rmrj1806.01.02>
- Montalvo, L. (2017). Catholic school culture. (Unpublished Thesis). The University of Negros Occidental-Recoletos, Bacolod City, Philippines.
- Morten, S. D., & Lawler, G. A. (2016). A standards-based approach to catholic principal preparation: A case study. *Journal of Catholic Education*, 19(3), 332-349. doi.org/10.15365/joce.1903172016
- Order of Augustinian Recollects [OAR]. (2012). *Constitutions of the Order of Augustinian Recollects*. Rome: Order of Augustinian Recollects.
- Order of Augustinian Recollects [OAR]. (2015). *Educational Plan of the Order of Augustinian Recollects*. Rome: Order of Augustinian Recollects.

- Ozar, L. (2010). Voices from the field: Interviews with three prominent catholic school educators about leadership and collaboration. *Catholic Education: A Journal of Inquiry and Practice*, 14(1), 114-127. Retrieved last September 29, 2018 <https://digitalcommons.lmu.edu/cgi/viewcontent.cgi?article=1664&context=ce>
- Palma, J. (2012). *Pastoral letter on 400 years of catholic education in the Philippines*. Retrieved from <http://www.cbcnews.com/cbcnews/?p=324>
- Paul VI. (1965). *Declaration on christian education: Gravissimum Educationis*. Retrieved last August 5, 2018 from [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_decl\\_19651028\\_gravissimum-educationis\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_gravissimum-educationis_en.html)
- Province of St. Ezekiel Moreno. (2010). Recoletos Educational Apostolate of the Philippines [REAP] By-Laws of Administration. Quezon City: Commission on Communications-Recoletos.
- Sarantakos, S. (2013). *Social research*. New York, NY: Palgrave Macmillan.
- Spesia, D. D. (2016). Forming catholic school principals as leaders of the new evangelization. *Journal of Catholic Education*, 20(1), 244-265. doi:<http://dx.doi.org/10.15365/joce.2001112016>
- Stangor, C. (2011). *Research methods for the behavioral sciences* (4th ed.). Mountain View, CA: Cengage.
- Tabora, S. J. (2014). *Transformative education in the Catholic Educational Association of the Philippines (CEAP)*. Retrieved from <https://taborasj.wordpress.com/2014/10/21/transformation-education-in-the-catholic-educational-association-of-the-philippines-ceap/>
- Vlasic S., Vale, S., & Puhar, D. K. (2009). Quality management in education. *Interdisciplinary Management Research*, 5, 565-573.