

The Quality and Challenges of Catholic Education among Parochial Schools in the Diocese of Kabankalan

Marlon S. Tejada¹ and Dennis V. Madrigal²

¹Ilog Catholic High School, Negros Occidental, Philippines

²University of Negros Occidental-Recoletos, Bacolod City, Philippines



Article history:

Submitted: 25 July 2021

Revised: 12 August 2021

Accepted: 25 October 2021

Keywords:

Education

Catholic Education

Descriptive-Correlational

Diocese of Kabankalan

Philippines

ABSTRACT. Catholic education is a Catholic school's way of participating in the Church's evangelizing mission through holistic formation and conversion accordant with Catholic faith and doctrines. This descriptive comparative-correlational study determined the quality of Catholic education among parochial schools relative to the Philippine Catholic Schools Standards (PCSS) domains: Catholic identity and mission, leadership and governance, learner development, learning environment, and operational vitality. The 252 school personnel and 36 administrators of 18 parochial schools in the Diocese of Kabankalan, Philippines, for the School Year 2020-2021, answered the standardized PCSS survey questionnaire. The results showed that parochial schools are excellent relative to the offering of quality Catholic education. The findings also showed no significant difference in the level of quality of Catholic education among parochial schools when respondents are grouped according to designation and length of service. In

addition, the quality of Catholic education does not correlate with the school budget and size.

1.0. Introduction

The Catholic school participates directly and in a privileged way in the evangelizing mission of the Church (Fleming, 2009). Its premiere work is to enhance and implement academic, co-curricular, faith-formation, and ministry programs to teach the child holistically in conformity with the Catholic faith and Catholic doctrine (John Paul II, 2003). Consequently, the Catholic school becomes an evangelical center and a place of integral formation (Miller, 2006), carrying the mission of evangelization for human and social transformation for all who desire a Catholic education (Paul VI, 1965).

Catholic education in Asia was developed by diverse socio-political and cultural contexts, which shifted from being a foundation of intellectual excellence to further internalization of faith and attitudes (Wilfred & Li, 2014). It has borne to evangelize people (Tete, 2007). Wilfred and Li (2014) further remarked that the educational evangelizing work of missionaries in Asia, though it aroused some controversy, unlocked the doors of traditionally non-Christian neighboring countries, which became a base for wider societal change.

In the Philippines, Catholic institutions have become agents of change (Gutiérrez, 2007). Consequently, having their character, identity, and Catholicity more intensely developed, they craft their charism to integrally form school members towards life and, most especially to God, through Catholic education (Sarmiento, 2017). Nonetheless, in the Philippines, Catholic schools continuously encounter challenges such as secularism, consumerism, and modernism (Madrigal & Oracion, 2019). These glitches result in the impending of Catholic education's progression and the deterioration of Catholic school identity and mission (Bual & Madrigal, 2018).

Similarly, responding to the Catholic Church's call of evangelization and the challenges of Catholic education, parochial schools in the Diocese of Kabankalan were established to promote religious education and evangelization (Diocesan of Kabankalan, 2011). However, most parochial schools cannot fully realize their evangelizing mission because important factors limit their programs and operation implementation. Their most notable problems are the lack of administrative and academic qualifications of their priest administrators, budget shortage, and the perpetual transfer of qualified teachers to seek better economic opportunities in public schools.



This article published by Philippine Social Science Journal (PSSJ) is licensed under a Creative Commons Attribution-NonCommercial 4.0 International (CC BY-NC 4.0). You are free to share (copy and redistribute the material in any medium or format) and adapt (remix, transform, and build upon the material). Under the following terms, you must give appropriate credit, provide a link to the license, and indicate if changes were made. You may do so in any reasonable manner, but not in any way that suggests the licensor endorses you or your use. You may not use the material for commercial purposes.

Therefore, taking everything into account, Catholic schools should ponder how they preserve their Catholic identity and maintain their significance and passion (Tudy, 2013). Accordingly, using the Philippine Catholic Schools Standards (PCSS) assessment tool, studies have been made which recommended the alignment of the Catholic school's educational objectives, practices, and curricula in accordance with the principles and directions of the Catholic Church to determine the quality of Catholic education (Bual & Madrigal, 2018; Madrigal & Oracion, 2019; Banusing & Bual, 2020). However, there has been limited literature using the PCSS instrument, especially correlating the quality assessment with budget and size. Further, much uncertainty still exists about the said relationships. This is the research gap that this paper would like to fill.

Thus, this study determined the level of quality of Catholic education among parochial schools in the Diocese of Kabankalan in the spirit of the PCSS: Catholic identity and mission, leadership and governance, learner development, learning environment, and operational vitality as assessed by school personnel during the school year 2020-2021 when they are taken as a whole and grouped according to variables. Further, it determined whether the school budget and size significantly relate to the quality of Catholic education. The study would also focus on the challenges these schools had been facing throughout the years. In the end, the findings were utilized in the formulation of the Catholic Education Action Plan for the unceasing progress and enhancement of the parochial schools relevant to submitting quality Catholic education.

2.0. Framework of the Study

This research theorized that the length of service and designation as the demographics of the school personnel and the school budget and school size as demographics of school influence and relate to the quality of Catholic education. This study was anchored on the Systems Theory, described as a theory originating from biology and cybernetics (Lai & Huili Lin, 2017). Biology is where parts are interrelated (Roy & Majumder, 2016). Cybernetics is where self-corrective feedback is significant in influencing future behavior for the system to maintain stability and growth (Lai & Huili Lin, 2017).

Furthermore, Garira (2020) describes systems theory as a framework that presupposes that all system constituents can be best understood when interaction happens rather than seclusion with other members and other systems. Hence, using the perspective of systems theory and PCSS tool in assessment, Catholic schools can reach their supreme goal of evangelization because the five major parts of PCSS function individually to ensure the success of the whole school community (Paul VI, 1965). Besides, the PCSS collects, examines, and processes the diverse experiences from various sectors and stakeholders to develop one objective for the success and growth of the Catholic schools (Catholic Educational Association of the Philippines [CEAP], 2016).

Accordingly, applying the systems theory in education helps determine the most relevant educational management and operations for renewal through assessment if deemed necessary (Lai & Huili Lin, 2017). Hence, this theory can give the conceptual groundwork for contending intermingling challenges by pinpointing potential constraints in evaluating and analyzing interrelatedness and connections within the system (Fatorachian & Kazemi, 2018).

3.0. Methods

This study used a quantitative research design applying the descriptive-comparative approach on the one hand and the correlational approach on the other. The respondents of the study were the 252 school personnel of 18 parochial schools in the Diocese of Kabankalan for the school year 2020-2021. Teachers and non-teaching personnel were selected using a stratified random sampling method, while the 36 administrators were taken as a whole. A standardized PCSS survey questionnaire covering the areas of Catholic identity and mission, leadership and governance, learner development, learning environment, and operational vitality was utilized in the conduct of this study. The assessment on the Quality of Catholic education was rated using the following scale in ascending order: 1 - initially meets benchmark; 2 - partially meets benchmark; 3 - fully meets benchmark; and 4 - exceeds the benchmark. Likewise, a checklist of challenges contained 25 items where the personnel were asked to rate on a yes/no basis.

The descriptive analysis described the level of the quality of Catholic education and the challenges on Catholic education encountered by the school personnel, particularly Mean, Standard Deviation, Frequency Count, Percentage distribution, and Rank. Specifically, Kruskal Wallis was used to analyzing the difference in the assessment on the quality of Catholic education among parochial

schools when school personnel are grouped according to the designation and length of service. On the other hand, Spearman Rank Correlation was used to correlate the school size and the school budget with the quality of Catholic education.

4.0. Results and Discussion

Level of quality of Catholic education among parochial schools

The quality of Catholic education is ensured when the Catholic schools cooperate with the standards and principles set by the PCSS (Bual & Madrigal, 2018). Further, Catholic schools become excellent when their overall operations and governance agree with the Church's mission and principles and the 21st century global standards (Madrigal & Oracion, 2019). Thus, they become more effective and excellent by establishing standards, benchmarks, and rubrics that recognize outstanding and faith-based Catholic educational institutions (CEAP, 2016).

Table 1 shows the level of quality of Catholic education among Parochial schools in Kabankalan relative to the five domains of the PCSS. As a whole, the level of quality ($M=3.27$, $SD=0.46$) "exceeds benchmark." The domains of Catholic identity and mission ($M=3.33$, $SD=0.49$), leadership and governance ($M=3.27$, $SD=0.55$), learner development ($M=3.30$, $SD=0.60$), and learning environment ($M=3.29$, $SD=0.61$) were rated "exceeds benchmark". In contrast, operational vitality ($M=3.13$, $SD=0.61$) was rated "fully meets benchmark." Among all the domains, the highest domain is Catholic identity and mission, and the lowest is operational vitality.

The overall excellence benchmark rating discloses that parochial schools in the Diocese of Kabankalan are excellent and effective since they exquisitely follow the PCSS guidelines and standards that conform to the Church's evangelizing mission and goals of Christian education (CEAP, 2016). One reason is that their Catholic identity and mission is centered on Jesus Christ as manifested in their philosophy, vision, mission, and core values. Another is that the pastoral directions of the local and universal Church are consolidated into their plans (CEAP, 2016). Henceforth, the results show that parochial schools' administration, curriculum, formation, and objectives are completely in line with the teachings and guidance of the Catholic Church (Madrigal & Oracion, 2019).

Moreover, the current study validates the results of Bual and Madrigal (2018) and Madrigal and Oracion (2019) that the schools' plans and operations agree with the Catholic Church's teachings and doctrines. Further, it confirms their findings on the essentiality of an excellent learning environment for the total formation of school members (Convey, 2013). Also, it substantiates the essential improvement of the school's operational vitality in Madrigal and Oracion (2019) by focusing on financial management. Likewise, with similar ratings, it conforms to the findings of Banusing and Bual (2020), noting Diocesan Catholic schools in Antique admit Christ as the center of the educational operations and focus on keeping up their financial firmness and tenable administrations.

The results imply that parochial schools should retain committed and well-equipped Catholic school teachers to maintain a strong Catholic identity (Convey, 2013). This action is necessary since teachers play a vital role in the program implementation process, for they would succeed or fail (Bongco & David, 2020). Also, they should concentrate on upgrading their operational vitality to sustain the needs substantially and provide fair benefits for their faculty members (Banusing & Bual, 2021).

Specifically, the identity and mission excellent rating indicates that the parochial schools are a school for the human persons (CEAP, 2016). Also, their dynamism and curriculum are in the guidance of Christ's teachings and the Catholic Church's Doctrines (Bual & Madrigal, 2018). Likewise, they are not just products but agents of evangelization by keeping their identity as ecclesial institutions. As baptized disciples of Jesus and living witnesses of their vocation as educators, all their teachers take on the lead in the mission (Martens, 2012).

Consequently, the parochial schools have become faith communities where all members harmoniously relate to one another (Convey, 2013). Further, the results of Banusing and Bual (2020) and Madrigal and Oracion (2019), where Christ as the center of school's operations and school members acknowledging their evangelical mission, strengthen the identity and mission excellent rating since the centrality of Christ and acknowledgment of His mission contribute to the building of faith-filled community (Convey, 2013). Thereupon, parochial schools need Catholic educators committed to social justice and the Church's mission (United States Conference of Catholic Bishops [USCCB], 2005). Also, the ongoing academic training and faith formation and the strengthening of

relationships of members ensure a shared appreciation of the Church’s mission and programs for the quality of Catholic education (Banusing & Bual, 2020).

Meanwhile, the “fully meets benchmark” rating on operational vitality expresses the essentiality of this domain for the achievement and sustainability of the parochial schools’ evangelizing mission (Banusing & Bual, 2021). Moreover, it is important because, aside from monetary projecting, it also consists of the school’s fiscal viability involving plans for facilities and administration, human resources, and the school’s improvement (Dosen & Rieckhoff, 2016). Further, the reasons it got the lower rating are the parochial schools’ financial instability, the lack of linkages and networks for sustainability, and the advancement of their vision and mission (Banusing & Bual, 2020). Thus, it implies a constant enhancement in their operational management on their strategic plan and projection and looking for partners or collaborators for sustainable operations and realization of plans (CEAP, 2016).

Table 1A. Level of Quality of Catholic Education among Parochial Schools

Variables	Catholic identity and mission			Leadership and governance			Learner development		
	M	SD	Int	M	SD	Int	M	SD	Int
Designation									
Administrator	3.24	0.51	FMB	3.43	0.76	EB	3.17	0.54	FMB
Faculty	3.36	0.47	EB	3.25	0.51	FMB	3.37	0.60	EB
Non-teaching	3.25	0.53	FMB	3.23	0.52	FMB	3.15	0.60	FMB
Length of Service									
1 to 3 years	3.40	0.48	EB	3.31	0.57	EB	3.38	0.67	EB
5 to 10 years	3.21	0.51	FMB	3.15	0.57	FMB	3.12	0.51	FMB
11 to 15 years	3.32	0.47	EB	3.36	0.52	EB	3.24	0.42	FMB
16 years and above	3.23	0.45	FMB	3.25	0.43	FMB	3.33	0.45	EB
<i>As a Whole</i>	<i>3.33</i>	<i>0.49</i>	<i>EB</i>	<i>3.27</i>	<i>0.55</i>	<i>EB</i>	<i>3.30</i>	<i>0.60</i>	<i>EB</i>

Note: FMB=Fully Meets Benchmark, EB= Exceeds Benchmark

Table 1B. Level of Quality of Catholic Education among Parochial Schools

Variables	Learning environment			Operational vitality			Quality of Catholic Education		
	M	SD	Int	M	SD	Int	M	SD	Int
Designation									
Administrator	3.21	0.50	FMB	3.12	0.64	FMB	3.23	0.50	FMB
Faculty	3.36	0.60	EB	3.16	0.57	FMB	3.31	0.43	EB
Non-teaching	3.11	0.68	FMB	3.04	0.74	FMB	3.16	0.49	FMB
Length of Service									
1 to 3 years	3.33	0.58	EB	3.20	0.65	FMB	3.34	0.45	EB
5 to 10 years	3.27	0.78	EB	3.04	0.58	FMB	3.17	0.50	FMB
11 to 15 years	3.16	0.38	FMB	2.97	0.49	FMB	3.22	0.35	FMB
16 years and above	3.23	0.43	FMB	3.10	0.54	FMB	3.24	0.40	FMB
<i>As a Whole</i>	<i>3.29</i>	<i>0.61</i>	<i>EB</i>	<i>3.13</i>	<i>0.61</i>	<i>FMB</i>	<i>3.27</i>	<i>0.46</i>	<i>EB</i>

Note: FMB=Fully Meets Benchmark, EB= Exceeds Benchmark

Difference in the Level of Quality of Catholic Education among Parochial Schools

Table 2 presents the difference in the level of quality of Catholic education among parochial schools’ assessments using Kruskal Wallis. The findings showed no significant difference in the level of quality of Catholic education among parochial schools when school personnel are grouped according to designation [F(2, 246)=2.127, p=0.121] and length of service [F(3, 245)=2.260, p=0.082]. Hence, the null hypotheses are accepted.

The result of no difference in terms of designation means that the administrators of parochial schools can create a positive environment by dealing with other school members justly, reverently, and democratically (Bual & Madrigal, 2018). Further, Bual and Madrigal (2018) and Madrigal and

Oracion (2019) maintained that good leadership and governance enables members of the academic community to joyfully work to realize the school's goals and plans. Also, the result does not support the notion that principals are better than teachers in leading and teachers are better than principals in teaching, but they work with collaboration (Jones & Harris, 2014). For this reason, parochial schools personnel are motivated to do their respective jobs (Bual & Madrigal, 2018).

Moreover, the result is supported by Madrigal and Oracion (2019) while it contradicts Bual and Madrigal (2018). Furthermore, the result implies that parochial school personnel have a common idea of achieving Catholic education's quality as manifested in their collaboration regardless of their positions (Schafer, 2003). In this aspect, this collaborative effort of the school administrators and personnel create an excellent school climate fitting for the ascent of Catholic identity and enhancement of faith in the community (Bual & Madrigal, 2018; Madrigal & Oracion, 2019).

On the other hand, there was no difference in terms of length of service because the personnel of the parochial schools, especially teachers, are committed Catholic educators and witnesses to their faith (Madrigal & Oracion, 2018). Also, personnel do their jobs effectively since working environments, student behavior, and good leadership and administration are excellent in the school (Tehseen&Hadi, 2015). Further, the result is supported by Abd-El-Fattah (2010). However, it controverts Madrigal and Oracion (2019), claiming that personnel who are older and stay longer become judgmental to the Catholic school management.

Besides, the result indicates that newbies and older personnel cooperatively work to reach the quality of Catholic education among parochial schools (Schafer, 2003). Accordingly, the ongoing faith formation program should be the preference of every parochial school so that Catholic teachers would become witnesses of Christ in the classroom (Paul VI, 1965). Further, having an excellent rating in the learning environment suggests that parochial schools should maintain or enhance their Catholicity wherein Christian faith is the center and present in every part and parcel of the educational climate (Madrigal & Oracion, 2019).

Table 2. Difference in the Level of Quality of Catholic Education among Parochial Schools

Designation	M	F	df	p
Administrator	3.23 (0.50)			
Faculty	3.31 (0.43)	2.127	2, 246	0.121
Non-teaching	3.16 (0.49)			
Length of Service	M	F	df	p
1 to 3 years	3.34 (0.45)			
5 to 10 years	3.17 (0.50)			
11 to 15 years	3.22 (0.35)	2.260	3, 245	0.082
16 years and above	3.24 (0.40)			

Note: the difference is significant at $p \leq 0.05$

Relationship between the quality of Catholic education and school size and school budget

Table 3 presents the relationship between the quality of Catholic education and school size and school budget using Spearman Rank Correlation. The findings showed that the quality of Catholic education has no significant relationship with the school budget [$r(33) = -0.181, p = 0.297$]; quality of Catholic education and the school size [$r(33) = 0.036, p = 0.837$]. Hence, the null hypotheses were accepted.

Firstly, no significant relationship was observed between the quality of Catholic education and the school budget because schools' personnel support the programs of the schools and follow

the guidance of their leaders (Ansley et al., 2019). Elaborately, faculty members, who sense that their schools had strong Catholic school identity, their leader is mission-focused, fair, respectful, transparent, and collaborative. A pleasant school climate is motivated to function effectively (Hobbie et al., 2010). Moreover, the excellent rating on leadership and governance, learning environment, and learner development means that all members have one mind to implement quality Catholic education (CEAP, 2016).

Furthermore, the result is supported by Woessmann (2016), asserting that taking public schools with enough financial resources as examples, school funds do not significantly relate to students' academic outcomes. Nevertheless, the result disowns Witt (2012)'s supposition that the school's financial aspect is an important factor for the school's operation. According to him, the inadequate resources make it difficult for a certain school to provide a good school climate and recruit good teachers.

Accordingly, the result indicates that the parochial schools focus more on evangelization through caring for the less fortunate and providing holistic formation (Fusco, 2005). Hence, this finding implies that they should strengthen the quality of instructional material and the quality of the teaching force (Woessmann, 2016). Such implication ensures the consistent presence of a faith-filled learning environment in a school where integral formation and the full development of all members, especially the students, are surely achieved (Convey, 2013).

Secondly, there was no significant relationship between the quality of Catholic education and the school size. This shows that parochial schools have committed personnel eager to mold young people in Christ (Black, 2008). Meaning, they have the unanimous consciousness of their evangelical mission (Madrigal & Oracion, 2019). Also, they have good management and leadership as manifested in their leaders who present ideas and solicit opinions from their personnel (Amanchukwu et al., 2015). Lastly, they congruently admit Christ as the focus of their system and management (CEAP, 2016).

Besides, the result is supported by Salfi and Saeed (2007). Also, Hendriks (2014) supports it by discovering that school size and education appeared non-significant. She, however, added that larger schools might influence favorable effects when interceded by better teacher cooperation and classroom atmosphere. On the contrary, the result opposes Leithwood and Jantzi (2009), believing that school size matters in education since larger schools can have a greater variety of teachers, afford to send more teachers for specialization, and divide the workloads very finely, which become more stimulating for students.

Thereupon, the result implies that the school size does not affect the quality of Catholic education (Salfi & Saeed, 2007). Consequently, the quality of Catholic education among parochial schools is not qualified by how big or small the school size is (Abalde, 2014). Nevertheless, this indicates that parochial schools should generally enhance their programs to maintain their identity and mission (CEAP, 2016).

Table 3. Relationship between the Quality of Catholic Education and Variables

Variable	r	df	p
School Size	-0.181	33	0.297
School Budget	0.036	33	0.837

Note: the correlation is significant at $p \leq 0.05$

Challenges of quality Catholic education encountered by school personnel

Table 4 presents the challenges encountered by school personnel. Like any Catholic learning institution, parochial schools in the Diocese of Kabankalan face diverse challenges in their school apostolate. Challenges such as the unfamiliarity of some school members of philosophy, vision, mission, and core values, the inadequacy of outreach programs, school personnel's poor participation in ministry in their parishes, and highly intellectual lessons are prevalent in the parochial schools in terms of Catholic identity and mission (CEAP, 2016). Therefore, these challenges should be confronted and be addressed seriously so that quality Catholic education stays excellent and greatly implemented.

Elaborately, the institutional vision, mission, goals, objectives, and practices help the Catholic school remain constant to its Catholic identity and mission and to remain significant and prompt to the social and ecclesial demands of today; religion, not purely academic, should always be the core

of the curriculum (Madrigal & Oracion, 2018). Further, teachers should be real witnesses of their faith and follow Jesus' servant leadership through rendering services to their respective parishes. The identity and mission should be manifested in their outreach programs (CEAP, 2016). Hence, though the identity and mission get an excellent rating, its challenges imply that parochial schools need to revisit and enhance their Catholic education programs and system (Bual & Madrigal, 2018).

In terms of leadership and governance, administrators who lack the required characteristics and skills for school management are first on the list. The reason is that priests assigned in the parishes with parochial schools are reluctant to lead parochial schools since they lack preparation for school ministry in management and leadership during their priestly formation (Simonds et al., 2017). Further, ongoing formation and teachers' development programs are not the priority is also an identified challenge. Hence, these challenges imply that parochial schools should enhance their professional and faith development programs for administrators and personnel (Banusing & Bual, 2020).

Table 4. Challenges Encountered by School Personnel

Challenges	f	%	Rank Per Area	Overall Rank
<i>Catholic Identity and Mission</i>				
1. Some school members are not aware of the school's Philosophy, Vision, Mission, and Core Values (PVMCV).	90	36.1	1	2
2. The school has inadequate outreach programs, especially for the marginalized.	78	31.3	2	4
3. Faculty and staff members show little to no dedication in rendering Church services in their parishes.	52	20.9	3	7
4. Lessons are highly cognitive with little to no Catholic substance.	44	17.7	4	9
<i>Leadership and Governance</i>				
1. Ongoing formation and teachers' development programs are not the priority.	18	7.2	4	19
2. Teachers do not practice what they teach.	20	8.0	3	17
3. Some school administrators do not have the required characteristics and skills for school management.	67	26.9	1	6
4. Personnel have more of a profit consciousness.	40	16.1	2	10
<i>Learner Development</i>				
1. Curriculum and extra-curricular activities are not aligned with the school's PVMCV.	11	4.4	4	20
2. Some school personnel do not show respect to students and are proud.	32	12.9	3	12
3. Knowledge is more valued than character building.	36	14.5	2	11
4. Students are not attending regularly Sunday Masses in their parishes.	93	37.3	1	1
<i>Learning Environment</i>				
1. Catholic ambiance is not felt in the school climate.	23	9.2	3	16
2. There exist competition and selfishness among teachers and students.	69	27.7	1	5
3. There are no classroom management programs and policies.	19	7.6	4	18
4. Some school activities are not promoting Gospel values; instead, they encourage competition.	28	11.2	2	15
<i>Operational Vitality</i>				
1. The school lacks a strategic plan and projection.	45	18.1	2	8
2. Parents are not involved in Christian faith formation and other school activities.	31	12.4	3	13
3. There is no program for retirees.	83	33.3	1	3
4. The school personnel salary is below the minimum.	30	12.0	4	14

Regarding learner development, the irregular attendance of students in Sunday Masses ranks first as the effect of the fast-growing relatively secular spirituality, which is normal for most young people (Rossiter, 2010). Hereafter, this challenge implies that parochial schools should include this kind of spirituality in their curriculum, recognizing the accelerating distinction between spiritual and religious (Rossiter, 2010). Hence, they need to revisit their educational programs for their enhancement (CEAP, 2016).

Moreover, regarding the learning environment, this study identified the congruous existence of competition and selfishness among teachers and students and some school activities not promoting Gospel values but encouraging competition as challenges. Henceforth, these imply that parochial schools should work more on strengthening the faith-learning community that is fitting for the integral formation of its members, primarily learners (CEAP, 2016), and create a culture of relationships empowering their alumni to transform all God's creation by building associations instead of boundaries (Cook & Simonds, 2011).

Finally, in terms of operational vitality, the most dominant challenges are the school's lack of strategic plan and projection, the lack of a program for retirees, and the below minimum salary of personnel. It is not an issue regarding salary since, for them, it is less important to their job satisfaction (Squillini, 2001). Further, the challenge regarding retirement was rated number one because retirement brings anxiety to teachers since they feel not adequately prepared for the cessation of active working life in the future (Vordzorgbe et al., 2018). Generally, these challenges imply that parochial schools should create enhanced financial strategies and sustainability, and strategic plans and projections (CEAP, 2016).

Overall, among five domains with identified issues, both the top and least ranked domains are Learner Development with the irregular attendance of students in Sunday Masses and Curriculum. Extra-curricular activities are not aligned with the school's PVMCV issues in the first and last positions. This indicates that parochial schools in Kabankalan find the need for a reorientation of the religion curriculum (Rossiter, 2011). Considering that religious education betters when it provides more than instructing learners with Catholic theology and religious practice and a specific, individualized engagement (Boeve, 2012).

At the outset, the study hypothesized that the length of service and designation as the demographics of the school personnel influenced the quality of Catholic education and the school budget and school size as demographics of school correlated with it. On the contrary, the study demonstrates no difference and no correlation between the demographics and the quality of Catholic education (Hanushek & Woessman, 2008; Salfi & Saeed, 2007). Consequently, the results do not validate the veracity of the theory. They do not fit with it that all parts of the system contribute to the success of the whole by interrelation (Teece, 2018). Hence, the results imply that quality education is reachable because learning outcomes are unconnected to expenditure levels (Vegas & Coffin, 2012). Furthermore, schools need committed teachers to achieve their mission and witnesses to their faith (Madrigal & Oracion, 2018). Also, administrators and personnel need to work together in the spirit of collaboration (Jones & Harris, 2014).

5.0. Conclusion

The level of quality of Catholic education among parochial schools in the Diocese of Kabankalan in the spirit of the PCSS: Catholic identity and mission, leadership and governance, learner development, learning environment, and operational vitality were excellent since parochial schools exquisitely follow the PCSS guidelines and standards conforming to the Church's evangelizing mission and goals of Christian education. Based on the quantitative analysis of the assessment of the school personnel, it was found that neither length of service nor designation affects the quality of Catholic education; the school budget and size do not correlate with it. Moreover, this research clearly illustrates the quality Catholic education in every Catholic school and raises the question of its sustainability.

In this regard, to maintain or even enhance their transcendence in Catholic education, it is encouraged that parochial schools should take extra effort for the retention of committed and equipped Catholic school teachers. Also, they should have a genuine community of faith with servant-leaders who work harmoniously and collaboratively. Likewise, they should focus more on the holistic development of students. Lastly, they should give utmost importance to finding ways for enriching their financial department. Further, future researchers are encouraged to replicate the

study in other parochial schools in the Philippines to standardize the quality of Catholic education they offer utilizing the PCSS framework. One final note, the results do not validate the veracity of the Systems Theory. They do not fit with it that all parts of the system contribute to the success of the whole by interrelation.

REFERENCES

- Abalde, M. A. (2014). School size policies: A literature review. *OECD Education Working Papers*. <https://doi.org/10.1787/5jxt472ddkjl-en>
- Abd-El-Fattah, S. M. (2010). Longitudinal effects of pay increase on teachers' job satisfaction: A motivational perspective. *Journal of International Social Research*, 3(10).
- Amanchukwu, R. N., Stanley, G. J., & Ololube, N. P. (2015). A review of leadership theories, principles, and styles and their relevance to educational management. *Management*, 5(1), 6-14. <https://doi.org/10.5923/jmm.20150501.02>
- Ansley, B. M., Blinder, M., Demere, J., Varjas, K., Benson, G., & Ogletree, S. L. (2019). School personnel and leadership collaboration model for ideal work contexts. *Journal of Educational Research and Practice*, 9(1), 189-201. <https://doi.org/10.5590/jerap.2019.09.1.14>
- Banusing, R. O., & Bual, J. M. (2020). The quality of Catholic education of diocesan schools in the province of Antique. *Philippine Social Science Journal*, 3(2), 35-36. <https://doi.org/10.52006/main.v3i2.150>
- Banusing, R. O., & Bual, J. M. (2021). Appraising the quality of diocesan Catholic education in accordance with Philippine Catholic schools standards. *Philippine Social Science Journal*, 4(2), 80-89. <https://doi.org/10.52006/main.v3i2.150>
- Black, G. L. (2008). *A correlational analysis of servant leadership and school climate*. The University of Phoenix.
- Bovee, L. (2012). Religious education in a post-secular and post-Christian context. *Journal of Beliefs & Values*, 33(2), 143-156. <https://doi.org/10.1080/13617672.2012.694058>
- Bongco, R. T., & David, A. P. (2020). Filipino teachers' experiences as curriculum policy implementers in the evolving K to 12 landscape. *Issues in Educational Research*, 30(1), 19-34. <https://search.informit.org/doi/10.3316/informit.085730319385430>
- Bual, J., & Madrigal, D. (2018). The quality of Catholic education in a diocesan school relative to the Philippine Catholic school standards. *Philippine Social Science Journal*, 1(1), 41-53. <https://doi.org/10.52006/main.v1i1.11>
- United States Conference of Catholic Bishops. (2005). *National Directory for Catechesis*. USCCB Publishing.
- Catholic Educational Association of the Philippines. (2016). Philippine Catholic schools standards (PCSS).
- Convey, J. J. (2013). Perceptions of Catholic identity: Views of Catholic school administrators and teachers. *Journal of Catholic Education*, 16(1), 187-214. <https://doi.org/10.15365/joce.1601102013>
- Cook, T. J., & Simonds, S. (2011). The charisma of 21st-century Catholic schools: Building a culture of relationships. *Journal of Catholic Education*, 14(3). <https://doi.org/10.15365/joce.1403042013>
- Diocese of Kabankalan. (2011). *Diocesan Education Commission Handbook*.
- Dosen, A. J., & Rieckhoff, B. S. (2016). *Catholic school leadership*. IAP.
- Fatorachian, H., & Kazemi, H. (2018). A critical investigation of industry 4.0 in manufacturing: Theoretical operationalization framework. *Production Planning & Control*, 29(8), 633-644. <https://doi.org/10.1080/09537287.2018.1424960>
- Fleming, G. J. (2009). Catholic Church documents on religious education. *International Handbook of Religion and Education*, 607-620. https://doi.org/10.1007/1-4020-5246-4_43
- Fusco, J. S. (2005). Exploring Values in Catholic Schools. Open Access Journals at Boston College. <https://ejournals.bc.edu/index.php/cej/article/download/676/663>
- Garira, E. (2020). A proposed unified conceptual framework for quality of education in schools. *Sage Open*, 10(1), 215824401989944. <https://doi.org/10.1177/2158244019899445>
- Gutiérrez, A. L. (2007). Catholic schools in the Philippines: Beacons of hope in Asia. In *International Handbook of Catholic Education* (pp. 709-723). Springer, Dordrecht. https://doi.org/10.1007/978-1-4020-5776-2_37
- Hanushek, E. A., & Woessmann, L. (2008). The Role of Cognitive Skills in Economic Development. *Journal of Economic Literature*, 46(3), 607-668. <https://doi.org/10.1257/jel.46.3.607>
- Hendriks, M. A. (2014). The influence of school size, leadership, evaluation, and time on student outcomes: Four reviews and meta-analyses. <https://doi.org/10.3990/1.9789036538008>
- Hobbie, M., Convey, J., & Schuttloffel, M. (2010). The impact of Catholic school identity and organizational leadership on the vitality of Catholic elementary schools. *Journal of Catholic Education*, 14(1). <https://doi.org/10.15365/joce.1401022013>
- John Paul II. (2003). *Pastores gregis: Post-synodal apostolic exhortation of his holiness John Paul II on the bishop, servant of the gospel of Jesus Christ for the hope of the world*.
- Jones, M., & Harris, A. (2014). Principals leading successful organizational change. *Journal of Organizational Change Management*, 27(3), 473-485. <https://doi.org/10.1108/jocm-07-2013-0116>
- Lai, C., & HuiLin Lin, S. (2017). Systems theory. *The International Encyclopedia of Organizational Communication*, 1-18. <https://doi.org/10.1002/9781118955567.wbieoc203>

- Leithwood, K., & Jantzi, D. (2009). A review of empirical evidence about school size effects: A policy perspective. *Review of Educational Research*, 79(1), 464-490. <https://doi.org/10.3102/0034654308326158>
- Madrigal, D., & Oracion, E. (2018). Rethinking Catholic education: Experiences of teachers of a Catholic university. *Recoletos Multidisciplinary Research Journal*, 6(1), 13-26. <https://doi.org/10.32871/rmj1806.01.02>
- Madrigal, D. V., & Oracion, E. G. (2019). The quality of Recoletos education in Negros Island in the realm of Philippine Catholic school standards. *Recoletos Multidisciplinary Research Journal*, 7(1), 1-12. <https://doi.org/10.32871/rmj1907.01.01>
- Martens, K. (2012). Canon law and the new evangelization for the transmission of the Christian faith. *The Jurist: Studies in Church Law and Ministry*, 72(1), 1-3. <https://doi.org/10.1353/jur.2012.0036>
- Miller, J. M. (2006). *The Holy See's Teaching on Catholic Schools*. Sophia Inst Press.
- Paul VI. (1965). *Gravissimum Educationis (Declaration on Christian Education)*. The Vatican.
- Rossiter, G. (2010). Perspective on contemporary spirituality: Implications for religious education in Catholic schools. *International Studies in Catholic Education*, 2(2), 129-147. <https://doi.org/10.1080/19422539.2010.504019>
- Rossiter, G. (2011). Reorienting the religion curriculum in Catholic schools to address the needs of contemporary youth spirituality. *International Studies in Catholic Education*, 3(1), 57-72. <https://doi.org/10.1080/19422539.2011.540140>
- Roy, S., & Majumder, P. (2016). Systems biology: The next mesmerizing and unwinding steps for bioinformatics cultivation. *Systems Biology*, 1(5). <https://www.academia.edu/download/58460557/1-4-23.pdf>
- Salfi, N. A., & Saeed, M. (2007). Relationship among school size, school culture, and students' achievement at secondary level in Pakistan. *International Journal of Educational Management*, 21(7), 606-620. <https://doi.org/10.1108/09513540710822201>
- Sarmiento, P. D. (2017). *Though many but one heart and mind in mission: The emerging themes of Catholic education in the Philippines*. https://d1wqtxts1xzle7.cloudfront.net/55111416/Emerging_Themes_of_Catholic_Education_in_the_Philippines_-_The_Reflection_ISSN_2546-0544.pdf
- Schafer, D. F. (2003). *Leadership role expectations and relationships of principals and pastors in Catholic parochial elementary schools*. Gonzaga University.
- Simonds, T., Brock, B., Cook, T., & Engel, M. (2017). Seminarian perspectives on Catholic schools and the new evangelization. *Journal of Catholic Education*, 20(2), 98-108. <https://doi.org/10.15365/joce.2002042017>
- Squillini, C. (2001). Teacher commitment and longevity in Catholic schools. *Journal of Catholic Education*, 4(3). <https://doi.org/10.15365/joce.0403052013>
- Teece, D. J. (2018). Dynamic capabilities as (workable) management systems theory. *Journal of Management & Organization*, 24(3), 359-368. <https://doi.org/10.1017/jmo.2017.75>
- Tehseen, S., & Hadi, N. U. (2015). Factors influencing teachers' performance and retention. *Mediterranean Journal of Social Sciences*, 6(1), 233. <https://doi.org/10.5901/mjss.2015.v6n1p233>
- Tete, N. (2007). Catholic education in India: Challenge, response, and research. *International Handbooks of Religion and Education*, 683-694. https://doi.org/10.1007/978-1-4020-5776-2_35
- Tudy, R. A. (2013). A model of catholicity for Catholic schools. *IAMURE International Journal of Social Sciences*, 5(1). <https://doi.org/10.7718/ijss.v5i1.400>
- Vegas, E., & Coffin, C. (2012). Education finance: It's how, not simply how much, that counts. *Open Knowledge Repository*. <http://hdl.handle.net/10986/10056>
- Vordzorgbe, P. K., Assoah, S. K., Dzakadzie, Y., & Wilson, R. K. N. (2018). Managing pre-retirement anxiety among teachers in the Yilo-Krobo Municipality in the Eastern Region of Ghana. *US-China Education Review*, 8(3), 89-105. <https://doi.org/10.17265/2161-6248/2018.03.001>
- Wilfred, F., & Li, J. (2014). Christianity and education in Asia. *The Oxford Handbook of Christianity in Asia*. <https://doi.org/10.1093/oxfordhb/9780199329069.013.0020>
- Witt, J. (2012). *The considerations of the superintendent in the development of the school budget during times of fiscal constraint: A case study*. Virginia Commonwealth University.
- Woessmann, L. (2016). The importance of school systems: Evidence from international differences in student achievement. *Journal of Economic Perspectives*, 30(3), 3-32. <https://doi.org/10.1257/jep.30.3.3>

Correspondence:

MARLON S. TEJADA*
fathermarlonstj02@gmail.com
<http://orcid.org/0000-0002-1663-7239>

DENNIS V. MADRIGAL
dennis_madrigal@yahoo.com
<http://orcid.org/0000-0001-5891-2473>

*Principal Correspondent