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Learnings and Values of Purisimians: The Heart of CPC Diamond Jubilee Celebration

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ABSTRACT

Jubilee anniversary of learning institutions is always a milestone that honors the impact of their identity and philosophy through time. Knowing how the school-training experience of alumni developed gives premium why a school commemoration of its jubilee anniversary could be relevant. Relative to the diamond jubilee anniversary celebration of Colegio de la Purisima Concepcion (CPC), this phenomenological qualitative study looked into the values its alumni (i.e. Purisimians) learned, developed, and practiced. It probed the things Purisimians felt happy and grateful being part of CPC as a Catholic school. It involved a non-probable sample of 60 Purisimian respondents from Academic Year 1948 to 2023 and different educational units of the college. In gathering the data, 3 researcher-made open-ended questions were asked. Qualitative Data Content Analysis Method guided the process of analyzing the gathered data. The study obtained 3 major results: values related to self and others were learned by Purisimians while studying in CPC; Purisimians demonstrated the values they learned and developed from CPC in their personal and social life; and Purisimians were pleased for the growth and development they achieved out of their CPC Catholic education. From these results, 3 conclusions were drawn: good values are learned in CPC; the personal and social lives of Purisimians are the loci where the values they learned in CPC are manifested; and Purisimians are happy and grateful to acknowledge their personal growth and development because of their CPC Catholic education.

INTRODUCTION

Jubilee celebrations of institutions, groups, or private individuals are considered to be exceptional and meaningful occasions. Generally, commemorating a special event of the past evokes optimism, joy, and happiness reminiscent of those who are part of the one celebrating the jubilee anniversary.

In the United States, the centennial anniversary year of the Catholic University in Washington D.C. was commemorated in 1987. The said commemoration highlighted its role being the nation's capital in Catholic intellectual tradition. Based on the news and documentation releases, their centennial-related activities demonstrated a high spirit of optimism and spectacular grandeur, allowing members of the university's academic community to honor the core of their mission as an institution of learning and their tradition of excellence in teaching and research.

In the Philippines in 2022, the Catholic Church commemorated God's gift and blessing of 500 years of Christianity to the Filipino people. In gratitude for the Christian faith received, the Philippine church meaningfully pivoted various national and local celebrations on how Filipino Catholics, who were gifted to receive the faith, can now share the same gift with others. Its theme compliments the same idea which would even highlight a dimension of celebrating the transition from receiving the faith to being gifted to give the same faith. Given this tableau of jubilee celebrations, the message

and meaning of their celebrations find resonance in the 75th founding anniversary year celebration of Colegio de la Purisima Concepcion (CPC) this A.Y. 2022-2023. This diamond jubilee of CPC is a major milestone that brings a special reason to celebrate the history and tradition of the Purisimian (i.e. alumni and other significant stakeholders of CPC) Academic Community.

However, more than appreciating the opportunities of the present and facing the challenges of the future in a positive light, one necessary question to be asked is: in line with the vision and mission of CPC - what is there in the unique past (and present) of CPC that is worth celebrating during its diamond jubilee year? Validly finding answers to this question, the celebration of the CPC Diamond Jubilee may convey perfectly the major element of the "75 Years CPC story" that is being commemorated. Hence, this qualitative study to find answers to the question being posted is conducted.

Generally, this study aimed to look into the CPC values that Purisimians have learned, developed, and are practicing in their present lives. It also probed what are the things Purisimians feel happy and grateful for being part of the CPC Academic Community. Specifically, it answered the following questions: (1) What profile can be drawn from the respondents of the study in terms of sex, batch, and department affiliation? (2) What values did CPC teach that the Purisimians learned while studying in CPC? (3) In what ways do Purisimians demonstrate the CPC values they developed? (4) As a Purisimian, what are

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the things one is most happy and grateful about CPC? The scope of this study included the following: (1) The target respondents of the study were chosen from 1948 to 2022 graduates (i.e. alumni) of the college; (2) The respondents came from Basic Education Unit, Higher Education Unit, and Post-graduate Programs; (3) Data gathering was done from June to August 2023 and it utilized individual interviews and focus group discussion; and (4) The selection of the respondents was divided into 3 periods: 1948-1973; 1974-1999; and 2000-2022. For the delimitations of the study, the following were noted: 1. A convenient sample size of 60 respondents was only involved in the study which may not fully capture the views and sentiments of all Purisimians; (1) Not all batches were represented in the study - other Purisimians belonging to the batches that were not approached may have equally rich and meaningful data of information that this study aimed to discover; (2) Respondents were mostly female and the data information may have created a gender bias; (3) The ratio and proportion of representatives from the BEU, HEU, and post-graduate programs were not considered. Respondents who stayed in CPC for many years or few years only (e.g. 6 years in elementary, 4 years in high school or college, 3 years in post-graduate programs) may have influenced the depth of their answers; and only 5 alumni were interviewed from each of these periods (i.e. from 1948 to 1973, from 1974-1999, and from 2000 to 2022). This may be too small considering the number of graduates in a given period.

LITERATURE REVIEW

Theoretical Framework

The assumption about this CPC diamond jubilee commemoration-related study is supported by the Durkheimian Theory of David Emile I. Durkheim (1958-1917) and the Social Identity Theory of Hersz M. Tajfel (1919-1982).

Durkheimian Theory posits that to acquire a memory of an event in the past, it should first be experienced by the individual. Others who may know such an event (in the past) without experiencing it, only acquire knowledge about the event. However, the idea of “collective memory” being spoken of by sociologists considers not only those who experienced the event as agents of memory but also those who may only know about it (Saito, 2010).

From this fundamental explanation of Durkheimian Theory, Halbwachs (1992) formulated the relatedness of collective memory and commemoration regarding group solidarity and identity. This means any collective memory that gives meaning to a past event can be a point of collective identity. Hence, in consonance with that idea, Social Identity Theory is also taken into account in this study.

Social Identity Theory affirms that one’s social identity is a person’s sense of who they are based on their group membership. The proposal of Tajfel (1919-1982) implies that a group (e.g. family, fraternity, civic club) to which one belongs is an important source of pride and self-esteem. One’s sense of social identity is rooted in one’s

group which provides a sense of belongingness to the social world (McLeod, 2019).

These two theories are appropriate to this study respectively since they support the general objective of the study, i.e. to discover the meaning of commemorating the eventful experiences and collective memory of CPC alumni through a formal inquiry.

Thereto, indicate its association with the Purisimian identity based on what values they have learned in CPC, the CPC values they live by in their present lives, and on what they are gratefully proud of being part of CPC.

Conceptual Framework

The major variables considered in this study were: the experiences and collective memory of Purisimians about CPC, the values they learned in CPC, the CPC values they developed and manifested, and the things they are happy about CPC. These three (3) variables were presumed to have created a unique experience and a collective memory for Purisimians.

To illustrate these variables through a schematic diagram, Figure 1 below is shown.

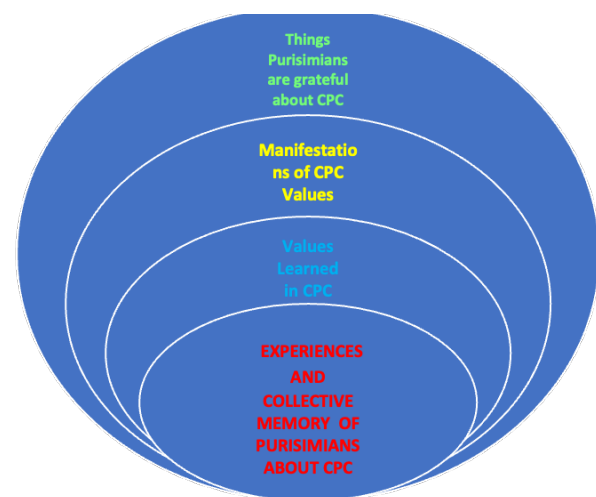


Figure 1: Schematic Diagram of the Concept of the Study

Based on the given schematic diagram, the concept of the study deduces a formal inquiry into the meaning behind the commemoration of CPC’s 75 years of existence about the experiences and collective memory of its alumni (i.e. Purisimians). This concept is indicated in the innermost circle found in Figure 1. Furthermore, to ascertain the association between one’s PURISIMIAN identity and what is being commemorated (i.e. the Diamond Jubilee anniversary of CPC), the remaining variables indicated after the innermost circle would engender the focus that can establish the link of what this study tries to put into context.

Foreign Literature

The idea of a collective memory theorizes that memories common to a certain group are formed from events and experiences the said group has shared in the past (Hartin, 2022). These memories would transcend time

and recalling them now and then could unfold meaningful connections and strong bonds of identity to those who are part of them. Realistically, a collective memory of a certain group affects how group members see things especially those related to their personal or social lives. However, the quality and quantity of a collective memory vary when it is shared by others outside the concerned group and who have not shared the same events and experiences.

This notion of collective memory is aptly applicable to alumni whose stay in the same school at a certain time in the past has formed in them memorable events and experiences common to them. Central to their experience is the learning they have carried on and applied in their present circumstance. This collective memory is one possible factor that binds alumni into a unique social identity as a group sharing a common feeling of affinity to their school of origin that has a positive influence on their personal and social engagements at present. Also, the value of a collective memory of an alumni group may not be exclusive to the concerned group but may be taught or shared by all others.

As an institution of learning, a school jubilee celebration is considered to be a special occasion. It is a major milestone that brings special reasons to celebrate not only the history of the institution itself but also the memories of its learners. Given that circumstance, looking back, recalling, and rediscovering the value behind the knowledge, skills, attitudes, etc. learned heightens one's feeling of affinity both as an individual and as a group (of alumni).

And like any other institution of learning, the values actively carried on by every learner to the community where they are at present, is a major part of any school's tradition and in fact, should take the center point of their "raison d'être". Like many other noble endeavors, education stands out to be one unique avenue of positive experience. In education, it properly advocates that more than the knowledge and skills learned inside and outside the classroom, behavioral changes have ensued that learners would carry for life (Cherry, 2022). In Catholic schools, for instance, the Sacred Congregation for Catholic Education, Vatican Council II (1965) affirms that it "...enables the pupil to assimilate skills, knowledge, intellectual methods, and moral and social attitudes, all of which help to develop his personality and lead him to take his place as an active member of the community of man. Their aim is not merely the attainment of knowledge but the acquisition of values and the discovery of truth".

Given the religious affiliation of Catholic schools, this would imply that the integration of knowledge and values of Catholic school learners would reflect the integration of their faith and life. This direction is pointed out by Gravisimum Educationis (1965) when it emphasized by saying that "...the fundamental aim of teaching is the assimilation of objective values, and, when this is undertaken for an apostolic purpose, it does not stop at an integration of faith and culture, but leads the pupil on to a personal integration of faith and life".

Corollary to these points, Boland (2000) commented that

Catholic education addresses not only faith integration but also the socio-economic spectrum of society. The Catholic Bishop Conference of the United States (CBUS) indicated in their 1972 Pastoral Letter (i.e. To Teach as Jesus Did) three major considerations in the instruction of Catholic School Ministry. As summarized by Carper and Hunt (1984), these are: "...to teach doctrine, the message of hope contained in the Gospel; to build community, not just as a concept to be taught but as a reality to be lived; and to serve all mankind, which emanated from a sense of Christian community.

In support of these premises aligned to the relevance of Catholic education, Perillo (2022) affirms the CBCUS 1972 Pastoral Letter no less when it emphasizes that while Catholic schools educate by focusing on strong academic achievement, what is found to be equally important as well is the provision of values and ethics among the students. The latter is seen as a major factor in orienting them about the needs of others first and helping others more in the spirit of service and as a way of building a Christian community. Hence, these dynamics in education appear to be an anti-thesis to individualism, i.e. a negative attitude that considers promoting oneself over others. With individualism, people tend to be selfish despite the need to help or serve others. Consequently, community building on the ground, where people support each other towards collective development is less and less realized. With Catholic school ministry, individualism can be halted early by engaging and challenging students to integrate their day-to-day faith-value learning process towards community building by being oriented to serve others more than themselves. To illustrate this in a concrete context, one alumna of St. Agnes Academy, Texas in the digital school portal of St. Agnes Academy (2023) expressed: My journey through Catholic school education has been transformative, shaping not only my academic abilities but also my character, values, and faith. The emphasis on Compassion, service, and a relationship with God has influenced the way I live my life and interact with others. Now, I can always spot a fellow St. Agnes Academy graduate in a professional setting. She tends to demonstrate more intellectual curiosity, embrace diversity, show a deep commitment to social justice, and act with integrity and compassion. Attending Catholic schools from fifth grade through high school allowed me to develop a strong moral compass, engage in civic responsibility, and nurture a deep connection with my Catholic faith. The impact of this education extends far beyond the classroom, guiding me to become a compassionate, service-oriented individual who strives to make a positive difference in the world.

Local Literature

Catholic education, while it is to be systematic and should inculcate among students the teachings of the Catholic faith, is also to be seen holistically in terms of considering the human and social development of students despite a plurality of beliefs. It is to advocate gentle and persuasive

teaching of Catholic doctrines thereby promoting positive relationships between teachers and learners. In effect, the Catholic learning environment fosters mutual respect, peaceful co-existence, and an intercultural environment. This means that a student-learner-centered approach is complemented where religious education happens along with a growing knowledge and understanding of one's self and others (Del Rosario, 2017).

In response to the changing times, this point indicates a more progressive shift from the old ways of dogmatic and mono-religious teaching of the Catholic faith to a more inclusive pedagogy of teaching where the promotion of genuine autonomy and academic freedom of the learners are addressed. By this, tenets of the faith and values are assimilated in a more personal way where they learn them by heart, own them, and celebrate them in creative ways as individuals, in their families, and in the society where they are a part of.

In a similar perspective, del Valle (2020) referred to this inclusive learner-centered pedagogy as pedagogical caring. Backed up with Republic Act No. 10533, also known as the Enhanced Basic Education Act of 2013, in teaching effectively, this should be seen as a more valuable component in the curriculum, and the teacher-centered pedagogy be less considered and utilized. When the major points of her study which looked into the understanding and valuing the elements of good teaching, it is safe to assume that her conformity to the premise that one key in promoting high learning engagement, personal growth and development, perceived success outcomes, etc. would be fostering to the person who learns a positive student-teacher relationship regardless of diverse backgrounds in the learning environment of students. Possibly then, when pedagogical caring is evident in the learning environment, learning is translated into a more personal and dynamic knowledge where the learner personally values learning and spontaneously continues to grow successfully with it in becoming what one wants to become.

Considering faith-life integration in Catholic Education, the 2012 CBCP Pastoral letter entitled 400 Years of Catholic Education in the Philippines emphasized with pride the contribution of Catholic schools not only in the Church but also to the country in producing morally upright citizens.

It sets succinctly the gospel value that Catholic schools are to be a place of positive self-discovery of one's vocation of living life responsibly, the locus of authentic transformation where the divine truth is encountered. This way, the discovery, encounter, and transformation of students bring them a renewed life empowered by the divine truth, goodness, and beauty.

Also, the pastoral letter recognizes the collaborative dimension of those directly and indirectly supportive in realizing the fruits of Catholic education to the community. First, is the fervent search for the truth followed by the selfless transfer of the truth learned to the students who are now to act uprightly and serve one's fellowmen in a better way.

Unlike non-sectarian schools and given the unique characteristics of a Catholic school, assessment, and recognition of outcomes should then consider both areas of learning, i.e. the academics and religious formation of learners. This way, constant remediation may be applied to maximize the teaching opportunity of Catholic schools in both areas of concern.

The curriculum design and programs of Catholic schools are to be conscious of faith-life integration. Hence, those in-charge in planning and designing the curricular program are called to be the first promoters of this advocacy. In being faith-integration witnesses themselves, the process of designing the curriculum and programs in a Catholic school brings hope in having higher authenticity, relevance, and patronage on the part of the end users and stakeholders of the said curriculum.

Agreeably, while it has always been noble to recognize that Catholic school ministry is an active agent in carrying out the mission of spiritual and moral transformation of young people, maintaining one remains very challenging in terms of internal and external operations. Many contributory factors can be identified as possible causes for the school ministry to progress or deteriorate. In the Diocese of Kabankalan, the realization of the evangelizing mission of Catholic schools is hampered by several problems like the lack of the academic and professional qualifications of those running the school, free public education, less competitive compensation package that would lead many Catholic school staff to transfer to high paying government schools or universities, etc. (Tejada & Madrigal, 2021).

In the face of this crisis in Catholic education, prudence dictates that internal remedies and an ideal partnership with the government are necessary. As to how or when should these take place, Young (2023), the President of Father Saturnino Urios University in Butuan City, Mindanao conveyed during the Catholic Education Association of the Philippines 2023 National Convention, "Given our present educational crisis, if being Catholic educators is indeed a vocation (and) a mission, then it is God's mission. Meaning God, through His Spirit, (will) move and make things happen" (SunStar Cebu, 2023).

Given the practice of religious education, owning the core belief of Christian teaching and not merely taking it as a scholarly enterprise on the part of the learners, is to be an integral part of the whole process. Thus, openness to honest questioning about what is being taught in class should be part of the learning environment in Catholic schools. This way, the academic freedom of learners themselves is put into operation leading them to discover the rich meaning and relevance of the tenets of Christian teaching being taught (Garcia, 2022).

While this ideal learning pedagogy is desired by many, it has to be noted that the socio-emotional development of the learner is to be a consideration in the process of exercising academic freedom. Let alone the cultural and environmental variables that may affect the intrinsic motivation of students to freely assimilate and

demonstrate the learning outcomes expected of them. This is affirmed by the respected Jesuit educator Tabora (2022) when he discussed academic freedom in Catholic education. He said that Catholic schools should generally develop a community of learners in search of the truth by exercising academic freedom as guaranteed by the Philippine Constitution (1987) that mandates “Academic freedom shall be enjoyed in all institutions of higher learning (Art. XIV, Sec. 5.2). Backed up with the wisdom of the national constitution, developing in every learner a personal commitment is expected to bear an authentic faith-life integration and service to the Church community. This is made clearer when Domain 5 Standard 22 of the Philippine Catholic School Standards (PCSS) for Higher Education in the Learning Environment is articulated as “a community of scholars, upholds and cultivates academic freedom and autonomy within the confines of the truth and the common good” (Tabora, 2022). With all these ramifications in carrying out quality education along with faith-life integration, values formation, and moral development in the school ministry, the varying concepts and ideas of the local related literature reviewed give a glimpse of what and how a Catholic school institution is to deliver and make a lasting impact among its learners, to the community, and the Church.

MATERIALS AND METHODS

Research Design

This study employed a phenomenological qualitative research design. To achieve the research objectives of this study, the structure and approaches of the said design are phenomenological as they focus on dealing with human

experiences (i.e. lived experiences of Purisimians while studying in CPC) as described by the research participants. In a non-numerical manner, the meaning of experiences held by the respondents is sought relative to their subjective points of view and beliefs (Donalek, 2004).

Since this study aimed to look into the CPC values that Purisimians themselves have experienced (i.e. learned, developed, and are practicing in their present lives) and to uncover the meaning of their lived experiences, the phenomenological qualitative research design is found to be appropriate.

Research Participants and Sampling Procedure

Due to the specified characteristics of the population of this study, i.e. from the first graduates of CPC up until its June 2023 graduates coming from different levels, the sample size of research participants from each of these units was determined based on a non-probability sampling method.

In the absence of a sampling formula, sixty (60) respondents coming from the different groups of batches, i.e. from 1948 to 1973, 1974 to 1999, and from 2000 to 2023, and departments, i.e. twenty (20) from the basic education unit, twenty-one (21) from the higher education unit, and nineteen (19) from Post-Graduate Programs, were purposively selected.

The purposive sampling method was done by convenience, i.e. those target participants who expressed their consent and were available for interview and focus group discussion (FGD) were made part in the data gathering were the ones considered in the study.

To illustrate the profile of the research participants of this study, Table 1 is shown below:

Table 1: Sociodemographic Profile of the Respondents

Sex	Batch Affiliation	Department Affiliation
Male 17 (28%)	1948 to 1973 14 (23%)	Basic Education Unit 20 (32%)
Female 43 (72%)	1974 to 1999 25 (42%)	Higher Education Unit 21 (35%)
	2000 to 2023 21 (35%)	Post-Graduate Program 19 (32%)
Total 60 (100%)	60 (100%)	60 (100%)

Research Instrument Used

In the gathering of qualitative data relative to the problem statements of this study, three (3) major questions were used. These questions were open-ended and the researcher made questions. Unlike the fourth major question, the second and third major questions have secondary questions related to the major questions to help clarify (the major questions) and provide specific directions to what each major question was asking about.

The first question focused on the socio-demographic profile of the respondents. The second major question addressed the second problem statement of the study, i.e. values learned while studying in CPC.

Sub-questions under this first question directed the interviewees to relate their answers to their contexts, e.g. how the learned values were associated with their

relationship with others and God. The third question centered on the third problem of the study, i.e. how Purisimian values that have been learned and developed were being manifested in their present lives. Sub-questions under this second question led the interviewees to associate their answers with their personal and social lives. The fourth question gave attention to the fourth problem statement of the study, i.e. the things one is most happy and grateful for about CPC. In the absence of sub-questions, this last major question allowed the interviewee to give their answers in a more spontaneous and personal manner.

Before administering the open-ended and researcher-made research instrument, it was subjected to a validation process involving three (3) experts who are Purisimian themselves and presently engage in scholarly functions

and research. To ensure that the research instrument to be used in the study was supposed to be accurate, their validation process included the checking of grammar and language for the texts to be clear and easily relatable to the respondents, careful examination of the internal validity of each question given the desired data of the study, and ascertaining the face validity of the instrument.

Data Gathering Procedure

In gathering the needed data, the researcher employed three (3) groups of research assistants with six (6) members for each group. These research assistants were post-graduate school students who underwent a series of sessions on qualitative research to ensure the proper conduct of the qualitative data-gathering procedure for this study.

After ensuring the expressed consent of the target respondents, the formal gathering of data commenced. Using the validated instrument, members of the two (2) groups simultaneously proceeded to gather the data using the individual interview approach for forty-five (45) respondents. On the other hand, one (1) group performed a focus group discussion (FGD) with fifteen (15) participants.

After the gathering of the desired data, the research assistants observed the proper preparation of the interview and FGD verbatim transcript for submission to the researcher.

After the researcher had thoroughly reviewed the submitted transcripts, all were consolidated and prepared for the qualitative data analysis procedure.

Data Analysis and Interpretation Procedure

The Qualitative Data Content Analysis Method of Parveen and Showkat (2017) guided the process of analyzing the collected data in terms of noting the occurrence and recurrence of concepts (i.e. conceptual analysis) and explaining their meanings, relationships, etc. (rational analysis). In effect, analyses of qualitative data were made as bases for data interpretation and discussion which gave meaning to the qualitative data sought in this study.

The qualitative data analysis approach of this method observed the following steps: First, the research questions and the type of data collected (i.e. the interview and FGD transcripts) were familiarized. Second, the qualitative data were looked over to establish the general overview of the

material and reduce them into categories and themes for analysis. Here, categories were aligned to the problem statements that classified various concepts that emerged in the body data. The third stage is the coding of themes (and sub-themes) which gives the qualitative data its quantifiable form (i.e. the number of occurrences and percentage equivalent). To avoid overlapping, themes and sub-themes were based on the contexts of the statements expressed by the research participants.

Ethical Considerations

In observing ethical considerations in the conduct of this study, privacy and confidentiality, informed consent, and vulnerability (of the participants and the institutions involved in the study) were considered.

In view of the responses given by the research participants in the gathering of data, the goals of the study were carefully explained and responses collected were only used for the intended purpose of the study. Also, it was clarified to the respondents that since their participation was voluntary, no material incentives or compensation would be given.

To avoid unwarranted situations both for the researcher and those involved in the research study, personal identity has been kept undisclosed and the transcripts of their responses were secured and kept safe in private. Also, participants of this study were told that the output of this research should be published once it is available.

RESULTS AND DISCUSSIONS

This section highlights the data presentation of the study. In reference to the given problem statements of the study, results are presented in written narratives with corresponding illustrations (i.e. tables and figures). It can also be seen in this section the given analysis for every result and a discussion in terms of its meaning and implications.

Sociodemographic Profile of the Respondents

The sociodemographic profile of those who took part in the data-gathering procedure would provide a good representation of the target population of the study. Their profile was categorized into three (3), i.e. their sex, batch affiliation, and department affiliation. The detailed description of this profile is shown in Table 2 below:

Table 2: Sociodemographic Profile of the Respondents

Sex	Batch Affiliation	Department Affiliation
Male 17 (28%)	1948 to 1973 19 (32%)	Basic Education Unit 22 (38%)
Female 43 (72%)	1974 to 1999 21 (35%)	Higher Education Unit 18 (30%)
	2000 to 2023 20 (33%)	Post-Graduate Program 20 (32%)
Total 60 (100%)	60 (100%)	60 (100%)

For sex, the profile would tell that more than half of the respondents were mostly female than male. While the three (3) batch affiliation categories were properly represented, the profile would show that a higher percentage of respondents, i.e. 35%, came from those who graduated from 1974 to 1999 as compared to the

other two (2) categories. Also, the profile would indicate that a higher number of respondents (i.e. 38%) were graduates of the CPC Basic Education Unit. While those respondents who were graduates of CPC Post-graduate Programs and Higher Education Unit were slightly lower, i.e. 32% and 30% respectively.

Values Learned and Taught in CPC

The data sought relative to the second problem statement on the values learned and taught in CPC was sorted and

attributed as Category two (2). The themes that emerged were coded to establish the themes in quantifiable form. The result is shown in Figure 2 below:

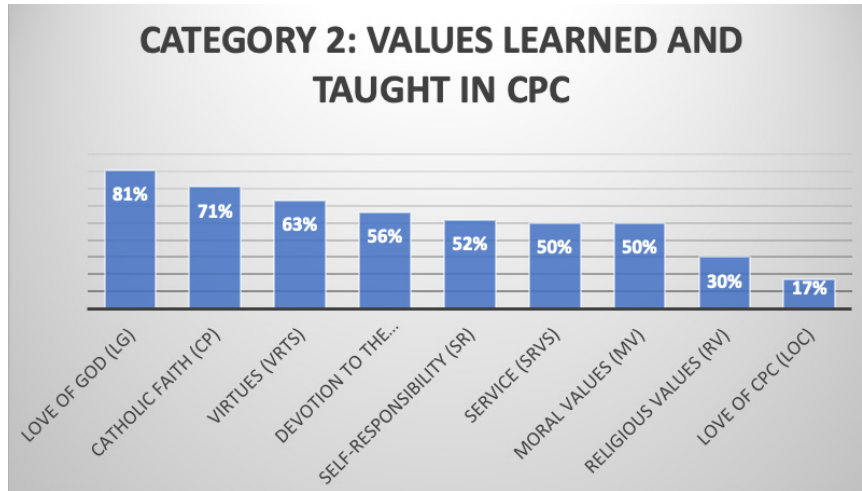


Figure 2: Values Learned and Taught in CPC

From among the nine (9) values learned and taught in CPC which the respondents expressed, it can be noted that more than half of the respondents expressed seven (7) values collectively in a significant manner. As seen in Figure 1, the first three (3) values in rank were Love of God (81%), Catholic Faith (71%), and Devotion to the Blessed Virgin Mary (63%). While the next values learned and taught in CPC that obtained higher rank were Virtues (56%), Self-responsibility (52%), Service (50%), and Moral Values (50%).

Love of God, Catholic Faith, Devotion to the Blessed Virgin Mary. This category of learnings expressed by Purisimians were values related to the spiritual and religious aspects of one's life. They articulated how CPC introduced them to God by making them aware of God's presence in their lives. They expressed how CPC taught them to have faith in God, i.e. believing in God's presence in day-to-day affairs and praying to Him for Divine Protection. Consequently, they believed God to be their personal anchor who guided them through their life's principles evident in their words, actions, and their relationship with others. These points were put into context when Interviewee IDIP-15 and Interviewee IDIP-11 said:

...while studying at CPC, I have learned that I am a child of God. Through our annual retreat/recollection and from my Theology teachers, I learned how to love and praise God and how to follow God's words and commands. The lessons on the seven (7) Sacraments and ten (10) Commandments deepened my faith to know, love, and serve God. The Holy Mass conducted in school nourished my spiritual well-being. All these made me a God-fearing person and a good servant-leader (Line 28 to 34, pg. 53, Verbatim C).

...I was molded to be grateful to God and to always acknowledge Him for all His provisions, guidance, and protection. I became the person who sees the good in

every situation and considers it as a gift from God. I entrust everything to Him and always believe that the best will always be for me, my family, and my friends because our God is a loving God. This naturally became my encouragement to obey God and include in my regular prayer: 'Thy will be done, Amen (Line 40 to 45, pg. 38, Verbatim C).

Looking into other significant responses, one of which highlighted how CPC imbued Purisimians their devotion to the Blessed Mother. Knowing the Blessed Mother, they were inspired and they found her to be a good role model in their personal lives, especially in being humble. More distinctly, Purisimians attested that the practice of Marian devotions while studying in CPC (e.g. the praying of the rosary, novena to the Perpetual Help, etc.) were factors that nurtured their love and devotion to the Blessed Mother. On a personal note, Interviewee IDIP-05 expressed:

...as regards my relationship with our Blessed Mother, I remember during high school when our Principal (Fr. Glenn B. Baes) said in his homily that even if we have already our own family in the future - we should not forget our devotion and love to the Blessed Mother (just like former Purisimians who would still go back to the CPC School chapel and pay their respect and devotion to the image of the Blessed Mother that has been there way back when they were still young students of CPC). What an overwhelming feeling to see such love for Mama Mary...in CPC, we would celebrate Mama Mary's birthday every year and regularly pray the Rosary. With those practices taught to us in CPC - until now I am still doing them as a professional teacher. I will never stop doing such practices and I believe that I will be imparting them to my future family when the time comes (Line 55 to 64, pg. 16, Verbatim C).

Christian Virtues, Moral Values, Self-Responsibility, Service. This classification of learnings that Purisimians manifested in their responses was more related to their

personal and interpersonal dealings. They revealed that the Christian virtues and moral values they learned from CPC guided them in the conduct of their actions as well as in relating to others more positively. They pointed out that Christian virtues and moral values they learned from CPC also developed them in terms of improving their interpersonal skills and becoming better individuals to their family, friends, and others.

It can also be noted that knowledge about Christian virtues and moral values which Purisimians learned from CPC led them to action in terms of serving others in many ways. In fact, Interviewee IDIP-03 substantiated this by disclosing:

...what I learned to absorb while studying in CPC was to serve others. Since I really wanted a school that does not only hone students academically but also develops them spiritually, hence I enrolled in CPC. Being a CPC student, I became a volunteer in the Animators for Jesus Organization under the Christian Formation Department. There, I was allowed to serve my fellow students by assisting in the class retreat and recollection. As a volunteer, I realized in various sharing sessions that there are students who have more unfortunate situations than me. That is why I was inspired to serve all the more while learning to develop compassion and empathy as

the center of serving others (Lines 385 to 401, pg. 10, Verbatim B).

Having discussed these values Purisimians learned and taught in CPC based on the responses they have given, it is worthy to note how one statement of the National Conference of Catholic Bishops of the United States (1972) confirmed the alignment of the said learnings and values to Catholic school ministry:

Catholic schools afford the fullest and best opportunity to realize the purpose of Christian education...It makes it more accessible to student's participation in the liturgy and the sacraments, which are powerful forces for the development of personal sanctity and for building community. It provides a more favorable pedagogical and psychological environment for teaching the Christian faith...there they can experience learning and living fully integrated in the light of faith. (Paragraphs 101 and 103).

Manifestations of CPC Values

The responses of the participants to the third problem statement on the manifestation of values learned and taught in CPC were drawn and clustered as Category three (3). Various themes that emerged were identified and coded. The result is shown in Figure 3 below:

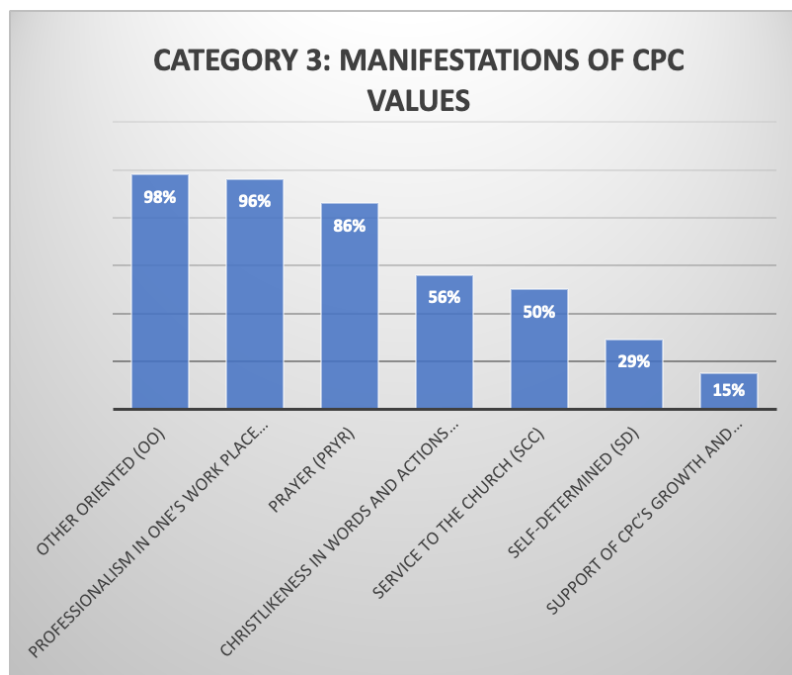


Figure 3: Manifestations of CPC Values

From among the seven (7) manifestations of the CPC values that the respondents learned in CPC, results show that more than half of the respondents commonly expressed five (5) manifestations. As seen in Figure 2, the first three (3) manifestations in rank were Other Oriented (98%), Professionalism in one's workplace (96%), and Prayer (86%). The next manifestations of values that the respondents learned in CPC that obtained a high rank were Christlikeness in words and actions (56%) and service to

the Church (50%). Generally, if the implications of these manifestations were to be closely examined, they can be broken down into two (2) major manifestations, i.e. being selfless and service to others and Christian living (both in personal and professional life).

Selflessness and Service for Others

This kind of value that Purisimians articulated to exhibit in their respective circumstances would reflect a sense

of selflessness by thinking and favoring others more than themselves. It showed an altruistic attitude that put Christian charity into action. This proved one of the desired outcomes of education where learners would use the knowledge they acquired in the academe not only for their own good but also for the good of others. With this, a perspective that Purisimians would learn things and eventually excel in serving others better indicated their concept of selflessness.

Given this picture, Interviewee IDIP-06 shared:

...aside from my everyday endeavor in life together with my family to pray and go to Church always, I would try my best to help my neighbor or fellow individuals since I learned that when I was studying in CPC. To show my advocacy in helping my fellow constituents, I heartily involve myself and support associations in our barangay where I am chosen as an official. By this, I can meet my personal goal of helping others by helping our community (Lines 85 to 87; 100 to 102, pg. 15, Verbatim A).

Also, that the CPC values learned by the respondents are manifested through selflessness and service for others, Interviewee IDEP-01 underscored:

...having learned the values of compassion, empathy, and servant leadership in CPC, I was challenged how to demonstrate these learnings to others. I think I silently demonstrate my CPC learnings in my work at Capiz Social Action Center (CASAC) where I am exposed to the real world of poor people. Looking into my personal experience of poverty, I realized how others have survived even worse poverty situations than mine. This perspective helped me to continue to help our poor clientele not because I am rich but because the small things I can do, the little time I can give - are things I believe Jesus is calling me to do. And this is what I am thankful for with my work in CASAC that in giving oneself to help others especially the poor - Jesus is at the center (Lines 550 to 574, Pgs. 13-14, Verbatim B).

From a different perspective, for one FGD participant (i.e. FGD-02), the manifestation of the values learned in CPC in line with being selfless and serving others would go this way:

...for me, the way I manifest my learnings in CPC is in helping others. Doing so, I feel I somewhat bring the spirit of Purisima to other people. Even though others have nothing to give back in helping them, I would still offer my help. That is why, when the Father Chaplain of our University asked me to go around the different campuses and talk to students who need help - even if it is difficult for me I agreed. The last time, I talked to more than 500 students in Sigma and extended to them what I learned in CPC. I felt happy imparting to them my learnings. Indeed, we could not offer what we do not have. That is why the learnings I share with them are the learnings from my post-graduate studies in Purisima. And I cannot imagine that if I did not study well, I could have not shared any learnings with those students (Lines 432 to 448; pg. 34, Verbatim A).

Christian Living (both in Personal and Professional life)

Consistent with the significant values Purisimian learned from CPC were the religious and spiritual values they tried to retain in their lives regardless of their status. In reference to Christian values, Purisimians were aware of being Christ-like in their words and actions at their homes, workplaces, and in the community where they belonged. This showed that while Purisimians learned religious and spiritual values as students, they were also made aware of the enduring call to be Christ-like in their words and actions at home, inside and outside the school, and apparently in the workplaces and community that they would be part of.

When they were asked in terms of their religious and spiritual life, they considered the importance of prayer, they remained active in their sacramental life, they raised Christian families, and they were involved in Church and civic activities, among others. All these would point out how the fruits of Catholic education could penetrate one's personal and social life not only as a student of CPC but also after leaving the portals of the school and eventually being in the real world. Interviewee IDIP-16 expressed:

...one is being prayerful, everything should start with a prayer, so that is how I lived my life. I have to pray every day and I pray for anything, I pray whenever I have a decision to make, whenever I travel, whenever I go out of the house. Also, I believe and practice the value of humility as taught in CPC. Like Jesus, I would like to be humble. Anyway, there is nothing to be proud of, there is nothing to be boastful about because without God I am nothing. So, I would always put my feet on the ground, I cannot boast about anything, just grateful for everything that God has given me. So, humility also taught me to respect other people and respect others' views without insisting that I am right and they are wrong. Also, I am conscious that I do not hurt other people because I would like to become an example, not only to my family but also to my colleagues, neighbors, and other people (Lines 132 to 144, pg. 60, Verbatim C).

Also, Interviewee IDIP-11 gave a confirmatory statement to the said result when she carefully opined:

...in my talk and my walk; in private and public life; in my simple household routines and social and media-aided flexes, CPC values are at work. Undeniably, I have the inner drive (thanks to the guidance of my guardian angel) to always do what is true and right whether I am being or not being watched. For me, this is integrity in action. It always gives me high accolades and satisfaction to be doing the right thing even if others will not do it; to be always attending the Holy Mass be it face to face or virtual; and to be of help to others in every situation (Lines 76 to 82; pgs. 38-39, Verbatim C).

Considering then how a Catholic school is to see her role in the school ministry of the Church, Pope Francis during his speech to students of the Jesuit Schools of Italy and Albanian (2013) echoed some points of

Instrumentum Laboris by saying: School can and must be a catalyst. It must be a place of encounter and convergence of the entire educating community, with the sole objective of training and helping to develop mature people who are simple, competent, and honest, who know how to love with fidelity, and who can live life as a response to God’s call, and their future profession as a service to society (Paragraph 10).

Gratefulness of Purisimians

When the participants were asked what they were happy and grateful for their alma mater, seven (7) themes came into view which were classified as Category four (4). The said themes were also coded to establish them in quantifiable form. These are shown in Figure 4 below:

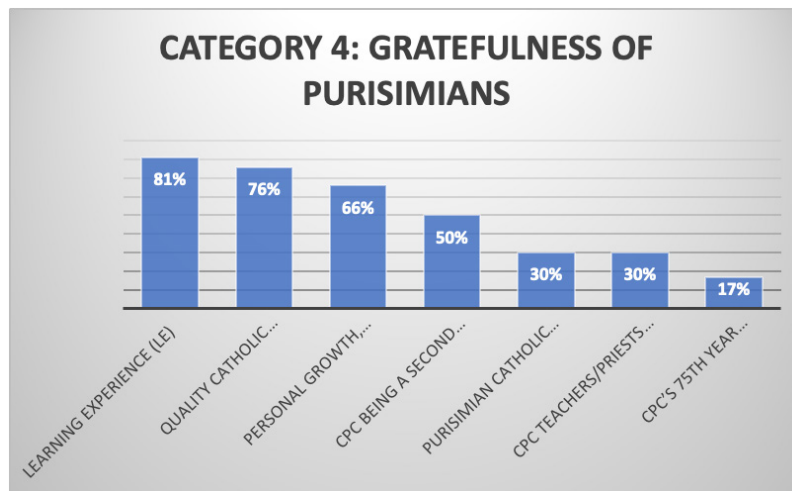


Figure 4: Gratefulness of Purisimians

Given the seven (7) items, four (4) appeared to be significant. These are Learning Experience (81%), Quality Catholic Education (76%), Personal Growth and Development (66%), and finding CPC to be a Second Home (50%). By in large, these points that Purisimians expressed about what they were happy and grateful for CPC, can be encapsulated into two (2) considerations: Catholic Education and Catholic Education and Personal Growth and Development.

Catholic Education

Aware that Purisimians were thankful for the kind of education they received, i.e. Catholic education, should bring encouragement and inspiration to CPC. To find out that Purisimians found a “home” in CPC, where a sense of family and lasting friendship among Purisimians were forged; and where faith-formation and total self-development were sown and nurtured – indicated the marks of a respectable Catholic education worthy of acknowledgment by the CPC academic community and stakeholders. The words of Interviewees IDIP-12 and IDIP-13 would give affirmation to this assertion when they said:

...I am proud to be a product of CPC. Being a pioneer Catholic school in the Province of Capiz has provided me with opportunities for growth in my Catholic faith. Who I am now is because of the right learnings and education, training, and experiences I had during my stay as a student in CPC. I will always be grateful for being a Purisimian (Lines 122 to 125; pg. 44, Verbatim C).

...I am happy and grateful for CPC because they nurtured me to become a holistic individual who is responsible,

accountable, innovative, and God-centered person. CPC transformed me into a total individual who has deepened my connection with God and acts as the prime mover of values formation in my family, community, and Country (Lines 147 to 152; pg. 48, Verbatim C).

Personal Growth and Development

That Purisimians gratefully realized that CPC had been their “home” where they grew and developed, only reflected how CPC genuinely carried out her role as an institution of learning that provided circumstances and conditions for growth and development among learners. Affirming the social relevance of CPC in providing society with educated and well-developed citizens, Interviewee IDIP-02, FGD-04 participant, and Interviewee IDIP-15 attested by saying:

...yes - I am grateful for CPC because CPC is one of the major factors of who I have become. CPC taught me things in different aspects of life. In fact, CPC is in my system, in my body, mind, and heart. I cannot deny the fact that those years in CPC have great impact on my life, and on how I deal with life now. I cannot forget CPC for bringing me closer to the Church, God, and people. I may not be a school teacher but I have taught my children (and others) about God and brought them closer to God and I think that is the best purpose of my life (Lines 176 to 179; 183 to 185; pg. 4b, Verbatim B).

...I think what I am most happy and grateful about CPC is how I developed my self-esteem when I became a Purisimian student. Coming from Sigma and being only eleven (11) years old, I managed to enroll in CPC by myself (without being accompanied by my parents).

When classes started, I stayed in the city all by myself. My classmates were new to me and most of them graduated from their elementary in CPC grade school. Of course, coming from a rural area, I was a bit shy during the first days of school. After knowing and observing their ways, slowly I was able to make friends with them and I developed my self-esteem. Although we have different personalities and economic status, I noticed that there was no competition among us. I think that is one thing that Purisima has taught and instilled in us that whatever is your status in life, you still need to look back where you come from; you have to be friendly and respectful of others. (Lines 670 to 695; pgs. 39 - 40; Verbatim A)

...in CPC my bright future began. I finished my bachelor's degree, Master of Arts in Education, Bachelor of Laws, and Doctor of Philosophy in Education from CPC. Earning these degrees has helped me improve my personal, social, and professional life. I owe to my Alma Mater to be a self-actualized public servant and committed to serving God and my country. And this is what I am most happy and grateful about CPC (Lines 143 to 148; pg. 56; Verbatim C).

Given these group and individual responses as to what graduates of CPC were happy and grateful for their alma mater, the CPC academic community is to take inspiration from what the Sacred Congregation for Catholic Schools conveyed in the Catholic School document (1977):

...Catholic schools set out with a deep awareness of the value of knowledge. They enable pupils to assimilate skills, knowledge, intellectual methods, moral and social attitudes, all of which help to develop one's personality and lead them to take their place as active members of the community...the Catholic school has its specific duty to complete Christian formation of learners, and this task is of special significance today because of the inadequacy of the family and society (Paragraphs #38, #39, #45).

CONCLUSIONS

The study revealed that values related to self and others were learned by Purisimians while studying in CPC, they demonstrated the values they learned and developed from CPC in their personal and social life, and they were pleased with the growth and development they achieved in their lives out of their CPC Catholic education. Based on the results of the study, the following conclusions were drawn: good values are learned in CPC, the personal and social lives of Purisimians are the loci where the values they learned in CPC are manifested, and Purisimians are happy and grateful to acknowledge their personal growth and development because of their CPC Catholic education. Given these results and conclusions, the following recommendations were made: 1. The CPC academic affairs office and Christian formation office may have regular review and updating of the CPC curriculum focusing on how faith formation and values education are to be sustained in the learning activities of students in a more creative, appropriate, and contemporary manner. 2. The CPC alumni affairs office may continue to initiate

various alumni activities (e.g. retreat and recollection, ongoing outstanding alumni recognition, Purisimian Ako pep talks, etc.) to nourish and nurture the CPC values they are practicing as a way of recognizing, encouraging, and affirming the CPC values they live by. 3. CPC may keep and build up more partnerships and collaboration with other social institutions and agencies committed to the development of learners to become the best versions of themselves.

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