Integration of SVD leadership framework: A basis for improving the Catholic Educators' Ministry

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ABSTRACT: This study was conducted against a background of Philippine schools having endured the longest and most stringent lockdowns in the Asia-Pacific region due to the COVID-19 pandemic. Distance learning and inherent problems such as low availability of internet connections and devices have exacerbated the difficulties faced by teachers to effectively deliver the curriculum *and* maintain a context of Catholic Ministry which will naturally be less effective without face-to-face interaction. As of 15 September 2020 for example, an estimated 27 million students in the Philippines had lost more than a year of in-person learning (UNICEF, 2021).

It is therefore gratifying to conclude from the data returned for this study that the seven sample schools in the provinces of the SVD PHN were generally perceived by the teacher respondents to be well-integrated and effective in their implementation of the SVD Leadership Programme.

KEYWORDS: SVD, leadership, framework, Philippines, schools, learning, teacher.

1   THE PROBLEM AND ITS BACKGROUND

1.1   INTRODUCTION

"Go Forth with the Joy of evangelizing by educating and of educating by evangelizing" (Pope Francis, May 21 2022).

The Society of the Divine Word (SVD) is a religious-missionary congregation of the Roman Catholic Church that participates in God's mission through its missiological paradigm and leadership framework known as Prophetic Dialogue (In Dialogue with the Word 6, 2006). The SVD operates schools and colleges throughout the Philippines and indeed throughout the World, and considers its educational institutions a vital forum for missionary work. The congregation must therefore consider teachers as not mere workers delivering a national curriculum, but as co-missionaries that should align their values and actions to the institutional values and culture of the SVD schools, which are rooted in Prophetic Dialogue (In Dialogue with the Word 10, 2010).

This study is a partial response to questions being raised recently at the highest level of the Catholic Church as to the 'Catholicity' of today's Catholic schools. Pope Francis (May 21, 2022) said that Christian teachers are "on the front line" in "educating so as to move from a closed world to an open world; from a throwaway culture to a culture of care; from a culture of rejection to a culture of integration; from the pursuit of vested interests to the pursuit of the common good." "As educators, you know very well that this transformation must start from the conscience, or it will only be a façade."

Fr. Ranhilio Acquino (June 6 2022) lamented in the Manila Times "Sadly, Catholic higher education has contented itself with run-of-the-mill classes in 'theology' that neither the students nor the professors take seriously. It would be interesting to find out how much of the Catholic faith the students of our Catholic schools and colleges know". He points out that Pope Francis has summoned the whole church to a Synodality, " – on what can be done about transforming our Catholic Colleges and schools from high-performing institutions of learning into active centers and hubs of evangelization, without in any way, sacrificing scholastic excellence."

In addition to the above, it has been observed by this researcher that there are rapidly changing contemporary realities in SVD schools. Examples include disruption caused by the COVID-19 pandemic resulting in pedagogical adjustments such as 'blended learning'; decreasing enrolment; the increasing migration of teachers from private Catholic schools to public schools, largely prompted by pay disparities (Panti, 2022); increased mental health issues associated with isolation and home confinement (Lally et al 2019); increased (over-) use of social media and increasing levels of misinformation (Tus et al, 2021); emerging discussion around gender identity and inclusion and systemic issues in K-12 education in the Philippines (DepEd 2022). As found by the pre-pandemic assessment conducted by the Programme for International Student Assessment (PISA) in 2018, many of these factors have resulted in poor rankings in international performance surveys conducted by the Organization for Economic Cooperation and Development (OECD) in 2019.

Prompted by these concerns, this study attempted to go to the heart of this perceived problem by investigating the current health of the Catholic Educators' Ministry through assessment of the extent of integration and level of effectiveness of the SVD Leadership Framework.

This research study classifies the SVD Leadership Framework according to the well-documented Prophetic Dialogue marked by four characteristic dimensions: Biblical Apostolate; Mission Animation; Justice, Peace and the Integrity of God's Creation (JPIC) and Commination (In Dialogue with the Word 6, 2006). The indicators for the Catholic Educators' Ministry, perceptible to the teacher respondents and that relate directly to these characteristic dimensions, are Classroom Practice, Behaviors and School Culture.

1.2 THEORETICAL FRAMEWORK

The nature of Catholic education cannot be separated from the nature of the Catholic Church which forms the basis of why the Catholic schools are instituted (Aguas, 2019).

The Catholic Educational Association of the Philippines (CEAP) was founded in 1941 to promote religious instruction as an essential element of Catholic education, thereby contributing towards character formation and citizenship building. They are to this day working vigorously on programmes such as Education for Social Transformation (CEAP National Conference, 2022). As referred to in the Review of Related Literature in this study, there are many examples of Catholic Institutions' attempts to define their Catholic Identity, with associated standards, including one published by the CEAP. Also referenced are the Five Marks of Catholic School Identity as formulated by Archbishop Michael Miller (2006) and key Educational Leadership Programme elements from five (5) relevant global research studies/programmes. It is this committee-based work and referenced research studies on these defining factors and standards that form the theoretical framework for this study.

The SVD Leadership Framework is the way in which SVD schools attempt to emulate such defining factors and standards through the characteristic dimensions of Prophetic Dialogue. By assessing the extent of integration and effectiveness of the SVD Leadership Framework, it should be possible to assess the health of the Catholic Educators' Ministry.
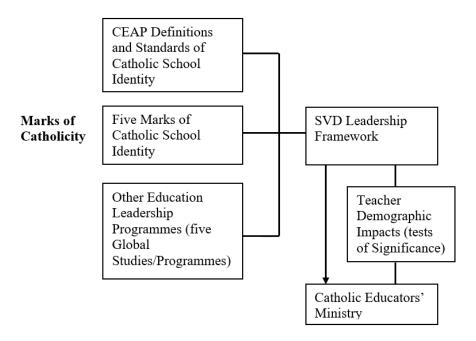

Fig. 1. *The Theoretical Framework*

1.3 CONCEPTUAL FRAMEWORK

The research paradigm shown in Figure 2 illustrates the conceptual framework for examining the study problem. It is the theoretical rationale for developing the research hypothesis, and provides a reference base for observations, definition of concepts and research design. It also serves as a guide to define relationships between variables. It is intended that the Review of Relevant Literature (in Chapter 2), with reference to the Theoretical Framework, directly informs the nature and content of the Research Instrument. The paradigm utilizes the Input-Process-Output (IPO) mechanism. The Inputs are the demographic profile of teacher respondents and the extent of integration and level of effectiveness of the SVD Leadership Framework. To answer the research questions, the following processes were undertaken such as collection of relevant literatures, setting up research hypothesis, development and administration of research instrument and statistical analysis and interpretation of data. The output will be proposed interventions to improve the Catholic Educators' Ministry.
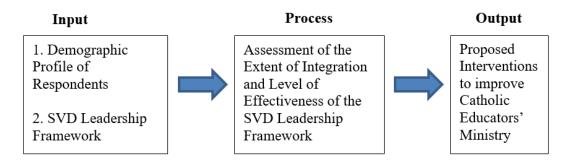
Fig. 2. *The Conceptual Framework Paradigm*

Figure 3 identifies the variables used in the study. The hypothesized relationships of the **independent** variables were the demographic profile of the teacher respondents *and* the SVD Leadership Framework, namely the Prophetic Dialogue comprising its four characteristic Dimensions – Biblical Apostolate; Mission Animation; Justice, Peace and Integrity of Creation (JPIC) and Communication. Note that because Prophecy and Dialogue are integral factors themselves in the Leadership Framework, they are assigned entries in their own right in the questionnaire research tool.

These variables map to the **dependent** variables which are related to the Catholic Educators' Ministry and are experienced by the teacher respondents as the **indicators**: Classroom Practice, Behaviors and School Culture. The Independent variables of the Leadership Framework were measured according to the extent of their integration and level of effectiveness to the Catholic Educators' Ministry, grouped according to respondent demographic variables.

The ultimate objective of this research was to develop a model (emerging) from the hypothesized model showing the significant and direct relationships of variables. The output will be recommendations for improvement (s) /interventions to Classroom Practice, Behaviors and School Culture where deficiencies are identified in the spirit of improving the integration and efficacy of the SVD Leadership Framework and hence improve the Catholic Educators' Ministry.
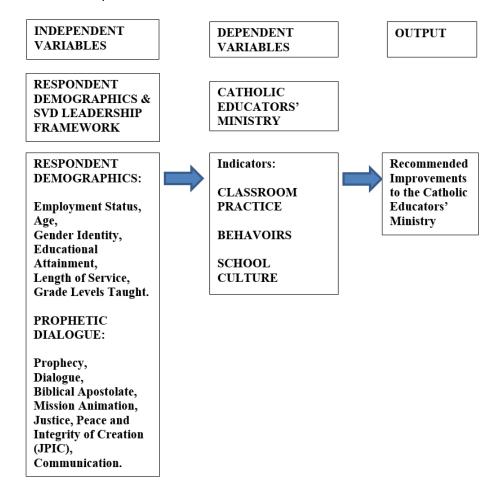

Fig. 3. *Research Design – Variables and Output*

1.4 STATEMENT OF THE PROBLEM

This study aimed to assess the integration and effectiveness of the SVD missiological leadership paradigm (Leadership Framework), which is known as Prophetic Dialogue, to the Catholic Educator's Ministry as indicated by classroom practices, behaviors and prevailing school culture in SVD schools in the Provinces of the SVD Philippine North (PHN). Specifically, it answered the following questions:

1. What is the demographic profile of the teacher respondents in terms of:

    1.1 Employment status (regular/probationary),

    1.2 Gender identity,

    1.3 Age range,

    1.4 Highest educational attainment,

    1.5 Length of service,

    1.6 Grade levels taught (Junior or Senior High School).

2. What is the extent of integration of the SVD Leadership Framework in the SVD schools in the ecclesiastical Provinces of the PHN, assessed by the teachers in terms of:

    2.1 Classroom practice,

    2.2 Behaviors,

    2.3 School culture.

3. What is the level of effectiveness of the SVD Leadership Framework in the SVD schools in the Provinces of the PHN?

4. Is there a significant difference on the assessment of the Respondents regarding the extent of integration of the SVD Leadership Framework when grouped according to profile variables?

5. Is there a significant difference on the assessment of the Respondents regarding the level of effectiveness of the SVD Leadership Framework when grouped according to profile variables?

6. What interventions can be proposed to strengthen the integration and effectiveness of the SVD Leadership Framework in the PHN?

1.5 RESEARCH HYPOTHESIS

There is no significant difference on the assessment of the teacher respondents regarding the extent of integration and level of effectiveness of the SVD Leadership Framework when grouped according to profile variables.

1.6 SIGNIFICANCE OF THE STUDY

The study will be significant to the following groups:

Society of the Divine Word since the Leadership Framework known as Prophetic Dialogue is an integral part of the Catholic Educators' Ministry. As the SVD Education Ministry Publication states: "education is the driving force behind…the social and cultural progress of society" (In Dialogue with the Word 10, 2010). This study will help the SVD congregation to assess the current extent of integration of the Leadership Framework in a sample of its schools, including the grounding of its teachers in the concepts and practical manifestations of Prophetic Dialogue and its Characteristic Dimensions. The study will enable the SVD to identify where school (s) are excelling or falling short on particular aspects and have the opportunity to see where schools may need a 'reset' in terms of interventions.

SVD School Administrators because, as a Catholic institution, the remit of SVD schools is to ensure holistic education that promotes a culture of excellence and a community of responsible individuals as witnesses to the Word for a transformed and just society (In Dialogue With the Word 10, 2010). For example, one of the study schools, Divine Word High School of Sanchez Mira, states that its Mission is to "provide an enriching atmosphere of integral human formation and effective instruction to achieve quality basic and Christian education for the development of its members towards integrated persons". School Administrators can use this study to help assess whether declared remits are being delivered.

Employees (Teaching and Non-Teaching Staff) to express their own perception of the extent of integration and level of effectiveness of the SVD Leadership Framework. It will give all staff an opportunity to reflect on their understanding of the same. The Study's findings will allow all staff to consider the role they play in classroom practice, behaviors and school culture and whether they lead to positive outcomes in terms of excellence in the Catholic Educators' Ministry.

Catholic Institutions because the results of this study shall indicate the extent of mutual outreach, cooperation and coordination between Catholic Schools and other Catholic Institutions, for example Churches and Clergy, Lay-Ministers, Charitable Organizations, Coordinators, other SVD Schools, etc.

Academe and Future Researchers since the results of this study will provide valuable results that extend beyond its Research Question, prompting further research into SVD schools as Catholic Institutions. It may for example, lead to questions that examine the integration, relevance and efficacy of Catholic Educators' Ministry against the backdrop of many other religious denomination schools and societal changes in the Philippines. It should be noted that several international metrics assessments have ranked Filipino schools extremely low in math, science, as reported in the Trends in International Mathematics and Science Study 2019 (TIMSS) (Fishbein et al, 2021) and extremely low in literacy as reported by the Programme for International Student Assessment (PISA) (OECD, 2019). In this context it seems there is much scope to examine how the catholic educators' ministry will integrate with new teaching systems which must surely be introduced to address the challenges posed by these assessments.

1.7 SCOPE AND DELIMITATION

This study was designed in terms of scope and delimitation to accurately reflect the requirements of the Problem Statements and in order to test the Research Hypothesis.

It focused on teachers within the sample schools as they are best-placed to report their experience as to the integration and effectiveness of the SVD Leadership Framework. Grade levels taught were restricted to Junior and Senior High as many of the topics covered by the Framework, and hence the Research Instrument questionnaire, may not be relevant for students at Elementary grades (e.g. some aspects of community engagement, topics related to complex World view issues, etc.).

The study allowed for teacher respondents to have a permanent-regular employee *or* probationary/temporary employment status. In addition to this factor, the study did not impose any limit regarding length of service. This was so that the study could ascertain whether regular and probationary teachers (including newer teachers) had understood the concepts of the SVD Leadership Framework as defined by the Prophetic Dialogue and its Characteristic Dimensions and can appreciate how this Framework may be inculcated within classroom practices, behaviors and school culture. Likewise, to encompasses the broadest possible demographic of teacher respondents within each sample school, and to test for significances in differences of perception, data was collected for other factors such as age, gender identity and educational attainment.

The SVD Leadership Framework is well documented in SVD literature and all of its components are considered in this study. The corollary to a school and its employees adhering to all aspects of the Framework should lead to positive outcomes regarding Catholic Educators' Ministry. For this study, it was decided to limit the 'indicators' of what Catholic Educators' Ministry looks like to Classroom Practice, Behaviors and School Culture. This was because the teacher respondents have direct experience of these indicators.

This study was conducted from June to September 2022 inclusive. For relative ease of access by the researcher, particularly under conditions of potential travel restrictions due to the COVID-19 Pandemic and weather considerations, it focuses only on the seven (7) schools that are managed by the ecclesiastical provinces of the SVD Philippine North (PHN).

1.8 DEFINITION OF TERMS

For common frame of reference, the following terms used are conceptually and operationally defined insofar as they affect the study.

Behaviors in the context of this study refers to largely extra-curricular actions that bolster and underpin the characteristic dimensions e.g. outreach, support systems, proactive dialogue/external interaction, etc.

Catholic Educators' Ministry The formation of the human person in the pursuit of his ultimate end and of the good of the societies of which, as man (sic), he is a member, and in whose obligations, as an adult, he will share. Furthermore, Christian education is tasked to develop harmoniously the persons', physical, moral, and intellectual endowments so that they may gradually acquire a mature sense of responsibility in striving endlessly to form their own lives properly and in pursuing true freedom as they surmount the vicissitudes of life with courage and constancy (Aguas 2019).

Classroom Practice in the context of this study refers to the way in which Catholic values are incorporated into teaching and classroom organizational practices, ensuring adequate understanding, not just of the curriculum, but of values that underpin the SVD characteristic dimensions.

Integration refers to the unifying and implementation process of the Leadership Framework components in the different SVD educational institutions in the Philippines.

Prophetic Dialogue focuses on the partners with whom we share the journey and the way we relate to them; and the associated **characteristic dimensions** indicate the pathways we follow. These comprise:

- **Biblical Apostolate,** the basic attitude is to live centered in God. The SVD Bible Apostolate is aimed at promoting the Word of God among the faithful; to serve and evangelize the World

- **Mission Animation** is to involve others, to animate them with our enthusiasm for the journey to the Kingdom and to be animated by them, rather than falling into the temptation to think that we can do it all ourselves

- **Justice, Peace and the Integrity of Creation (JPIC)** is to commit ourselves to the transformation of society and the World by analyzing unjust structures and promoting human dignity, as well as preservation of the environment, rather than remain silent to the human tragedies and violence to the environment that continue to plague our World

- **Communication** involves an attitude of reaching out that enables us to overcome inertia and the fear that can sometimes overtake us and keep us from engaging our dialogue partners

School Culture in the context of this study refers to a particular way of *being* that encourages observance of SVD values manifested in the characteristic dimensions.

Society of the Divine Word is a congregation of religious men, priests and brothers, founded by St. Arnold Janssen in Steyl, Holland in 1875. Members of the Society are popularly called Divine Word Missionaries; in the Philippines, they are simply referred to as SVDs.

SVD educational institutions refer to the universities, colleges and schools of the Society of the Divine Word in the Philippines; a selected sample provide the respondents for this study.

Philippine North (PHN) refers to SVD ecclesiastical Provinces comprising missions from Pangasinan to Aparri. The SVD Provinces are territorial clusters of religious congregation, in this case the SVD, with a particular vision and mission to achieve its role in the larger mission of the congregation. The SVD Provinces comprise The PHN (used for the sample in this study), The Philippine Central (PHC) encompassing Tarlac, Metro Manila, Mindoro, Bicol Region and Palawan and The Philippine South (PHS) covering the Visayas and Mindanao islands.

SVD Leadership Framework A framework termed 'Prophetic Dialogue', originally proposed by the Tenth General Chapter of the SVD religious congregation, (In Dialogue with the Word, 2000, para. 4) which states: "It is in dialogue that we are able to recognize 'the signs of Christ's presence and the working of the Spirit' (quoting Pope John Paul II) in all people, that we are called to acknowledge our own sinfulness and to engage in constant conversion, and that we witness to God's love by sharing our own convictions boldly and honestly, especially where that love has been obscured by prejudice, violence, and hate. It is clear that we do not dialogue from a neutral position, but out of our own faith".

2 REVIEW OF RELATED LITERATURE

A review of related literature is presented to provide emphasis on the relevance of this study to the findings already made in related fields of interest and to develop a theoretical framework and methodology for this study. In particular, it will form a foundation for identifying 'what good looks like' in relation to existing and diverse education leadership frameworks and programmes. While acknowledging these, this study must reflect the requirements of the Catholic Educators' Ministry and will mostly concentrate on what has been established and proposed in literature regarding excellence in the Prophetic Dialogue and its Characteristic Dimensions. It will directly lead into the formulation of the teacher respondents' questionnaire, used as the research instrument in this study. To this end, the Chapter has two parts.

Part I will review literature related to topics that will contribute to a deeper understanding of the issues underlying the study 'Question' and its related 'Problems'. Topics will include the importance of the Catholic Educators' Ministry; what it means for a school to be Catholic and the role of dialogue and mission in contributing to school practice, behaviors and culture. This will be expanded to include the elements of the SVD Leadership Framework so that relationships can be identified between the Framework elements,

Part II adds to the substance of the Theoretical Framework of this study by examining five (5) research studies related to Educational Leadership Frameworks from around the World. The key elements of each framework were tabulated to compare with elements of the SVD Prophetic Dialogue and its Characteristic Dimensions. This table provided assistance in formulating questionnaire questions for the research instrument of this study so that all the fundamental aspects of Leadership Frameworks are considered and included where relevant.

2.1 THE CATHOLIC EDUCATORS' MINISTRY

Pope Francis (2022) encouraged catholic educators to discern "innovative ways of uniting research and best practices so that teachers can serve the whole person in a process of integral human development." This study aims to rise to this challenge by assessing the integration of the SVD Leadership Framework within SVD schools.

Taking further inspiration from Pope Francis, who said "…and this is the true tradition: taking from the past to move forward. Tradition is not static: it is dynamic, aimed at moving forward." (Francis, April 2022), this study seeks to discover whether there are areas for potential improvement of the catholic educators' ministry.

The importance of this ministry was emphasized when Vatican II (Congregation for Catholic Education 2015) stated that "the Catholic school is a place of integral education of the human person through a clear educational project of which Christ is the foundation; its ecclesial and cultural

identity; its mission of education as a work of love; its service to society; the traits which should characterize the educating community." The SVD Mission Statement is given as "To witness to God's love, as told in the Scriptures, sending us to transform all creation through self-giving and dialogue" (SVD Newsletter, Philippine Central Province, 2022).

Much of the existing educational leadership literature focuses on those who hold formal leadership roles such as Directors, Principal, Faculty Heads, (Drew, 2010). This researcher would suggest that the ethos of the SVD Prophetic Dialogue disseminates beyond these higher echelons to all teacher positions, lay workers and students. For the very nature of 'prophecy' and 'dialogue' can only be interpreted within the context of interactive dialogue and participation at all levels as befits all successful families (Lichter, 2016). For such a collaborative approach to leadership, Bolden et al (2009) claimed that distributed leadership "...is represented as dynamic, relational, inclusive, collaborative and contextually-situated".

It is necessary to recognize that a variety of expertise exists across a distributed leadership network (Bennet et al, 2003). This researcher therefore ensured that research respondents were profiled demographically (Vebhie et al, 2020), formulating a hypothesis to determine whether demographic factors have a significant impact on whether the respondents perceive the SVD Leadership Framework as integrated and effective. For example, the study conducted by Thomas (2006) confirms that a teachers' gender does have large effects on student test performance, teacher perceptions of students, and students' engagement with academic material.

2.2 CATHOLICITY AND THE CATHOLIC EDUCATORS' MINISTRY

The research question of this study states that it is ".a basis for improving the Catholic Educators' Ministry." It is therefore important to understand the nuances of what makes a school Catholic and what distinguishes the Catholic educators' ministry from those of secular or other denomination schools.

State (public) schools in the Philippines have a "separation of church principle" written into the national constitution (Article II, Section 6). The public school system has therefore increasingly committed itself to a secular vision, where textbooks and other resources have become less and less reflective of Christian values (Field, 2001). Many Catholic schools in the Philippines, having come to depend on these resources, are also staffed to a great extent, by graduates of the same universities as the public schools, with minimal religious education. By teaching almost exactly the same content as the public schools, the learning experience can be impoverished in the rich heritage and meaning of Christian faith and culture (Field, 2001). This situation is a serious concern because the relationship between instruction in Catholic faith and instruction in Christian culture is a critical and interdependent one. In a sense faith requires culture to incarnate itself. If Catholic students are not made aware of the great wealth they have inherited in terms of culture, they may well end up, as the great Catholic historian Christopher Dawson predicted, divided personalities with a Christian faith and a pagan culture which contradict one another continually (Dawson, 1981).

It is therefore important to nurture a culture within each school to further the values encapsulated in the Prophetic Dialogue. In Alting von Geusau and Booth's 'The Purpose of Catholic Education and the Role of the State', they say "students should have the keen understanding of being called as Christians to work for the common good and to do so through a life that is deeply rooted in Christ, combined with a vigorous desire to pursue the truth of things, to live through and with reality rather than merely being guided by constantly changing feelings and preferences." (Alting von Geusau et al, 2013). They go on to say "public policy in education includes, as perhaps its most prominent feature, a major decline in religious practice and a general indifference towards religion".

Writing back in the 1860s, the famous American convert to Catholicism, Orestes Brownson, wrote: "Catholic education must recognize the catholicity of truth under all its aspects, and tend to actualize it in all the relations of life, in religion and civilization." (Aquila 1997). Even in those days, Brownstone complained about Catholics' timidity in acting on the expansive vision of education that was their rightful patrimony.

According to the Sacred Congregation for Catholic Education, Catholic schools serve as an agency for education in faith; a means toward the attainment of the salvic mission of the Catholic Church. The aim of Christian education according to *Gravissimum Educationis* is "the formation of the human person in the pursuit of his ultimate end and of the good of the societies of which, as man, he is a member, and in whose obligations, as an adult, he will share."

Vatican IIs *Declaration on Christian Education* directs Catholic schools to integrate the Christian faith into the whole pattern of human life in all its aspects (Field, 2001). Dominic Aquila (1997), chairman of the Humanities Department at Franciscan University, develops this thought when he writes "Rather than seeing Catholic education as merely the addition of a religion course to the usual academic subjects, we want our students to make Christian sense out of what they learn in their natural science, math, and history courses, in their study of art, music, and literature".

The defining characteristics of Catholics schools according to the Philippine Catholic Schools Standards for Basic Education (PSCS) published by the Catholic Educational Association of the Philippines (CEAP) and the Phoenix Publishing House Educational Foundation Inc. are the following. Note that the parentheses are added for the purposes of this study to reinforce understanding of the parallel structure to the Prophetic Dialogue and its Characteristic Dimensions. That schools should: be centered in the person and message of Jesus Christ (*Prophecy, Dialogue, Communication*); participate in the evangelizing mission of the Church (*JPIC*); be animated by the Spirit of Communion (*Mission Animation*); be established as an ecclesial institution (*Biblical Apostolate*); be distinguished by a culture of excellence (*Communication*), be committed to integral human formation (*JPIC*), be engaged in service of the Church and society with preferential option for the poor (*JPIC, Dialogue*) and lastly, that they should promote dialogue on faith, life and culture (*Prophecy, Dialogue*).

There are many examples of Catholic Institutions' attempts to define their Catholic Identity. There are also Standards drawn up by some to achieve the same. The following describes the Five Marks of Catholic School Identity as formulated by Archbishop Michael Miller (2006) as "measurable benchmarks, forming the backbone and inspiring the mission of every Catholic school": Mark 1 relates to being created in the image of God. It states that the impetus of a Catholic school should be to: believe that each person is created in the image of God; know that each person has an eternal destiny; embrace the dignity of all; recognize and celebrate the gifts and talents of others; allocate resources to support and enhance the well-being and the physical, emotional, academic and spiritual development of staff and students. Mark 2 relates to the Catholic Worldview. It states that schools should strive to: share a Catholic worldview through activities and events; create physical spaces in our schools that reflect our Catholic perspective; foster a Catholic worldview of reflection, service and sacramentality; make decisions rooted in Gospel teaching; and lastly to embed sacramental routines (prayer, mass, liturgies, scripture and worship) and reminders in the culture of the school and district. Mark 3 deals with faith permeation. It advocates that Catholic schools: incorporate a religious dimension in all learning; strive for a sacred perspective within a secular context, encourage a critical evaluation of contemporary culture; provide opportunities for staff to develop their abilities to infuse faith into curriculum and pedagogy; and lastly; teach Catholic values by fostering a love for wisdom and truth. Mark 5 relates to being a Gospel Witness. It prescribes that schools: witness to others a life lived in relationship with Jesus; participate actively in the life of the Church; pray personally and lead others in prayer; demonstrate knowledge of faith and commit to faith development and finally; create a vision for evangelization and ministry. Mark 5 is concerned with Spirit of Community. It suggests that schools: live in community, spiritual unity and relationship; recognize that God will be found in each other; foster reconciliation; develop priorities and protocols to address the needs of the marginalized and honor parents/guardians as primary partners in education.

It is helpful in the context of this study, particularly to assist in formulation of the research tool questionnaire, to categorize the five marks above into three categories: Leadership (Mark 1 and 4); Curriculum or religiosity (Mark 2 and 3); Mission Commitment (Mark 5, manifested by the community extension programmes).

Another important component of SVD Catholic schools in the Philippines is the ministry programme or office, whose coordinators oversee all the religious activities of the school. This office is in charge of promoting the Catholic formation of every member of the school, especially the students, by organizing activities like masses and other liturgies, recollections, retreats, bible sharing, and involvement in the activities of the local church and community services. Some of these apostolates are specialists in one or more of the four characteristic dimensions. It will be important to assess the integration and efficacy of this office with the study sample schools.

2.3 CHARISM IN ACTION THOUGH PROPHETIC DIALOGUE

The word "charism" comes from the Greek word charis, which means **grace**. The SVD is centered on the life and teachings of Jesus Christ and its charism relates to the Holy Trinity. The SVD strives to live in intercultural harmony both within the society and on mission with those from other cultures. Divine Word Missionaries preach the Gospel and touch the lives of others by living their lives as followers of Jesus.

This *charism* is put into action by what the SVD calls "Prophetic Dialogue" which, according to its authors Bevans et al (2004), is the most relevant approach for Christian missions today for the effectiveness and authenticity of practical theology, especially in Asia.

The essence of prophetic dialogue is to interact respectfully with people from other cultures and traditions with 'an attitude of openness and respect that permeates all activity of the church in its relationship with all people.' (Faithful to the Word No. 1, 2020) Within the society, it does this by welcoming, understanding and accepting the rich cultural diversity of its members. On mission, Prophetic Dialogue is expressed by reaching out to: Faith-seekers and those who have no faith community; the poor and marginalized; people of different cultures; people of different religious traditions and secular ideologies (Divine Word Missionaries Newsletter, 2022).

Dialogue and proclamation manifested by prophecy are by no means incompatible. We understand dialogue along the same lines as Gaudium et Spes (Joy and Hope): "Dialogue is an attitude of solidarity, respect, and love that is to permeate all of our activities" (In Dialogue with the Word p53, 2000). It focuses on the partners with whom we share the journey and the way we relate to them; and the characteristic dimensions indicate the pathways we follow (In Dialogue with the Word 6 p19, 2006).

Pope Francis (September 23, 2015) spoke of the importance of dialogue: "the path ahead then is dialogue among yourselves, dialogue in your presbyteries, dialogue with families, dialogue with society. I cannot ever tire of encouraging you to dialogue fearlessly".

The term 'Prophetic Dialogue', at first glance, can seem self-contradictory. There is clearly tension between the two elements. This tension, however, can help overcome a too-limited understanding of both prophecy and dialogue: we might think that dialogue is only a sharing of ideas with others with no clear commitment to our own faith; we might also associate prophecy only with denunciation. All parties to a sincere dialogue must honestly put forward their own views and concerns. In Jesus many recognized a prophetic figure who, like prophets of old, proclaimed God's word. But what captures our attention is that he exercised his prophetic ministry in constant dialogue with those he encountered. Dialogue is rooted in mutuality and so is the prophetic aspect of it. We do not enter into dialogue arrogantly, presenting ourselves as the only prophets. Instead, we give witness to our partners, they give witness to us, and the Spirit calls all of us to "acknowledge our own sinfulness and to engage in constant conversion... together with our dialogue partners we hope to hear the voice of the Spirit of God calling us forward, and in this way our dialogue can be called prophetic" (General Chapter, 2000 p54).

The prophetic impact of dialogue is especially evident when it takes place in situations where "love has been obscured by prejudice, violence and hate" (General Chapter, 2000 p54). While dialogue can be refused and often fails, sincere and courageous dialogue at the "frontiers of our faith and margins of society" (General Chapter, 1988 Spirituality) can serve as a prophetic sign to confront sin and evil and point to the universality and diversity of the Reign of God. We are reminded of the words of Jesus that the grain of wheat must die to bear fruit (John 12: 24), and believe that even the seeming failure of our prophetic dialogue can be transformed in God's own way (In Dialogue with the Word pp.20-21 2006).

2.4   CHARACTERISTIC DIMENSIONS

If Prophetic Dialogue focuses on the partners with whom we share the journey and the way we relate to them; then the characteristic dimensions indicate the pathways we follow (In Dialogue with the Word 6 p19, 2006).

The SVD way of engaging in prophetic dialogue is marked by four characteristic dimensions: Biblical Apostolate, Mission Animation, Justice, Peace and Integrity of Creation (JPIC) and Communication. They give an identity to us and through them we do our mission, these are our ways of carrying out our charism. Thus they "are not the preserve of specialists, but the mark of every SVD" (In Dialogue with the Word p72, 2000).

All four characteristic dimensions have been favored in recent years with the appointment of provincial, zonal, and generalate coordinators. These characteristics are not exclusive to each other but permeate our lives and work. Each dimension implies a basic attitude in our life and service.

2.4.1   BIBLICAL APOSTOLATE

The biblical apostolate is an inherent part of SVD life and mission. The basic approach is "to live centered in God" (In Dialogue with the Word 16, 2006). The biblical apostolate is fundamentally about experiencing the Word and sharing the Word with others.

2.4.2   MISSION ANIMATION

John Paul II said that "mission is a single but complex reality, and it develops in a variety of ways (RM 41). The fostering of mission awareness or mission animation is a characteristic dimension of the life and work of every SVD, including SVD educational institutions (The Constitutions of the SVD 102.2, 2000). Its ambitions are considerable – as missionary schools, mission is our breath; it is the heartbeat of our lives, and our faith is transmitted through our convictions, sharing, lifestyle and activities, thus leading to a transformation of the World (In Word and Deed, 2018). Mission becomes tangible when some take leadership roles to guide, animate and execute according to the vision/mission of the school. Every staff member is a leader in this sense, to discern, collaborate and actualize the mission in SVD schools. Pope Francis, in a speech in May 2022 to the Christian Brothers said: "The Christian Educator, in the school of Christ, is first of all a witness, and he is a teacher to the extent that he is a witness". He went on to say "And above all I pray for you, that you may be brothers not only in name, but in fact. And for your schools to be Christian not in name but in fact".

The basic attitude towards the fulfillment of mission animation is to involve others, to animate them with our enthusiasm for the journey to the Kingdom and to be animated by them, rather than falling into the temptation to think that we can do it all ourselves. The SVD Constitutions highlight mainly four mission animation activities: promotion of laity, vocational promotion, encouraging mission mindedness and promoting missionaries (The Constitutions of the SVD pp109-111, 2000). Catholic schools remain precisely a unique platform for the Christian formation of the laity – places where the Word of God may be heard and imbibed, so that it may be lived out and witnessed to in the larger society (In Dialogue with the Word 10 P7, 2010).

Bevans and Schroeder (2014) say that mission must be dialogical in reflecting God's Trinitarian nature, appreciating the goodness of humanity and learning from culture. But it also must be prophetic in speaking for justice and peace, and in proclaiming the Lordship of Christ even if other religions have some "rays of divine truth". Mission must be prophetic as well as dialogical, since dialogue is impossible without clearly articulating truth: "Only by preaching, serving and witnessing to the reign of God in bold and humble prophetic dialogue will the missionary church be constant in today's context."

2.4.3   JUSTICE, PEACE AND INTEGRITY OF CREATION (JPIC)

Pope Francis (April 20, 2022) said that Catholic education and formation are more important than ever in "an age awash in information often transmitted without wisdom or critical sense". He went on to say "As educators, you are called to nurture the desire for truth, goodness and beauty that lies in the heart of each individual, so that all may learn how to love life and be open to the fullness of life." It is therefore important for this study to assess, in the Research Instrument, whether effective consideration is being given to students' ability to apply critical thinking to information they receive and know how to assess its reliability.

A significant aspect to the JPIC dimension is evangelization. Pope Francis (2020) said "Catholic Education is also evangelization: bearing witness to the joy of the Gospel and its power to renew our communities and provide hope and strength in facing wisely the challenges of the current time."

The concept of social systems and nature being an 'integral ecology' is described by Pope Francis, who wrote in his encyclical letter Laudato Si' (Francis 2015) "Nature cannot be regarded as something separate from ourselves or as a mere setting in which we live." It is therefore necessary to ensure our schools are equipped with the understanding that comprehensive solutions must consider the interactions with natural systems and with social systems.

Fr Jac Kuepers SVD recently urged us to learn anew to "treat every creature as a gift from heaven, cherish the value of all things, and respect the living area of every creature, in particular human beings, whether rich or poor" (Jac Kuepers SVD, 2021). Only if we convert ourselves will we be credible in our educational work, according to the principle "what we wish to kindle in others must burn within ourselves" (St. Augustine of Hippo).

A study by Tichnor-Wagner et al in 2019 found that "Educational leaders should cultivate an inclusive, caring, and supportive school community that values the cultural and linguistic diversity of each student." This requires supporting staff to be reflective and action-oriented about building a culture that includes, cares for, and supports the unique needs of each student and their family; creating an environment that welcomes and accommodates students, families, and staff from culturally and linguistically diverse backgrounds; utilizing the diversity of students, families, and staff as learning assets throughout classroom and school-wide programming; and establishing an ethos of tolerance and civility so that all students, families, and staff feel safe expressing personal opinions, beliefs, and perspectives, including open dialogues when intolerance or prejudice occurs. It should be noted that the Department of Education (DepEd) has recently undertaken to expand integration of inclusivity and global citizenship topics in the K to 12 curriculum (DepEd, February 2022).

Finally, leaders understand that equity is not the same as equality (Mann, 2014). Where equality suggests the same for all, equity recognizes that some students need more resources and supports to arrive at the same finish line as their peers.

2.4.4 COMMUNICATION

It is worth looking at two very old Papal observations to illustrate how Teachers have long been recognized as the vital link in delivering the missiological objectives in Catholic schools. Pope Pius XI said nearly a century ago "Perfect schools are the result not so much of good methods as of good teachers." (Pius XI, 1929).

Back in 1965 Pope Paul VI said "But let teachers recognize that the Catholic school depends upon them almost entirely for the accomplishment of its goals and programmes." He went on to say: "They should therefore be very carefully prepared so that both in secular and religious knowledge they are equipped with suitable qualifications and also with a pedagogical skill that is in keeping with the findings of the contemporary world." (Paul VI 1965).

It is also worth bringing us more up-to-date with Pope Francis who observed that: "Teaching is a beautiful profession… It is a great responsibility! Teaching is a serious commitment that only a mature and well-balanced person can undertake. Such a commitment can be intimidating, but remember that no teacher is ever alone: they always share their work with other colleagues and the entire educational community to which they belong." (Francis, 14 March 2015). It seems that Pope Francis was recognizing that today, Catholic schools have a more distributed Leadership Framework. Teachers, while still being the primary interface with students, are part of a collaborative process. Several studies suggest that partnerships, collaboration, and shared governance need to be embedded in distributed leadership to facilitate change in higher education (Bolden et al., 2009; Burke, 2010; Youngs, 2017). Emphasizing this fact, the SVD 16th General Chapter concluded that the characteristic dimensions give an identity to us and through them we do our mission, these are our ways of carrying out our charism. Thus, they "are not the preserve of specialists, but the mark of every SVD." (In Dialogue with the Word 16, 2006).

2.5 DIGITAL COMMUNICATIONS

A recent study from Brussels-based marketing and advertising consultant Sortlist (2022) found that Filipinos are spending an average of 10 hours and 56 minutes a day connected online. Of that time, four hours and 15 minutes a day are spent on social media platforms. The Roman Catholic Church has long been associated with all things traditional. However, while the Church's top leaders have been getting their clothes from the same retailer for the past 2000 years, the Holy Father Pope Francis announced at the 50th World Communications Day on January 26th 2016 "The internet, text messages and social networks are 'a gift from God'." Digital technology is no longer an alternative social space, but it is now the main platform for providing and receiving information. Furthermore, it is widely recognized that Social Media is not merely a medium of entertainment and consumer gratification; it is a tool for accomplishing useful work (Nwachukwu, 2019). It has therefore become an important factor in utilizing and directing responsible use of such media in the Catholic Educators' Ministry.

As far back as the first-ever World Communications Day in 1967, Pope Paul VI cautioned: "One cannot ignore the danger and the damage which these means (modern means of social communication), however noble in themselves, can inflict upon individuals and society when they are not employed by humans with a sense of responsibility or with honest intent and in conformity with the objective moral order…".

In Pope Francis' address to the Pontifical Council on Social Communications on the 27th of June 2015, he urged: "The great digital continent not only involves technology but is made up of real men and women who bring with them their hopes, their suffering, their concerns and their pursuit of what is true, beautiful and good." With particular relevance to the Catholic Educators' Ministry, he went on to say "It is the duty of

Pastors to instruct and guide the faithful so that they, with the help of these same media, may further the salvation and perfection of themselves and of the entire human family. In addition, the laity especially must strive to instill a human and Christian spirit into these media, so that they may fully measure up to the great expectations of (humankind) and to God's design."

2.6   INTERCULTURALITY AND CULTURE

SVD schools in the Philippines are not exclusive to Catholics but serve peoples of other faiths; some are dedicated to out-of-school youths, to the handicapped, to the poor, to cultural minorities, and to the other marginalized sectors of the society (Aguas, 2019). "Interculturality" is therefore an essential element of the SVD charism, rooted in the intention of its Founder, Arnold Janssen, and enshrined as a fundamental conviction in the SVD Constitution. Interculturality is more than just co-existing side by side with people from different nationalities or cultures. More than just a cross-cultural encounter, interculturality encourages and promotes people from different cultures to interact with each other and thereby mutually enrich and transform each other and those around them (Nguyen, 2019).

According to Fr. Pernia, in his "Report of the Superior General to the XVII General Chapter," it is not to be confused with "multiculturality" whereby a community, which comprises people from different nationalities or cultures, can co-exist side by side with each other. Rather, the ideal intercultural community, which consists of members from different cultures, "can interact with each other and thereby mutually enrich the individual members and the community as a whole."

2.7   LEADERSHIP FRAMEWORK ELEMENTS – COMPARISON WITH OTHER RELEVANT FRAMEWORKS AND STUDIES

The following subsections show key Educational Leadership Programme elements from five (5) relevant research studies/programmes. Table 1 on page 57 compares these elements with those of the SVD Prophetic Dialogue and its Characteristic Dimensions. This table, in addition to being one of the pillars of the Theoretical Framework of this study, provided assistance in formulating the research instrument questionnaire so that, in addition to capturing the SVD values and ethos. wide-ranging fundamental aspects of Leadership Frameworks from around the World are also considered. This technique was adopted so that important elements were not overlooked. The literature reviews include two studies and three frameworks as diverse as New Zealand, Europe and a Global Framework.

For example, in Table 1 the literature studies have the following key elements related to Justice, Peace and Integrity of Creation (JPIC): "Contributing to the development and wellbeing of education beyond the organization"; "Working with partners and the external environment"; "Confronting barriers in cultures and structures of schools" and "Advocacy and Community Engagement". These elements contributed to the prompt/question for the Teacher respondents, regarding the integration of JPIC to their school culture: "We ensure our students have knowledge of, and respect diverse cultures; people of different socio-economic status and the marginalized." (see questionnaire in Annex 1).

STUDY 1 EDUCATIONAL COUNCIL NEW ZEALAND 2018

This study by Wylie and McKinley, 2018, titled *Educational Leadership Capability Framework,* was commissioned by the Education Council of New Zealand to develop a leadership capability framework. The nine capabilities identified were:

- **Building and sustaining high trust relationships**

The heart of effective leadership. High trust relationships exist when leaders are respected for their deep educational knowledge, their actions and values, and the way they engage respectfully with others, with empathy and humility, fostering openness in discussions. Leaders have good emotional intelligence and awareness.

- **Understanding culturally responsive practice**

Valuing what each learner brings with them. A strengths-based inclusive approach ensuring that learners feel they belong in the school. Leaders take responsibility for growing their own and others' confidence in culturally responsive practice and also take responsibility for ensuring that all learners know and can honor our country's cultural heritage.

- **Building and sustaining collective leadership and professional community**

Effective learning happens when the teachers responsible for it work together to share their knowledge and inquire into their practice. Leadership attends to the conditions and practices that are needed for this to occur, enhancing a strong sense of an engaging, active, and achieving community that sees itself involved in on-going learning, innovation and improvement for the benefit of each and all of its learners.

- **Strategically thinking and planning**

Leaders ensure that the organizational vision, goals and expectations of staff and learners are shaped in ways that engage the organizational community (staff, learners, community stakeholders) in a meaningful way. This will mean that what is constructed is shared, will motivate, and will keep the organization improving in line with a strong moral purpose, desiring the success of each and every one of their learners. They keep abreast of both emerging ideas and new evidence, and changes in policies and legislation that have a bearing on what the organization can do,

and bring that knowledge into their strategic thinking. They provide insightful reports of progress and identification of any problems that enable candid discussion to inform changes in practices or resources as needed.

- **Evaluating practices in relation to outcomes**

Leaders are skilled at evaluating the organization's collective and individual staff practices in relation to learning outcomes and wellbeing. They use high levels of quantitative and qualitative data literacy. They are curious about patterns and practices. They can describe and identify problems or challenges in ways that open up real discussion and identification of needs, and solutions.

- **Adept management of resources to achieve visions and goals**

Leaders understand the information they have in order to make decisions on how best to use resources of money, time, and space and gain support for their learners and staff. They ensure they have the right information in making financial, human resource and property decisions, and they seek specialist advice to assist their decision-making if needed. They prioritize seeking and allocating resources that match the organization's strategic plan.

- **Attending to their own learning as leaders and their own wellbeing**

Leaders ensure that they challenge their own thinking and keep growing their knowledge. They actively search for new information and knowledge and ideas. They also actively attend to their own wellbeing.

- **Embodying the organizations values and showing moral purpose, optimism, agency and resilience**

Leaders embody their organization's values, carrying out "even the most routine and seemingly trivial tasks in such a way as to nudge their organizations towards their purposes." (Leithwood, 2012). They approach the challenges of leadership with moral purpose, optimism, a sense of agency, and resilience. They are able to take thoughtful risks.

- **Contributing to the development and wellbeing of education beyond the organization**

Leaders bring their knowledge and experience of making improvements to local and national professional networks, as well as exploring opportunities to work with other educational organizations, local communities, government agencies and others to develop and improve educational provision and policy. They use such opportunities to learn from others, and to develop things that are collectively more than the sum of contributing parts, which others can draw from and use to improve educational practice.

STUDY 2 EUROPEAN COMMISSION 2011

This study, coordinated by Bolhöfer, 2011, of NLQ Hildesheim and funded with support from the European Commission, was titled *Leadership in Education: A European Qualification Network for Effective School Leadership*. The study endeavors to identify core domains to describe and categorize a comprehensive body of school leadership. The Framework of Reference identifies five greater domains which comprise all leadership topics:

- Political and cultural expectations and their translation into internal meaning and direction

  - developing leadership and managing change
  - developing strategic planning for schools
  - translating external requirements into internal meaning
  - negotiating and communicating meaning, visions and mission statements
  - fostering ethical standards

- Understanding and empowering teachers and other staff

  - improving teaching and student learning
  - Fostering teachers' competencies in subject matters, didactics, methodologies, classroom management and ICT
  - building team work and distributing leadership
  - ensuring performance management, assessment and evaluation
  - developing efficient Human Resources management
  - creating a culture of professional learning

- Culturing and structuring schools

  - developing school leadership and management
  - Creating an effective organizational and communication culture
  - building appropriate organizational structures
  - planning and managing human and material / financial resources
  - ensuring transparent decision-making

- Working with partners and the external environment,
    - Building and maintaining relationships with parents, the wider school community and national / local /school authorities
    - cooperating with agencies and organizations/institutions outside the school at local, national level
    - networking with other school

- Personal development and growth
    - developing and maintaining leadership competencies through continuous professional development (CPD)
    - building peer networks at local, national level

STUDY 3 CROWTHER ET AL, 2002

Crowther et al. (2002, pp. 4-5) presented an idealized 'Teachers as Leaders' framework comprising of six elements representing the work of teacher leaders:

- preparing students for better future;
- achieving authenticity in teaching, learning and assessment practices;
- facilitating communities of learning;
- confronting barriers in cultures and structures of schools;
- translating ideas into sustainable actions;
- nurturing success culture

STUDY 4 GLOBAL STUDY BY ASCD AND THE LONGVIEW FOUNDATION

Ariel Tichnor-Wagner and Jennifer Manis, 2019, commissioned by ASCD and the Longview Foundation, produced a study titled *Globally Competent Educational Leadership: A Framework for Leading Schools in a Diverse, Interconnected World*. The result was a common leadership framework for schools that supports global competence, as well as concrete steps and resources for leading school-wide efforts that prepare all students for citizenship and work in today's diverse, interconnected world:

- Shared Mission and Vision
- Curriculum, Instruction, and Assessment
- Collaborative Professional Community
- Global Connections and Collaboration
- Advocacy and Community Engagement
- Equity and Inclusivity
- Operations and Management

STUDY 5 FIELDS, KENNY AND MUELLER (2019)

Fields, Kenny & Mueller (2019) were commissioned in Canada by the Taylor and Francis Group to perform a study titled *Conceptualizing educational leadership in an academic development program*. Published in the International Journal for Academic Development, this study proposed a framework for educational leadership based on the key emergent themes from the participants' interviews:

- Affective qualities: Demonstrating humility, showing respect and empathy, establishing trust, facilitating relationship building
- Action Orientation: Effecting change; taking risks; facilitating long-term transformation; creating and implementing new teaching and learning projects
- Mentoring and empowering: Helping colleagues strengthen their teaching and learning practices; mentoring and coaching colleagues; sharing resources; building capacity for growth; sharing insights and advice; bringing colleagues together
- Teaching excellence: Facilitating student learning; enabling and empowering students; inspiring and building learners' confidence; eliminating barriers to learning; being exemplary teachers; effectively communicating and collaborating with students; improving student learning experiences
- Research and scholarship: Engaging in research; applying and disseminating scholarship in teaching and learning

Table 1 shows SVD Prophetic Dialogue Leadership Framework Elements and compares these elements with the five (5) relevant Frameworks and Studies listed above:

Table 1. *SVD Leadership Framework Elements – Comparison with other relevant Frameworks and Studies*

SVD Leadership Framework Elements	Notes on SVD Framework Elements	Study 1: Educational Leaders Ministry of Education New Zealand Education Council 2018	Study 2: European Qualification Network for Effective School Leadership	Study 3: Crowther et al. (2002)	Study 4: Globally Competent Educational Leadership2019 by ASCD and the Longview Foundation	Study 5: Jacqueline Fields et al (2019)
Prophetic Dialogue – partner interaction: **Prophecy** … Mission through proclaiming God's Word	Embody school values, showing moral purpose, optimism, agency and resilience. To speak as if by divine inspiration. To give instruction in religious matters. proclaiming God's word	Embodying the organizations values and showing moral purpose, optimism, agency and resilience	Political and cultural expectations and their translation into internal meaning and direction	Nurturing success culture	Shared Mission and Vision Operations and Management	Research and scholarship: Engaging in research; applying and disseminating scholarship in teaching and learning
Prophetic Dialogue – partner interaction: **Dialogue**…Mission through mutual love and respect	Collaborative and empathetic professional community. An attitude of solidarity, respect, and love that is to permeate all of our activities.	Building and sustaining high trust relationships. Understanding culturally responsive practice	Culturing and structuring schools	Translating ideas into sustainable actions	Collaborative Professional Community	Affective qualities: Demonstrating humility, showing respect and empathy, establishing trust, facilitating relationship building
Characteristic dimensions – the pathways:						
Biblical Apostolate … Living Centered in God	Culturing and structuring schools. Live centered in God	Embodying the organizations values and showing moral purpose, optimism, agency and resilience. Attending to their own learning as leaders and their own wellbeing.	Personal development and growth	Preparing students for better future	Equity and inclusivity	Facilitating long-term transformation
Mission Animation …Calling	Understanding and empowering. Involve others, to animate them with our enthusiasm, to be animated by them. Don't think that we can do it all ourselves. Encourage mission mindedness Promotion of laity and lay ministries. Vocational promotion	Strategic thinking and planning. Evaluate practices in relation to outcomes. Adept management of resources to achieve visions and goals	Understanding and empowering teachers and other staff	Facilitating communities of learning.	Collaborative Professional Community	Action Orientation: Effecting change; taking risks; creating and implementing new teaching and learning projects
Justice, Peace and Integrity of Creation (JPIC) … Evangelizing	Advocacy and partner/community engagement. Evangelize and commit to the transformation of society and the world. Recognise and call out unjust structures and promoting human dignity, as well as Biblical Apostolate preservation of the environment	Contributing to the development and wellbeing of education beyond the organization	Working with partners and the external environment	Confronting barriers in cultures and structures of schools	Advocacy and Community Engagement	*None specified.*
Communication … Teaching and developing	Curriculum, instruction, assessment. Teaching and developing with an attitude of reaching out that enables us to overcome inertia and the fear that can sometimes overtake us and keep us from engaging our dialogue partners.	Building and sustaining high trust relationships	Personal development and growth	Achieving authenticity in teaching, learning and assessment practices	Curriculum, Instruction, and Assessment	Mentoring and empowering. Helping colleagues strengthen their teaching and learning practices; mentoring and coaching colleagues; sharing resources; building capacity for growth; sharing insights and advice; bringing colleagues together.

3   METHODS AND PROCEDURES

This chapter presents the research design, locale of the study, subject of the study, sources of data, procedure of the study and statistical treatment.

3.1   RESEARCH DESIGN

Both qualitative and quantitative type of research was used in this study. The study used the **Descriptive Survey Research Design** to assess the integration of SVD missiological leadership paradigm (Leadership Framework), which is known as Prophetic Dialogue, to the Catholic Educator's Ministry as indicated by classroom practices, behaviors and prevailing school culture in SVD schools in the ecclesiastical provinces of the SVD Philippine North (PHN). The researcher assessed the demographic profile of the respondents in terms employment status, age range gender identity, highest educational attainment, length of service and grade level taught. The researcher also used **Comparative Research Design** to determine the differences on the assessment of the respondents regarding the extent of integration and level of effectiveness and of the SVD leadership programme indicators when grouped according to profile variables. This method was designed for the researcher to gather information about present existing conditions needed in the chosen field of study. It enabled the researcher to interpret theoretical meaning of the findings and hypothesis development for further studies. Data collection was performed through a paper-based survey questionnaire.

3.2   LOCALE OF THE STUDY

The study was conducted within seven (7) SVD owned and/or managed schools in the SVD Philippine North (PHN) ecclesiastical provinces that covers the area from Pangasinan up to the northern tip of the country, namely:

- Divine Word College of Urdaneta, Pangasinan
- Divine Word Academy of Dagupan (DWAD), Pangasinan
- Divine Word College of Bangued, Abra
- Divine Word College of Vigan, Ilocos Sur
- Divine Word College of Laoag, Ilocos Norte
- Divine Word High School of Sanchez Mira, Cagayan
- Academy of Saint Joseph (ASJ) of Claveria, Cagayan

3.2.1   DIVINE WORD COLLEGE OF URDANETA

This school was founded by the Divine Word Missionaries in 1967. The student population of the school has decreased somewhat in recent years in terms of school student and faculty numbers. For this study, there were 13 qualified respondents who received questionnaires and 13 responded.

3.2.2   DIVINE WORD COLLEGE OF DAGUPAN

This private school was established by SVD missionaries in 1957 to provide Christian education to the Chinese community. There is currently a mix of Chinese and Filipino students. For this study, all 12 qualified respondents who received questionnaires responded.

3.2.3   DIVINE WORD COLLEGE OF BANGUED (DWCB)

The DWCB was established in 1920 in Bangued, Abra as Colegio del Sagrado Corazon by Fr. Theodore Buttenbruch, SVD. It changed its name to Divine Word College of Bangued in 1964. The student numbers have declined in recent years. For this study, all 10 qualified respondents who received questionnaires responded.

3.2.4   DIVINE WORD COLLEGE OF VIGAN

This school was founded by Bishop Francisco Alban, OP in 1822. It was originally called Vigan Seminario-Colegio de la Inmaculada Concepcion. The Diocesan Clergy to the religious missionary congregations made up the administration at that time. The SVD took over in 1925 upon the invitation of the Bishop of Vigan, Most Rev. Peter Hurth. The associated seminary was separation from the College continuing its operation as Seminario de la Inmaculada Concepcion while the College that started from Grade School and High School became Colegio de la Inmaculada Concepcion. In 1945, the college department was strengthened and in 1964, the college officially became the Divine Word College of Vigan. For this study, there were 11 qualified respondents who received questionnaires and 10 responded.

3.2.5 DIVINE WORD COLLEGE OF LAOAG

This school was established by Msgr. Ignacio Cordero, parish of St. William Parish. In 1945 he invited SVD missionaries headed by Fr. Alphonse Mildner to take over the running of the school. In 1946, it became St. William College in honor of its patron St. William. In 1964, the college became known as Divine Word College of Laoag in response to the unified SVD identity among all SVD schools and SVD-run schools in the Philippines. For this study, there were 12 qualified respondents who received questionnaires and 10 responded.

3.2.6 DIVINE WORD HIGH SCHOOL OF SANCHEZ MIRA

This private school was founded by Fr. John Rutgers, SVD and FR. Leo Boethin, SVD in 1962. As the only Catholic School in the Town, it continues to thrive as it approaches its 60th Anniversary. For this study, all 11 qualified respondents who received questionnaires responded.

3.2.7 ACADEMY OF SAINT JOSEPH (ASJ) OF CLAVERIA

Claveria Catholic High School was founded in 1947 by German missionary Fr. Egon Strottmann. Despite losing its two newly-built classrooms to a typhoon in its first year, the determined founding priests rebuilt and the school became the Academy of St. Joseph in 1947 to unify the school with the parish church. Successive SVD administrations have led to the continued vibrancy and commitment as Witness to the Word to this day. For this study, all 11 qualified respondents who received questionnaires responded.

3.3 RESPONDENTS AND SAMPLING PROCEDURE

In order to gather reliable data for this research, the researcher used purposive sampling, specifically the total population sampling technique. There is a total of 81 teachers in the SVD Philippines North (PHN) schools considered as the respondents of the study who were asked to complete a questionnaire to enumerate their perception of the integration and effectiveness of the SVD Leadership Program in their school. The table that follows show the number of teacher-respondents per school.

Table 2.   Distribution of Respondents from each School

Name of School	Total Potential No. of Teachers	Number of Teacher Respondents
Divine Word College of Urdaneta	13	13
Divine Word Academy of Dagupan (DWAD),	12	12
Divine Word College of Bangued	10	10
Divine Word College of Vigan	11	10
Divine Word College of Laoag	12	10
Divine Word High School of Sanchez Mira	11	11
Academy of Saint Joseph (ASJ) of Claveria	11	11
TOTALS (N)	**80**	**77**

3.4 RESEARCH INSTRUMENT

This study utilized a questionnaire research instrument format (Annex A). Part I of the questionnaire comprised items soliciting demographic information from the respondents' profile. Part II has two main columns for data gathering. The first identifies the perceived extent of integration within the respondent's school of elements of prophetic dialogue and its characteristic dimensions. The second column identifies the perceived level of effectiveness within the respondent's school of elements of prophetic dialogue and its characteristic dimensions.

The questions for Part II used a four-point Likert scale (Likert R, 1939), to ascertain how the teacher respondents perceive the integration and effectiveness of aspects of their experiences related to classroom practice, behaviors and school culture:

- The first column of the answer about the extent of integration was rated as: (1) Not at all, (2) Low Integration, (3) Moderately Integrated and (4) Highly Integrated
- The second column of the answer about the level of effectiveness that was rated as: (1) Not at all, (2) Low Effective, (3) Moderately Effective and (4) Highly Effective

A right-hand 'Notes' column was added for the Researcher's use. This column provides a reference that allows each question to be mapped to an aspect of the Leadership programme (e.g. PD-P = Prophetic Dialogue –Prophecy; PD-D = Prophetic Dialogue–Dialogue; BA = Biblical Apostolate, MA = Mission Animation; JPIC = Justice, Peace and the Integrity of God's Creation; COM = Communication). Table 3 on Page 72 shows the weighted mean ranges associated with the 4-point Likert scale used for Extent of Integration and Level of Effectiveness.

The questions were grouped such that an analysis could be made against each element of the SVD Leadership Framework – the prophetic dialogue and its four characteristic dimensions. The questionnaire was compiled and the questions framed in an attempt to mitigate any Social Desirability Bias (Brace, 2018), perceived to be a potential risk by this researcher. This can occur when respondents, either consciously or otherwise, 'over-score' ratings; perhaps considering how things should be or are supposed to be, rather than how they actually are (Grimm, 2010). Respondent anonymity was clearly communicated and careful question framing and wording were employed to minimize this risk.

3.5   ETHICAL CONSIDERATIONS

The general ethic principle for studies involving people is to impose no harm, inconvenience or discomfort. Therefore, a research study should clearly identify, classify, and assess possible risks that might be involved in the conduct of research. This study uses a consent form to identify the risks that may affect the respondent and at the same time, inform them of the purpose and research area of the study. The respondents were oriented as to why the study is being done and how the current study was hoped to be accomplished. They were also advised about the risks and inconveniences of the study, and other matters that might affect their decisions to participate or not.

The participation of the respondents in the study was purely voluntary. Consent was obtained before they could participate. Participants were informed about the nature and extent of their involvement in the study. They were informed of the future potential benefits that may result from their involvement in the study. In the recruitment and selection of participants, protocols and other requirements were followed. Participants' rights were safeguarded to promote equality. Non-disclosure of personalities was implemented as well to protect the personal information of the participants. No names or email addresses were collected.

3.6   DATA GATHERING PROCEDURE

Permission to conduct the study by the researcher was first sought from the School Directors, after which the same approval was also sought from the Principal of each respondent school. This study initially utilized an online link to a questionnaire generated using Google Forms™ (see Annex A). The link was sent to the Directors of the respondent-schools. The Directors, with prior communication, facilitated the distribution of the link to the qualified teacher respondents within their school. The researcher received no completed replies after one month, so reverted to printed questionnaires.

Upon further communication with School Directors and Principals, the sets of questionnaires, including instructions and confidentiality statements, were presented personally by the researcher to the respondents of the study. They were retrieved immediately upon completion. The respondents were required to write their names, and affiliate school for later identification, although these were not published. The researcher tabulated the results in a Microsoft Excel™ Spreadsheet. This matrix codified school affiliation, respondent demographics, and each questionnaire item according to the 4-point Likert scale response in accordance with format requirements stipulated by the research Statistician.

3.7   STATISTICAL TREATMENT

Figure 4 shows the how the respondent data is organized in tabular form in the Results Section 4 of this study.
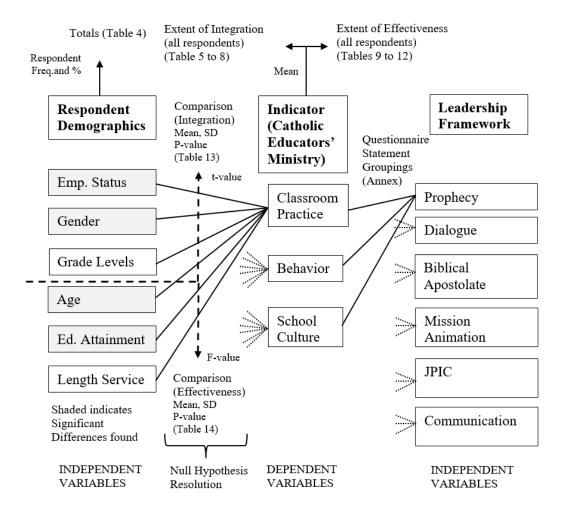
Fig. 4.   Data Analysis and Statistical Treatment Summary

To ensure systematic and objective presentation analysis and interpretation of research data, the statistical techniques and tools used were chosen at the planning stage to provide the best contrast between the data elements and so reveal areas of significance and test the research hypothesis. Referring to Figure 4 above:

Frequency Count and Percentage. These descriptive measures were used to determine the demographic profile of the respondents in terms of employment status, age range, gender identity, highest educational attainment, length of service and grade levels taught.

Weighted Mean was employed to determine the extent of integration and level of effectiveness of the SVD Leadership Framework in the sample SVD schools in the ecclesiastical provinces of the SVD Philippines North (PHN); assessed by the teachers in terms of classroom practice, behaviors and school culture. Table 3 shows the mean value ranges used to delimit the 4-point Likert levels used for the extent of integration and level of effectiveness in the research instrument questionnaire.

Table 3.   Weighted Mean Ranges Associated with 4-Point Likert Scale for Extent of Integration and Level of Effectiveness

Respondent Rating	Mean Range	Extent of Integration	Level of Effectiveness
4	3.26 – 4.00	High Integration	Highly Effective
3	2.51 – 3.25	Moderate Integration	Moderately Effective
2	1.76 – 2.50	Low Integration	Low Effective
1	1 – 1.75	Not at all	Not at all

This research study puts forward the research hypothesis that there is no significant difference on the assessment of extent of integration or level of effectiveness when grouped according to respondent profile. This '**null hypothesis**' was tested using a 5% confidence level of significance.

The **t-value** tool was used to find evidence of significant difference between population means that involves two variables being compared, relative to the variation in the sample data. It determines the significant difference on the assessment of respondents regarding the extent of integration and level of effectiveness of the SVD Leadership Framework when grouped according to profile variables of employment status,

gender and grade level taught. The greater the magnitude of t, the greater the evidence against the null hypothesis. This means there is greater evidence that there is a significant difference.

F-test / Analysis of Variance (ANOVA). The F-value is the ratio of two variances and compares the joint effect of all the variables together. This was used to determine the significant difference when three or more variables are compared, particularly the assessment of respondents regarding the extent of integration and level of effectiveness of the SVD Leadership Framework when grouped according to profile variables of age, highest educational attainment, and length of service. Significance is attributable where a computed F-value is greater than the F-critical value; supported by a probability value compared to its confidence level of significance value.

The **p-value** serves as an alternative to rejection points to provide the smallest level of significance at which the null hypothesis would be rejected. A smaller p-value means that there is stronger evidence in favor of the alternative hypothesis. All probability values were evaluated at 0.01 (highly significant) and 0.05 (significant) level of significance.

Standard Deviation (SD) measures the amount of variability, or dispersion from the individual data values to the mean (average), while the Standard Error measures how far the sample mean of the data is likely to be from the true population mean.

4 PRESENTATION, ANALYSIS, AND INTERPRETATION OF DATA

This chapter presents the data gathered, analyzed, and interpreted in answer to the Problems raised for this study. The data were based on the responses given by the respondents through the distribution of a survey questionnaire. Furthermore, it presents the findings of the study from which conclusions and recommendations were made.

A general observation can be made regarding the rating values returned by the respondents. It was anticipated during compilation of the research instrument questionnaire that the data returned would reflect the propensity within Filipino educational establishments to return high grades, as pointed out by the journalist Randy David in his Philippine Daily Inquirer article *The Phenomenon of 'Grade Inflation'* (David, 2022), and undoubtedly worthy of further research. The returned data for this study, while reflecting generally high ratings, showed sufficient granularity within the 'High' and 'Moderate' brackets to successfully identify areas of consistent lower performance, enabling conclusions to be drawn and interventions to be recommended.

4.1 DEMOGRAPHIC PROFILE OF RESPONDENTS

Table 4 shows the demographic characteristics of the teacher respondents related to employment status, gender, age, highest educational achievement, length of service and the grade levels taught. Of the 80 teacher respondents sent a questionnaire, 77 replied, which is a response rate of 96%.

4.2 EMPLOYMENT STATUS

From the 77 respondents in this study it was revealed in the data that 81.82 percent of respondents had a regular teacher employment status, with 18.18 percent of the respondents being probationary teachers. Probationary employment in the Philippines is governed by Article 296 (formerly, Article 281) of the Labor Code, which says that probationary employment shall not exceed six (6) months from the date the employee started working, unless it is covered by an apprenticeship agreement stipulating a longer period. The Article also states that a probationary employee can be legally terminated ".for a just cause; or when the employee fails to qualify as a regular employee in accordance with the reasonable standards made known to him by the employer at the start of the employment". Although there are currently no national statistics generated by the DepEd for the number/percentage of probationary teachers, this researcher, through communication with comparable secular public schools in the PHN, concludes that 18.18 percent of probationary teachers for this study is higher than average. The Review of Related Literature of this study found that teachers are migrating from private to public schools, largely prompted by pay disparities. Vice President and Education Secretary Sara Duterte recently said "Increasing the salaries of public school teachers may result in private schools losing teachers or worse, shutting down" (Panti, 2022). This increasing attrition rate is exacerbated by the pressures prioritizing consumerism over vocational aspirations. The World Bank reported in March 2022 that the Philippines ".with continued recovery and reform efforts, is getting back on track to being a lower middle-income country" (The World Bank 2022). This steers citizens to make monetary considerations increasingly paramount. Losing permanent teachers means that SVD schools are necessarily replacing them with greater numbers of probationary teachers. While the Catholic Educational Association of the Philippines (CEAP) is pushing for a salary increase for private school teachers and is seeking the help of legislators (Momblan, 2019), it may be that school Administration are failing to convince teachers to be sufficiently animated in the Mission of Catholic schools.

4.3 GENDER

The ecclesiastical provinces of the SVD PHN comprise Region 1, Region 2 and the Cordillera Administrative Region (CAR). From the DepEd Basic Education Statistics for School Year 2019-2020, from a total of 2,627,468 teachers in these regions, there were 1,281,100 female teachers (48.76%) and 1,346,368 male teachers (51.24%) – surprising statistics to this researcher. This is in marked contrast to data published in 2014, for

example, by the Philippine Commission on Women (PCW) revealing that in 2008-2009, 77.06% in the public secondary schools were female (Bongco et al 2019) – a major achievement by the DepEd in leveling-up the male to female ratio since this period.

It can be seen however, that for the sample SVD schools in this study, from the total number of teacher respondents, the majority were female with **68.83** percent while **31.17** percent were male. This is large disparity between the **48.76 / 51.2** percent female/male DeEd ratio, with more than a 20% increase in female teachers for our respondent schools. As concluded by many research studies, including Barber, 2012; Jensen, 2019; Trzebiatowska et al, 2012, etc., women are generally more religious than men. In the Philippines, of the 46% of adult Filipinos who attend religious services weekly, women are certainly more frequent church-goers than men (Zuckerman, 2020). For these reasons it may be that women are more likely to gravitate towards Catholic schools as a preference in their teacher career, thus elevating their number in this study's SVD schools sample in comparison with national statistics.

4.4   AGE

As to the age of the teacher respondents, it is indicated that 30 respondents, or 38.96 percent are classified as aged ranging from 21-24; 29 respondents, or 37.66 percent, had ages ranging from 25-30. Only eight (8) respondents, or 10.39 percent, were within the age range of 31-40 and ten, or 12.99 percent were within the age range of 41-50. The mean age of the respondents, computed from the intermediate age of the age ranges, was **28** years old. The career span of a teacher, from graduation until retirement is approximately age 21 till 65. The mean age of this career span is **43** so for this study the teacher respondents are, on average, 15 years *younger* than if the number of respondents was evenly distributed across the age ranges. It can be concluded that this finding supports the high level of probationary (and therefore younger) teachers in the sample schools.

4.5   EDUCATIONAL ATTAINMENT

In terms of highest educational attainment, the majority of respondents graduated with a Bachelor's Degree, 16, or 20.78 percent of them completed a Master's Degree while only two (2) respondents, or 2.60 percent, attained a Doctorate degree. The finding complies with the minimum employment requirement of SVD Schools that employees acquire Bachelor's degree.

4.6   LENGTH OF SERVICE

The majority of teacher respondents have served for one to four years (41 teachers, or 53.25 percent) or for between five and ten years (25 teachers, or 32.47 percent). Just two (2) and three (3) teachers have served in each of the remaining 5-year span categories, which extend up to a service of more than 26 years. The mean length of service of respondents, computed from the intermediate value of the length of service ranges, was **5.69** years. This compares to a mean of **13.1** years if the number of respondents was evenly distributed across the length of service ranges. This indicates a drop in the number of teachers in the longer terms of service ranges, signifying less teachers are completing their careers in SVD schools, likely due to the same factors of losing teachers to private schools as discussed around age and employment status.

4.7   GRADES TAUGHT

Forty-seven (47) respondents or 61.04 percent were primarily responsible for teaching Junior High School students while 30 of them, or 38.96 percent, taught Senior High School students. Respondents who taught elementary levels were omitted from this study because many of the topics, for example related to World views or community engagement, may not be relevant for younger age groups. It was shown in the comparative statistical analysis that the grade levels taught did not make a significant difference to the teachers' questionnaire responses, signifying a uniformity of implementation and effectiveness of the SVD Leadership Framework across the Junior and Senior High School faculties.

Table 4.   Demographic Characteristics of the Teacher Respondents (n = 77)

Employment Status	Number of Teachers	Percentage
Regular	63	81.82
Probationary	14	18.18
Gender	Number of Teachers	Percentage
Male	24	31.17
Female	53	68.83
Age	Number of Teachers	Percentage
21-24	30	38.96
25-30	29	37.66
31-40	8	10.39
41-50	10	12.99
Highest Educational Attainment	Number of Teachers	Percentage
Bachelor's Degree	59	76.62
Master's Degree	16	20.78
Doctorate Degree	2	2.60
Length of Service	Number of Teachers	Percentage
1-4 years	41	53.25
5-10 years	25	32.47
11-15 years	3	3.90
16-20 years	2	2.60
21-25 years	3	3.90
26 years and more	3	3.90
Grade Level in-charge	Number of Teachers	Percentage
Junior High School (Grades 7 to 10)	47	61.04
Senior High School (Grades 11-12)	30	38.96

4.8   THE EXTENT OF INTEGRATION OF THE SVD LEADERSHIP FRAMEWORK IN SVD SCHOOLS IN TERMS OF CLASSROOM PRACTICE

Table 5 presents the assessment on the extent of integration of the SVD Leadership Framework in terms of Classroom Practice. In the questionnaire, the respondents must answer 22 statements. There were 77 respondents considered in the study.

Out of 22 indicators, the highest weighted mean of the 4-point Likert scale was 3.82 which means 'High Integration' for the indicator: "Our school employs a democratic way of electing classroom officers". The second highest weighted mean was 3.78 which also represents 'High Integration' for the indicator: "We have these vision/mission statement (s) clearly visible to all (e.g. posters.)."

These, along with other indicators which received ratings of 'High Integration' means the respondents perceive that the schools embrace fair and equitable treatment of staff and students alike with an emphasis on collaboration, respect and empathetic dialogue. They promote gender sensitivity and inclusivity and are aware of the mission objectives of the schools.

They are cognizant of local and World events and are adept in analyzing and critically appraising issues such as politics, the law, climate change, poverty, justice and dignity for all. This includes the knowledge and ability to navigate modern information media, with an awareness of the impact and opportunities of engagement and direct action.

Meanwhile, out of 22 indicators, the lowest weighted mean was 3.12 which means 'Moderate Integration' for the indicator: "Our school organizes regular bible quizzes." These, along with other Bible-related indicators which received ratings of 'Moderate Integration', mean that the respondents perceived that the schools do not fully engage with regular Bible reorientation or month-long celebration of Bible activities. These are part of the SVD Biblical Apostolate initiative – an inherent part of SVD life and mission to experience the Word and sharing the Word with others (In Dialogue with the Word 16, 2006). The sample schools also did not fully engage with SVD media and printed publications such as newsletters, reflections, forums, on-line seminars, radio programmes, social media groups, YouTube videos, websites and other resources. These resources would be useful to supplement the Biblical Apostolate (Flores, 2022).

Other indicators that rated as 'Moderate integration' were related to the classroom practice of discussing news and issues related to the JPIC topics of poverty, famine, the causes of wars and conflicts, the plight or refugees and the need for restoration of dignity for all. While awareness of these issues was found to be 'Highly Integrated' (Table 5, Item 16), this indicates a potential deficiency in communication and dialogue within the classroom. The importance of classroom discussion has been confirmed by studies that found "schools with greater levels

of open classroom discussion, have more positive attitudes toward other groups and hold more democratic attitudes" and "Students do not learn citizenry only by knowledge acquisition; school practices such as classroom discussion foster critical thinking, help students to understand others and reduce closed-mindedness" (Carrasco et al, 2018).

The overall weighted mean was 3.50 with a descriptive value of 'High Integration'. This implies that SVD schools in the Northern provinces are perceived by the teacher respondents to be largely adhering to the principles of the SVD leadership programme, albeit with some weak areas as identified above.

Table 5.   Assessment on the Extent of Integration of the SVD Leadership Framework in Terms of Classroom Practice

	Indicators	Mean	Descriptive Value
1	Our school employs a democratic way of electing classroom officers.	**3.82**	High Integration
2	Our school promotes that classroom collaborative activities are performed with the attitude of inclusivity, lack of discrimination and civil language.	**3.74**	High Integration
3	Our school promotes that, when appropriate, every student has a voice and is listened to in the classroom setting in the spirit of openness and respect.	**3.73**	High Integration
4	Our school ensures that staff are alert to problems being encountered by students by maintaining empathetic dialogue with all.	**3.61**	High Integration
5	Our school can be proud that 'no student is left behind' by recognizing individual needs.	**3.7**	High Integration
6	Our school organizes regular bible quizzes.	**3.12**	Moderate Integration
7	Our school observes a bible month-long celebration.	**3.14**	Moderate Integration
8	Our school engages in periodic re-orientation of the bible.	**3.16**	Moderate Integration
9	We have these vision/mission statement (s) clearly visible to all (e.g. posters, murals).	**3.78**	High Integration
10	We have activities that recognize annual SVD Day/Weekend/Week.	**3.55**	High Integration
11	We actively promote the regular reading and understanding of the Bible to our Students	**3.4**	High Integration
12	We enable our students to employ critical thinking in their understanding and future decision making in political elections.	**3.48**	High Integration
13	Our students understand the working mechanisms of local and national governments, including law-making.	**3.35**	High Integration
14	Our students understand the concepts of 'action for justice' and 'direct service opportunities'. They know they have a voice and can take positive action to share the Gospel.	**3.57**	High Integration
15	We ensure our students keep informed of current local, national, and international news and issues.	**3.56**	High Integration
16	Specifically, we ensure our students are aware of the causes of wars and conflicts, poverty, famine, the plight or refugees and the need for restoration of dignity for all.	**3.56**	High Integration
17	We provide forums for our students to discuss such news and issues.	**3.19**	Moderate Integration
18	We ensure our students understand the underlying mechanisms of social media algorithms and how this may narrow their world view.	**3.48**	High Integration
19	We ensure our students apply critical thinking to information they receive and know how to assess its reliability.	**3.7**	High Integration
20	Our students have detailed knowledge of climate change causes and issues.	**3.57**	High Integration
21	Our school practices gender sensitivity and inclusion.	**3.69**	High Integration
22	We engage with SVD media and printed publications.	**3.17**	Moderate Integration
Weighted Mean		**3.5**	**High Integration**

4.9   THE EXTENT OF INTEGRATION OF THE SVD LEADERSHIP FRAMEWORK IN SVD SCHOOLS IN TERMS OF BEHAVIOR

Table 6 presents the assessment on the extent of integration of the SVD Leadership Framework in terms of Behaviors which relate largely to extra-curricular actions that bolster and underpin the characteristic dimensions. In the questionnaire, the 77 respondents must answer 31 statements.

Out of these 31 indicators, the highest weighted mean was 3.69, which means 'High Integration', for the indicator: "Our school has widely-known and understood mission/vision statement (s)", allowing students and staff to remain aware and be reminded of the purpose and Catholic ethos of the school. In a study examining "Do School Mission Statements Work?", Davis et al (2007) found that "schools that explicitly stated ethical content in their mission statements do influence student ethical orientation" and that "students' schools with ethical statements in their

mission statements had significantly higher perceived character trait importance and character reinforcement than those at schools whose missions lacked ethical statements".

Also with a 'High Integration' weighted mean of 3.69 was the indicator: "Parents/guardians understand their rights and duties". This is important to the principles of Prophetic Dialogue whereby there is interactive dialogue and engagement with parents and guardians, forming a partnership of alignment and cooperation to achieve the objectives of the Catholic educators' ministry. The Second Vatican Council's Declaration on Christian Education *Gravissimum educationis* remarks that, "since parents have given children their life, they are bound by the most serious obligation to educate their offspring and therefore must be recognized as the primary and principal educators" (Paul VI, 1965).

Notably, also with a high weighted mean of 3.68 was the indicator: "We actively participate in outreach caring for indigenous peoples (IPs) ". This is of particular significance in the Provinces that comprise the SVD PHN, used for the sample in this study, where there is a high incidence of indigenous peoples within these provinces and therefore an important aspect of the JPIC characteristic dimension.

Other indicators which returned high ratings within the 'High Integration' bracket mean the respondents perceive that teachers have a good understanding of the concepts of the SVD Leadership Programme and its four Characteristic Dimensions. It appears that there are well-integrated outreach programmes with the community, including environmental and charitable projects.

Meanwhile, out of the 31 indicators, there were 'Moderate Integration' mean scores of 2.91 and 3.05 respectively for the indicators: "We engage with SVD media ministry, e.g. some confreres are producing YouTube channels, television channels" and "Some confreres are into print ministry. Reflections are printed in the frontrunner newspaper in the country". These low values relate to the Communication dimension and echo those related to the Moderate mean scores in Table 4 related to Biblical Apostolate. They indicate that there is lack of engagement in SVD print and media output which is generated to reinforce understanding and awareness of the SVD mission, including topics related to the Catholic Educators' ministry.

Other Behavior indicators that rated as 'Moderate Integration' were related to regular school visits of SVD bible coordinators (Mean value 2.97), again, reflecting the moderate integration of bible quizzes, month-long celebration and regular bible reorientation found in the Bible Apostolate indicators in Table 5.

Moderate Integration values of 3.25 were reported against the indicators "We have interaction with lay workers and lay missionaries connected with our church (es)". And "Our school has interaction/outreach with school (s) and/or Catholic institutions abroad". These moderate levels of interaction appear at odds with the High Integration reported for an "active ministry programme/office that organizes activities like masses... and involvement in the activities of the local church and community services." It may be that the Ministry Programme Office is the intermediary, leading to lack of direct contact with lay workers and other Catholic Institutions.

This part of the questionnaire revealed very important potential deficiencies regarding student and teacher mental health well-being. Moderate Integration mean values of 3.13 and 2.97 we returned against ".school systems to *identify* at an early stage, students and colleagues who may need help with mental issues such as depression, anxiety, addiction, etc." and ".systems to *help* with these issues". Also, Moderate Integration mean values of 3.23 and 3.17 were returned against ".school systems to *identify* at an early stage, students and colleagues who have issues inside and outside of school such as bullying, domestic violence, abuse, prejudice" and ".systems to *help* with these issues"

While there are clear lapses in the SVD Communication and Dialogue aspects of the Leadership Framework, these scores highlight a National problem around awareness and care in mental health. For example, according to the National Statistics Office (NSO), mental health illnesses rank as the third most common form of morbidity among Filipinos (Lally et al, 2019). A WHO-AIMS report on *Mental Health Systems in the Philippines* (WHO, 2007) found that an alarming prevalence of 16% of mental health disorders among children was reported. A study on bullying (Sanapo, 2017) found a school bullying prevalence rate in the Philippines of 40.6%, mostly verbal and rarely reported to the school child protection committee, despite the DepEd Child Protection Policy of 2012 and guidelines of RA 10672, otherwise known as the Anti-Bullying Act 2013. Other studies (OECD, 2019) show incidences of bullying up to 65%, compared to 23% on average across OECD countries, with most common triggers being physical appearance (including disabilities), status in life, and skin color.

The overall weighted mean shown in Table 6 was 3.40 with a descriptive value of 'High Integration'. This implies that SVD schools in the PHN are perceived by the teacher respondents to be largely incorporating behaviors that bolster the integration of the characteristic dimensions. However, there are some serious deficiencies related to student well-being as discussed above as well as confirmation of weak Communication around SVD document outputs, Bible Apostolate coordination and Mission Animation through insufficient interaction with lay workers and other Catholic Institutions.

	Indicators	Mean	Descriptive Value
1	The concepts of Prophetic Dialogue and the four characteristic dimensions have been thoroughly explained to all teaching staff.	3.34	High Integration
2	Periodic refresher sessions/seminars etc. are delivered to reinforce understanding of the Prophetic Dialogue and the four characteristic dimensions.	3.3	High Integration
3	Our school actively promotes that everyone is inclusive in dealing with people from all walks of life.	3.58	High Integration
4	We actively promote open-minded dialogue based on respect, understanding, compassion and love (SVD Spirituality song).	3.61	High Integration
5	We have systems to identify at an early stage, students and colleagues who may need help with mental issues such as depression, anxiety, addiction, etc.	3.13	Moderate Integration
6	We have systems in place to provide help with identified mental issues.	2.97	Moderate Integration
7	We have systems to identify at an early stage, students and colleagues who have issues inside and outside of school such as bullying, domestic violence, abuse, prejudice.	3.23	Moderate Integration
8	We have systems in place to provide help with such issues (above).	3.17	Moderate Integration
9	Our school employs a distributed leadership model, allowing everyone to contribute.	3.53	High Integration
10	We have regular dialogue with parents/guardians.	3.58	High Integration
11	Parents/guardians understand their rights and duties.	3.69	High Integration
12	Our school is visited regularly by SVD biblical coordinators.	2.97	Moderate Integration
13	Our students visit retreat /spirituality centers run by SVD biblical coordinators.	3.47	High Integration
14	Our school has an active ministry programme/office that organizes activities like masses and other liturgies, recollections, retreats, bible sharing, and involvement in the activities of the local church and community services.	3.66	High Integration
15	Our school has visible reminders (posters, etc.) of bible quotations.	3.47	High Integration
16	Our school has widely-known and understood mission/vision statement (s).	3.69	High Integration
17	Our school interacts actively with our local church (es) including masses, fund-raising activities, etc.	3.62	High Integration
18	We network with other SVD schools to learn of their activities and share ours.	3.45	High Integration
19	We have interaction with Lay workers and lay missionaries connected with our church (es).	3.25	Moderate Integration
20	Our school has interaction/outreach with school (s) and/or Catholic institutions abroad.	3.25	Moderate Integration
21	Our students act on their responsibility to educate themselves as an on-going process, beyond the school gates. They have the tools and techniques to do this.	3.49	High Integration
22	We ensure our students have knowledge of, and respect alternative belief systems.	3.55	High Integration
23	We actively participate in charitable work, either for the local or wider community.	3.62	High Integration
24	We actively participate in outreach caring for indigenous peoples (IPs).	3.68	High Integration
25	Our JPIC coordinator responds to people in particular need, e.g. victims of natural calamities, house burning, etc.	3.49	High Integration
26	Our JPIC coordinator coach co-missionaries to engage in developing potentials like leading, teaching, organizing, forming etc.	3.36	High Integration
27	Our students participate in practical Programmes to underpin environmental awareness (litter, recycling, tree-planting, etc.).	3.47	High Integration
28	Reflections like the Word in other words (Bible Diary) are produced annually.	3.32	High Integration
29	Some confreres are into print ministry. Reflections are printed in the frontrunner newspaper in the country.	3.05	Moderate Integration
30	We engage with SVD media ministry, e.g. some confreres are producing YouTube channels, television channels.	2.91	Moderate Integration
31	Our school uses social media (Facebook etc.) to promote activities and messages related to dimensions of the SVD Leadership framework.	3.55	High Integration
	Weighted Mean	**3.4**	**High Integration**

4.10 THE EXTENT OF INTEGRATION OF THE SVD LEADERSHIP FRAMEWORK IN SVD SCHOOLS IN TERMS OF SCHOOL CULTURE

Table 7 presents the assessment on the extent of integration of the SVD Leadership Framework in terms of School Culture. In the questionnaire, the 77 respondents must answer 18 statements.

Out of these 18 indicators, the highest weighted mean was 3.75, for the indicator: "Our school encourages the pursuit of excellence and success culture in our academic delivery of the curriculum in keeping with our Catholic values". This is a gratifying affirmation that the respondents perceive 'High Integration' for a fundamental aspiration of SVD schools.

Also with a high weighted mean of 3.74 was the indicator that confirmed the integration of teacher colleague mentoring and coaching practices – vital for mutual cooperation and growth and linking in with another indicator with the same weighted mean that states "Our school promotes the attitude that one should be humble of heart and generous of spirit". As John Holloway, director of the Educational Testing Service's Teacher Quality Initiative stated: "One of the greatest reasons new teachers leave the profession is lack of support and assistance in dealing with the many frustrations they face. Mentoring plays a nurturing role in guiding those new teachers through the first critical years and in providing them with tools and skills needed in actual practice" (Duse et al, 2017).

Indicators which received lower weighted means within the 'High Integration' band were notably regarding openness to dialogue with other community members regarding school and other issues. This resonates with a previous finding in Table 5 above, which indicated low levels of "...interaction with lay workers and lay missionaries connected with our church (es)". Also at the lower end of the weighted mean values (3.55) was the indicator related to the Prophecy paradigm: "Our school has a culture that calls everyone to act like a prophet: to be courageous in proclaiming the Word of God with enthusiasm". This bears some correlation with the underperformance related to Biblical Apostolate identified in the previous results tables.

The overall weighted mean was 3.64 with a descriptive value of 'High Integration'. This implies that, while some deficiencies are apparent, SVD sample schools are perceived by the teacher respondents to be largely incorporating a school culture that encompasses an atmosphere of witness to the Word; respect, collaboration and participation for all; embracing dialogue with the community, other denominations and the marginalized. The high level of integration for this set of statements indicates that the sample of schools have a thriving level of 'Catholicity' embedded in their culture, emanating in the way they interact internally and within the wider environment. This indicates a strong correlation to the defining characteristics of Catholics schools according to the Philippine Catholic Schools Standards for Basic Education (PSCS), manifested by the Five Marks of Catholic School Identity described in the Review of Related Literature in Chapter 2l; an integral part of the Theoretical Framework of this study.

Table 7.   Assessment on the Extent of Integration of the SVD Leadership Framework in Terms of School Culture

	Indicators	Mean	Descriptive Value
1	Our school has a culture that calls everyone to act like a prophet: to be courageous in proclaiming the Word of God with enthusiasm.	3.55	High Integration
2	Our school promotes the attitude that one should be humble of heart and generous of spirit.	3.74	High Integration
3	Our school has an expectation of sound decision-making, to be discerning and conscientious.	3.45	High Integration
4	Our school promotes that everyone is a witness to help build a loving communion of all humanity and a communion of humanity with the Triune God who loves.	3.69	High Integration
5	Our school teachers have a culture of collaborative professional community.	3.6	High Integration
6	Our school has the conditions for members of staff to participate in decision making	3.56	High Integration
7	Our school allows leaders to develop at all levels in the organization.	3.64	High Integration
8	We are open to dialogue with other community members regarding school and other issues.	3.55	High Integration
9	Our school 'feels' like a Catholic school and that we operate according to the Holy Word in all we do.	3.64	High Integration
10	Our school, where appropriate, makes biblical reference to underpin our behaviors and learning.	3.57	High Integration
11	Our school promotes respect of, and embraces, differences in culture, ethnicity, language and traditions.	3.68	High Integration
12	Our school encourages understanding and dialogue with other denominations.	3.61	High Integration
13	Our school members are mindful to behave according to the School's values when interacting with the community.	3.66	High Integration
14	We actively advocate the respect for all creatures, including their living spaces. Animals, humans, rich, poor, etc.	3.7	High Integration
15	We ensure our students have knowledge of, and respect diverse cultures; people of different socio-economic status and the marginalized.	3.68	High Integration
16	Our school encourages the pursuit of excellence and success culture in our academic delivery of the curriculum in keeping with our Catholic values.	3.75	High Integration
17	Our school delivers honest assessment and grading practice. It avoids grades inflation so that students must match high grades with high performance.	3.7	High Integration
18	Our school develops and maintains teacher colleague mentoring and coaching practices so we share resources and grow together.	3.74	High Integration
Weighted Mean		**3.64**	**High Integration**

4.11 SUMMARY ON THE EXTENT OF INTEGRATION OF THE SVD LEADERSHIP FRAMEWORK

Table 8 summarizes the weighted means for extent of integration of questionnaire statements when grouped by the indicators of classroom practice, behaviors and school culture. While each overall weighted mean fell within the 'highly integrated' bracket, it can be seen that there was a higher performance perceived for school culture, indicating that the schools generally incorporate the principles of the SVD Leadership Framework which set them apart as Catholic schools. Lesser overall scores for Classroom Practice and Behaviors were seen to contain some weaknesses, particularly in the characteristic dimensions of Biblical Apostolate and Communication, and areas related to Prophetic Dialogue around mental health and well-being issues.

Table 8.   Assessments on the Extent of Integration of the SVD Leadership Framework in terms of the Grouped Indicators

Factors	Weighted Mean	Descriptive Value
Classroom Practice	3.5	High Integration
Behaviors	3.4	High Integration
School Culture	3.64	High Integration
Overall Weighted Mean	**3.51**	**High Integration**

4.12 THE LEVEL OF EFFECTIVENESS OF THE SVD LEADERSHIP FRAMEWORK IN SVD SCHOOLS IN TERMS OF CLASSROOM PRACTICE

Table 9 presents the assessment on the level of effectiveness of the SVD Leadership Framework in terms of Classroom Practice. In the questionnaire, the respondents rated their perception of 22 statements. There were 77 respondents considered in the study.

Out of 22 indicators, the highest weighted mean was 3.77 which mean 'Highly Effective' for the indicator: "Our school employs a democratic way of electing classroom officers". The second highest weighted mean was 3.75 which also means 'Highly Effective' for the indicator: "We have these vision/mission statement (s) clearly visible to all (e.g. posters)."

Another notable indicator that returned a high weighted man value of 3.7 was concerning the students' ability to apply critical thinking to information they receive and know how to assess its reliability. According to the critical thinking framework devised by Elder & Paul (2001), students are not passive but active while they are realizing critical thinking; most important in today's diverse sources of information. The outcome of 'Highly Effective' would seem at variance with a recent study (Go, 2018) that surveyed over a thousand teachers in fifteen Catholic schools in the Philippines. The survey found that a significant percentage of the respondents – especially religious educators – exhibited epistemologies considered incompatible with critical thinking specifically in the domains of religious beliefs and value judgments – the two areas covered by the Philippine Catholic Religious Education curriculum.

These, along with other indicators which received ratings of 'Highly Effective' means the respondents perceive that the schools promotes that classroom collaborative activities are performed with the attitude of inclusivity, gender sensitivity and lack of discrimination, civil language and that every student has a voice and is listened to in the classroom setting in the spirit of openness and respect.

Meanwhile, out of 22 indicators, the lowest weighted means of between 3.09 and 3.18, which lie in the 'Moderately Effective' bracket, were related to the Bible Apostolate characteristic dimension. As Theodore Roosevelt (1858 to 1919) famously said "The Bible is the foundation of all education and development" and it appears that there is only moderate effectiveness for engaging in bible quizzes, regular bible reorientation or month-long celebration of bible activities. It is worth noting that SVD are motivated by its founder St Arnold Janssen, who tirelessly promoted God's Word during his lifetime. In fact, his dedication to the Word, was the reason he called his new foundation, the Society of the Divine Word.

While awareness of JPIC topics of poverty, famine, the causes of wars and conflicts, the plight or refugees and the need for restoration of dignity for all was found to be 'Highly Effective' (mean of 3.55), the effectiveness of classroom forums to discuss such issues was rated as only moderately effective (mean of 3.21), suggesting room for improvement in communication and dialogue within the classroom.

The respondent data (weighted mean of 3.19) highlights that there was only moderate effectiveness in engagement with SVD media and printed publications. The importance of such media, particularly in the age of social media was identified as far back as 2010 by Pope Benedict XVI who said in his January message for the 44th World Day of Communications: ". the recent, explosive growth and greater social impact of these media make them all the more important for a fruitful ministry", (Atwell, 2010),

The overall weighted mean was rated 3.49 with a descriptive value of 'Highly Effective'. This suggests that, apart from the deficiencies identified above, the sample SVD schools are perceived by the teacher respondents to be effectively implementing the Prophetic Dialogue within classroom practices. The shortcomings will prompt some intervention recommendations in Chapter 5 of this study.

Table 9.   Assessment on the Level of Effectiveness of the SVD Leadership Framework in Terms of Classroom Practice

	Indicators	Mean	Descriptive Value
1	Our school employs a democratic way of electing classroom officers.	3.77	Highly Effective
2	Our school promotes that classroom collaborative activities are performed with the attitude of inclusivity, lack of discrimination and civil language.	3.73	Highly Effective
3	Our school promotes that, when appropriate, every student has a voice and is listened to in the classroom setting in the spirit of openness and respect.	3.74	Highly Effective
4	Our school ensures that staff are alert to problems being encountered by students by maintaining empathetic dialogue with all.	3.6	Highly Effective
5	Our school can be proud that 'no student is left behind' by recognizing individual needs.	3.61	Highly Effective
6	Our school organizes regular bible quizzes.	3.18	Moderately Effective
7	Our school observes a bible month-long celebration.	3.14	Moderately Effective
8	Our school engages in periodic re-orientation of the bible.	3.09	Moderately Effective
9	We have these vision/mission statement (s) clearly visible to all (e.g. posters, murals).	3.75	Highly Effective
10	We have activities that recognize annual SVD Day/Weekend/Week.	3.53	Highly Effective
11	We actively promote the regular reading and understanding of the Bible to our Students	3.38	Highly Effective
12	We enable our students to employ critical thinking in their understanding and future decision making in political elections.	3.45	Highly Effective
13	Our students understand the working mechanisms of local and national governments, including law-making.	3.38	Highly Effective
14	Our students understand the concepts of 'action for justice' and 'direct service opportunities'. They know they have a voice and can take positive action to share the Gospel.	3.58	Highly Effective
15	We ensure our students keep informed of current local, national and international news and issues.	3.56	Highly Effective
16	Specifically, we ensure our students are aware of the causes of wars and conflicts, poverty, famine, the plight or refugees and the need for restoration of dignity for all.	3.55	Highly Effective
17	We provide forums for our students to discuss such news and issues.	3.21	Moderately Effective
18	We ensure our students understand the underlying mechanisms of social media algorithms and how this may narrow their world view.	3.42	Highly Effective
19	We ensure our students apply critical thinking to information they receive and know how to assess its reliability.	3.7	Highly Effective
20	Our students have detailed knowledge of climate change causes and issues.	3.58	Highly Effective
21	Our school practices gender sensitivity and inclusion.	3.69	Highly Effective
22	We engage with SVD media and printed publications.	3.19	Moderately Effective
	Weighted Mean	**3.49**	**Highly Effective**

4.13   THE LEVEL OF EFFECTIVENESS OF THE SVD LEADERSHIP FRAMEWORK IN SVD SCHOOLS IN TERMS OF BEHAVIORS

Table 10 presents the assessment on the level of effectiveness of the SVD Leadership Framework in terms of Behaviors which are mostly associated with extra-curricular actions such as outreach, support systems, proactive dialogue/external interaction, etc. In the questionnaire, the respondents rated their perception of 31 statements. There were 77 respondents considered in the study.

Out of 31 indicators, the highest weighted mean was 3.74 which means 'Highly Effective' for the indicator: "Our school has an active ministry programme/office that organizes activities like masses and other liturgies, recollections, retreats, bible sharing, and involvement in the activities of the local church and community services". This rating is echoed by associated indicators for the interaction with local church (es) including masses, fund-raising activities, etc. and in outreach to indigenous peoples, which also received high weighted means of 6.9 and 6.8 respectively.

Indicators that received a 'Moderately Effective' rating with weighted means from 3.01 to 3.25 were the effectiveness of early identification and subsequent support systems for students' and teacher colleagues' mental issues such as depression, anxiety, addiction, etc. *and* issues inside and outside of school such as bullying, domestic violence, abuse, prejudice. This is of particular concern considering that among Filipino children aged 5 to 15, 10% to 15% are affected by mental health problems and, according to the World Health Organization (WHO, 2015), 16.8% of Filipino students aged 13 to 17 have attempted suicide at least once within a year before the 2015 Global School-based Student Health survey (Golberstein et al, 2020). It should be noted that in 2021, The Department of Education (DepEd) and Disaster Risk Reduction Management Service (DRRMS) launched a mental health helpline system consisting of contact information from different organizations to support learners,

teachers, and the public in times of mental and psychological distress (DepEd, 2021). It is resources like these, along with a coordinated approach by internal school resources that will go a long way to mitigating these issues.

The overall weighted mean was rated 3.41 with a descriptive value of 'Highly Effective'. This suggests that, apart from the deficiencies identified above, the sample SVD schools are perceived by the teacher respondents to be effectively implementing the Prophetic Dialogue within Behaviors, mostly associated with extra-curricular actions such as outreach, support systems, proactive dialogue/external interaction, etc. that bolster and underpin the Leadership Programme characteristic dimensions.

Table 10. Assessment on the Level of Effectiveness of the SVD Leadership Framework in Terms of Behaviors

	Behaviors	Mean	Descriptive Value
1	The concepts of Prophetic Dialogue and the four characteristic dimensions have been thoroughly explained to all teaching staff.	**3.31**	Highly Effective
2	Periodic refresher sessions/seminars etc. are delivered to reinforce understanding of the Prophetic Dialogue and the four characteristic dimensions.	**3.3**	Highly Effective
3	Our school actively promotes that everyone is inclusive in dealing with people from all walks of life.	**3.62**	Highly Effective
4	We actively promote open-minded dialogue based on respect, understanding, compassion and love (SVD Spirituality song).	**3.58**	Highly Effective
5	We have systems to identify at an early stage, students and colleagues who may need help with mental issues such as depression, anxiety, addiction, etc.	**3.14**	Moderately Effective
6	We have systems in place to provide help with identified mental issues.	**3.01**	Moderately Effective
7	We have systems to identify at an early stage, students and colleagues who have issues inside and outside of school such as bullying, domestic violence, abuse, prejudice.	**3.25**	Moderately Effective
8	We have systems in place to provide help with such issues (above).	**3.21**	Moderately Effective
9	Our school employs a distributed leadership model, allowing everyone to contribute.	**3.44**	Highly Effective
10	We have regular dialogue with parents/guardians.	**3.56**	Highly Effective
11	Parents/guardians understand their rights and duties.	**3.68**	Highly Effective
12	Our school is visited regularly by SVD biblical coordinators.	**3.05**	Moderately Effective
13	Our students visit retreat /spirituality centers run by SVD biblical coordinators.	**3.34**	Highly Effective
14	Our school has an active ministry programme/office that organizes activities like masses and other liturgies, recollections, retreats, bible sharing, and involvement in the activities of the local church and community services.	**3.74**	Highly Effective
15	Our school has visible reminders (posters, etc.) of Bible quotations.	**3.55**	Highly Effective
16	Our school has widely-known and understood mission/vision statement (s).	**3.68**	Highly Effective
17	Our school interacts actively with our local church (es) including masses, fund-raising activities, etc.	**3.69**	Highly Effective
18	We network with other SVD schools to learn of their activities and share ours.	**3.47**	Highly Effective
19	We have interaction with Lay workers and lay missionaries connected with our church (es).	**3.31**	Highly Effective
20	Our school has interaction/outreach with school (s) and/or Catholic institutions abroad.	**3.34**	Highly Effective
21	Our students act on their responsibility to educate themselves as an on-going process, beyond the school gates. They have the tools and techniques to do this.	**3.48**	Highly Effective
22	We ensure our students have knowledge of, and respect alternative belief systems.	**3.52**	Highly Effective
23	We actively participate in charitable work, either for the local or wider community.	**3.6**	Highly Effective
24	We actively participate in outreach caring for indigenous peoples (IPs).	**3.68**	Highly Effective
25	Our JPIC coordinator responds to people in particular need, e.g. victims of natural calamities, house burning, etc.	**3.49**	Highly Effective
26	Our JPIC coordinator coach co-missionaries to engage in developing potentials like leading, teaching, organizing, forming etc.	**3.36**	Highly Effective
27	Our students participate in practical Programmes to underpin environmental awareness (litter, recycling, tree-planting, etc.).	**3.49**	Highly Effective
28	Reflections like the Word in other words (Bible Diary) are produced annually.	**3.32**	Highly Effective
29	Some confreres are into print ministry. Reflections are printed in the frontrunner newspaper in the country.	**3.05**	Moderately Effective
30	We engage with SVD media ministry, e.g. some confreres are producing YouTube channels, television channels.	**2.92**	Moderately Effective
31	Our school uses social media (Facebook etc.) to promote activities and messages related to dimensions of the SVD Leadership framework.	**3.51**	Highly Effective
	Weighted Mean	**3.41**	**Highly Effective**

4.14 THE LEVEL OF EFFECTIVENESS OF THE SVD LEADERSHIP FRAMEWORK IN SVD SCHOOLS IN TERMS OF SCHOOL CULTURE

Table 11 presents the assessment on the level of effectiveness of the SVD Leadership Framework in terms of School Culture which refers to the *atmosphere* and a particular way of *being* that encourages observance of SVD values manifested in the characteristic dimensions. In the questionnaire, the 77 respondents rated their perception of 18 statements.

Indicators with the highest weighted mean of 3.71 and 3.7 respectively were those that state "Our school promotes the attitude that one should be humble of heart and generous of spirit" and "Our school promotes that everyone is a witness to help build a loving communion of all humanity with the Triune God who loves". This indicates a caring atmosphere of inclusion, openness and respect, essential to a healthy and progressive dialogue and witness to the values of the Prophetic Dialogue.

Indicators which received lower weighted means within the 'Highly Effective' band include: "Our school, where appropriate, makes biblical reference to underpin our behaviors and learning" with a weighted mean of 3.56, again emphasizing only moderate integration/effectiveness related to Biblical Apostolate identified in the previous results tables. Other lower weighted means included those concerning understanding and dialogue with other denominations (3.58) and knowledge of, and respect diverse cultures; people of different socio-economic status and the marginalized (3.58), suggesting some scope for improvement in the Mission Animation and JPIC dimensions.

The overall weighted mean was rated 3.61 with a descriptive value of 'Highly Effective'. This suggests that, apart from the deficiencies identified above, the sample SVD schools are perceived by the teacher respondents to be effectively implementing the Prophetic Dialogue within Behaviors, mostly associated with extra-curricular actions such as outreach, support systems, proactive dialogue/external interaction, etc. that bolster and underpin the Leadership Programme characteristic dimensions.

Table 11. Assessment on the Level of Effectiveness of the SVD Leadership Framework in Terms of School Culture

	School Culture	Mean	Descriptive Value
1	Our school has a culture that calls everyone to act like a prophet: to be courageous in proclaiming the Word of God with enthusiasm.	3.55	Highly Effective
2	Our school promotes the attitude that one should humble of heart and generous of spirit.	3.71	Highly Effective
3	Our school has an expectation of sound decision-making, to be discerning and conscientious.	3.44	Highly Effective
4	Our school promotes that everyone is a witness to help build a loving communion of all humanity and a communion of humanity with the Triune God who loves.	3.7	Highly Effective
5	Our school teachers have a culture of collaborative professional community.	3.55	Highly Effective
6	Our school has the conditions for members of staff to participate in decision making.	3.55	Highly Effective
7	Our school allows leaders to develop at all levels in the organization.	3.64	Highly Effective
8	We are open to dialogue with other community members regarding school and other issues.	3.53	Highly Effective
9	Our school 'feels' like a Catholic school and that we operate according to the Holy Word in all we do.	3.6	Highly Effective
10	Our school, where appropriate, makes biblical reference to underpin our behaviors and learning.	3.56	Highly Effective
11	Our school promotes respect of, and embraces, differences in culture, ethnicity, language and traditions.	3.66	Highly Effective
12	Our school encourages understanding and dialogue with other denominations.	3.58	Highly Effective
13	Our school members are mindful to behave according to the School's values when interacting with the community.	3.64	Highly Effective
14	We actively advocate the respect for all creatures, including their living spaces. Animals, humans, rich, poor, etc.	3.66	Highly Effective
15	We ensure our students have knowledge of, and respect diverse cultures; people of different socio-economic status and the marginalized.	3.58	Highly Effective
16	Our school encourages the pursuit of excellence and success culture in our academic delivery of the curriculum in keeping with our catholic values.	3.66	Highly Effective
17	Our school delivers honest assessment and grading practice. It avoids grades inflation so that students must match high grades with high performance.	3.64	Highly Effective
18	Our school develops and maintains teacher colleague mentoring and coaching practices so we share resources and grow together.	3.68	Highly Effective
	Weighted Mean	3.61	**Highly Effective**

4.15 SUMMARY OF THE LEVEL OF EFFECTIVENESS OF THE SVD LEADERSHIP FRAMEWORK

Table 12 summarizes the weighted means for level of effectiveness of questionnaire statements when grouped by the indicators of classroom practice, behaviors and school culture. While each overall weighted mean fell within the 'highly effective' bracket, it can be seen that there was a higher performance perceived for school culture – a key indicator as to the 'Catholicity' of the schools and affirming that the schools generally adhere to the guidance given by the prophetic dialogue and its characteristic dimensions. Lesser overall scores for Behaviors and Classroom Practice indicate some potential areas for improvement, particularly in the characteristic dimensions of Biblical Apostolate and Communication, and areas related to Prophetic Dialogue around mental health and well-being issues.

Table 12. Assessments on the level of Effectiveness of the SVD Leadership Framework in terms of the given Factors

Factors	Weighted Mean	Descriptive Value
Classroom Practice	3.49	Highly Effective
Behaviors	3.41	Highly Effective
School Culture	3.61	Highly Effective
Overall Weighted Mean	**3.50**	**Highly Effective**

4.16 DIFFERENCE ON THE ASSESSMENT OF THE RESPONDENTS REGARDING THE EXTENT OF INTEGRATION OF THE SVD LEADERSHIP FRAMEWORK WHEN GROUPED ACCORDING TO PROFILE VARIABLES

Table 13 presents the analysis of variance and the t-test result on the significant difference on the extent of integration of the SVD Leadership Framework when grouped according to teacher respondent demographic profile variables. Based on the tabulated data, it shows that extent of integration of the SVD Leadership Framework is perceived significantly differently when grouped according to four profile variables namely: employment status, gender, age and highest educational attainment. These show that the null hypothesis is **rejected** and a difference on the assessment of the respondents regarding the extent of integration of the SVD Leadership Framework when grouped according to profile variables **exists**.

Specifically, for the profile variable of **Employment Status**, the t-test value is 2.06 with a Probability value of 0.04 – lower than the significance confidence level of 0.05. The t-critical value is also lower than the t-value computed from the results data and this difference is significant to **reject** the null hypothesis. This affirms that there **is a significant difference** between employment status of respondents and the perceived extent of integration of the SVD Leadership Framework. Empirical mean values were

4.17 FOR REGULAR TEACHERS AND 3.34 FOR PROBATIONARY TEACHERS

As governed by Article 296 (formerly, Article 281) of the Labor Code, a regular/permanent employee generally has no defined employment end-date, whereas a probationary/temporary employee, has a defined duration of employment with a contract end-date. This status variance means that permanent employees have a longer time, and greater incentive to assimilate with the particular school culture, classroom practices and behaviors associated with their affiliated school. Bajwa et al (2018) found that, for probationary employees, "While their HR department may set out policies, guidance and approaches, it's still left to the individual manager to take into account the skills and goals of their employees". Permanent employees will have a greater continuity of training and refresher courses regarding the Prophetic Dialogue and a deeper understanding of the principles of the characteristic dimensions and how to apply them for the most effective outcomes. A UK Government Study by Broughton et al (2018), on the experience of temporary workers found that many were: "receiving less formal training and limited informal or on-the-job training". It states that this can become potentially more problematic, especially for younger people "as it could stymie skills acquisition and career development". Permanent employees will have more opportunity to establish colleague relationships, leading to better symbiotic mentoring and cooperation. A study by Grugukis et al (2011) found that probationary employment status could present "...a challenge for temporary workers, as they often lack career mentors or role models. Thus, they have fewer opportunities to develop skills". It can be concluded that the Literature **supports** this study's findings that permanent teachers have the understanding and experience, tending towards a higher mean values for perception of integration of the SVD Leadership Framework.

Analysis of the demographic profile variable of respondents' **gender** yielded a t-test value of 2.87 with a probability value of 0.01 which is significant at 0.01 confidence level of significance. This is also backed up by the t-critical value of 1.99 which is lower than the computed value of 2.87. This shows that the null hypothesis is **rejected** and affirmed that there **is a significant difference** between the gender of respondents and the perceived extent of integration of the SVD leadership framework. Since there are more females than males in the group (53 to 24) and the mean for the extent of integration of females is higher than males (3.59 to 3.34), this shows that females perceive a higher extent of integration than males. This is also supported through the standard deviation (SD) for females which is lower (0.30 to 0.46) – a lower standard deviation means that data is more clustered around the mean. It is problematic to draw steadfast conclusions as to why female teachers report higher levels of integration without engaging in gender stereotypes regarding empathy. Based on the theory of Eisenberg and Lennon (1983), Ickes et al. (2000) concluded that the observed gender differences would rather reflect the differential motivation of men and women than actual

disparities in empathic ability. Since being nurturant and interpersonally oriented are both part of the stereotypical feminine role, women likely have a higher motivation to present themselves as empathic irrespective of their actual traits (Thomas and Maio, 2008). It can be concluded that the Literature **supports** this study's findings that female teachers have the generic traits and motivations tending towards a higher mean values for perception of integration of the SVD Leadership Framework.

A difference also emerges from the assessment of the respondents regarding the extent of integration of the SVD Leadership Framework when grouped according to **Age**. This is apparent by the computed F-value of 15.26 which is very much higher than the F-critical value of 2.72. This is also supported by the probability value of 0.0000001 which is significant at 0.01 confidence level of significance. For this study therefore, age differences affect the perceived Extent of Integration of the SVD Leadership Framework. Notably, there was a disparity between the younger age range of 21 to 24, with a mean value of 3.24, compared to the older age ranges, for example 25 to 30, which returned a mean value of 3.75. It is likely that older workers are fully subsumed in the current school classroom practices, behaviors and culture. Research has found that acceptance of the status quo and a 'this is how it is' view is difficult to circumvent. For example, Greer Johnson (2002) concluded in the Journal of Education for Teaching: "a key finding was that few teachers challenged the assumptions on which their own visually and verbally documented teaching practices were based. The tendency to retain the status quo remained even when teachers were encouraged to resist", hence rating effectiveness according to current practice rather than reflecting that some adjustments may bring improvements. It can be concluded that the Literature **supports** this study's findings that older age groups of teachers tends towards a higher mean values for perception of integration of the SVD Leadership Framework.

Lastly, a difference exists on the perceived extent of integration of the SVD Leadership Framework when grouped according to **highest educational attainment**. This is revealed by the computed F-value of 19.07 which is very much higher than the F-critical value of 3.12. This is also supported by the probability value of 0.0000002 which is significant at 0.01 confidence level of significance. Notably, there was a disparity between the Bachelor's Degree (greatest mean of 3.62), Master's Degrees (lesser mean of 3.21) and Doctorate Degree (least mean of 2.81). This implies that the higher the education attained by the teacher respondents, the lower ratings are returned for their perception of extent of integration of the SVD Leadership Framework. A recent study carried out in the Philippines (Roberto et al., 2019) found that, in the study of Shafi and Sultan (2014), higher educational qualifications of teachers affects students' performance positively, coupled with a higher dedication in terms of service to school and community. It concluded that higher teacher qualifications led to more rigorous personal standards in their teaching standards, competence and performance. This **supports** the suggestion from this study that such teachers with higher educational attainment apply a more rigorous standard to the extent of integration of the SVD Leadership Programme, returning lower weighted mean scores.

Table 13 shows that there is no significant difference on the assessment of the respondents regarding the extent of integration of the SVD leadership framework when grouped according to grade level in charge and length of service.

Table 13. Comparative Analysis on the Assessment of the Respondents Regarding the Extent of Integration of the SVD Leadership Framework when Grouped According to Profile Variables

Profile Variables	No. of Teachers	Mean	Standard Deviation	t-value	P-value	t-critical	Remarks
Employment Status							
Regular	63	3.55	0.37	2.06	0.04	1.99	Significant @ 0.05
Probationary	14	3.34	0.35				
Gender							
Male	24	3.34	0.46	2.87	0.01	1.99	Significant@ 0.01
Female	53	3.59	0.30				
Grade Level In-Charge							
Junior High School	47	3.49	0.40	0.70	0.49	1.99	Not Significant
Senior High School	30	3.55	0.33				
Profile Variables	No. of Teachers	Mean	Standard Deviation	F-value	P-value	F-critical	Remarks
Age							
21-24	30	3.24	0.38	15.26	0.0000001	2.72	Significant@ 0.01
25-30	29	3.75	0.19				
31-40	8	3.61	0.29				
41-50	10	3.57	0.28				
Highest Educational Attainment							
Bachelor's Degree	59	3.62	0.31	19.07	0.0000002	3.12	Significant@ 0.01
Master's Degree	16	3.21	0.33				
Doctorate Degree	2	2.81	0.18				
Length of Service							
1-4 years	41	3.44	0.4	1.35	0.25	2.33	Not Significant
5-10 years	25	3.62	0.34				
11-15 years	3	3.67	0.2				
16-20 years	2	3.75	0.01				
21-25 years	3	3.41	0.005				
26 years and more	3	3.39	0.35				

4.18 DIFFERENCE ON THE ASSESSMENT OF THE RESPONDENTS REGARDING THE LEVEL OF EFFECTIVENESS OF THE SVD LEADERSHIP FRAMEWORK WHEN GROUPED ACCORDING TO PROFILE VARIABLES

Table 14 presents the analysis of variance and the t-test result for the significant differences related to the Level of Effectiveness of the SVD Leadership Framework when grouped according to teacher respondent demographic profile variables. Based on the tabulated data, it shows that level of effectiveness is perceived significantly differently when grouped according to four profile variables namely: employment status, gender, age and highest educational attainment. These show that the null hypothesis is **rejected** and that a difference on the assessment of the respondents regarding the level of effectiveness of the SVD Leadership Framework when grouped according to profile variables **exists**.

Specifically, for the profile variable of **Employment Status,** the t-test value is 2.11 with probability value of 0.04 – lower than the significance confidence level of 0.05. The t-critical value is also lower than the t-value computed from the results data and this difference is significant enough to **reject** the null hypothesis. This affirms that there **is a significant difference** between employment status of respondents and the perceived Level of Effectiveness of the SVD Leadership Framework. Mean values were 3.54 for regular teachers and 3.33 for probationary teachers and align very closely to those values returned for Extent of Integration. A Filipino study by Roberto & Madrigal (2019) concluded that "Master teachers and probationary teachers must closely work in harmony and collaboration since it was found that it is effective to achieve educational success in developing best pedagogical practices." Teachers employed on a probationary/temporary basis will have less time and opportunity to familiarize themselves with the school resources such as SVD coordinators and ministry office staff; community contacts such as lay workers, local churches, local outreach contacts, other church denomination contacts, parents/guardians, and LGU official contacts for liaison with community projects. It can be concluded that the Literature **supports** this study's findings that permanent teachers have the understanding and experience, tending towards a higher mean values for perception of effectiveness of the SVD Leadership Framework.

Analysis of the demographic profile variable of respondents' **gender** yielded a t-test value of 2.79 with a probability value of 0.01 which is significant at 0.01 confidence level of significance. This is also backed up by the t-critical value of 1.99 which is lower than the computed value of 2.79. This shows that the null hypothesis is **rejected** and affirmed that there **is a significant difference** between the gender of respondents and

the perceived level of effectiveness of the SVD leadership framework. Since there are more females than males in the group (53 to 24) and the mean for the level of effectiveness of females is higher than males (3.58 to 3.34), this shows that females perceive a higher level of effectiveness than males. This is also supported through the standard deviation (SD) for females which is lower (0.29 to 0.45) – a lower standard deviation means that data is more clustered around the mean. It is not unusual for females to return more generous ratings in research studies. The empirical evidence largely supports the view that women are more empathetic than men (Baron-Cohen et al, 2004; Davis, 2015) and this is thought to be related to an aspect of empathy that promotes prosocial, cooperative behavior (Smith, 2006). As Linda Kamas (2020) found in her research paper *Empathy, Gender, and Prosocial Behavior* "Much of the literature also finds that women are more empathic and more prosocial than men".

A difference also emerges from the assessment of the respondents regarding the level of effectiveness of the SVD Leadership Framework when grouped according to **Age**. This is apparent by the computed F-value of 12.99 which is very much higher than the F-critical value of 2.72. This is also supported by the probability value of 0.000001 which is significant at 0.01 confidence level of significance. Specifically, teachers in the 21-24 age group returned a Mean of 3.25, whereas those in the 25-30 age group returned 3.72. Related studies find that existing practices can be a barrier to making improvements: "restructuring tasks and technology updates have an impact on individuals' workplaces and their day-to-day work routines (Fedor et al., 2006). It appears that younger teachers are not as susceptible to the institutionalization effect of acceptance of the status quo. As found by LePine et al. (2000), "In order to be effective when work requirements change, individuals have to adapt to the direct consequences of change. Adaptation to changes in the workplace goes beyond merely learning new knowledge and skills. It also requires the unlearning of old work procedures, the accomplishment of tasks and duties in light of the change".

It can be concluded that the Literature **supports** this study's findings that older age groups of teachers tends towards a higher mean values for perception of effectiveness of the SVD Leadership Framework.

Lastly, a difference exists on the level of effectiveness of the SVD Leadership Framework when grouped according to **highest educational attainment**. This is revealed by the computed F-value of 15.9 which is very much higher than the F-critical value of 3.12. This is also supported by the probability value of 0.000002 which is significant at 0.01 confidence level of significance. It shows that the higher the education level attained by the teacher respondents, the higher ratings are returned for their perception of level of effectiveness of the SVD Leadership Framework. Notably, there was a disparity between the Bachelor's Degree (greatest mean of 3.6), Master's Degrees (lesser mean of 3.23) and Doctorate Degree (least mean of 2.84). This implies that the higher the education attained by the teacher respondents, the lower ratings are returned for their perception of level of effectiveness of the SVD Leadership Framework. This finding is supported by a study by Sakuntala Pageni (2020) that found that higher educated teachers are more responsive in receiving new tasks and easily adopt new technology, including a performance aspect of the desire to the improve the work environment (also Kasika & Wendo, 2015). This **supports** the suggestion from this study that teachers with higher educational attainment apply a more rigorous standard to the level of effectiveness of the SVD Leadership Programme, returning lower weighted mean scores.

Table 14 shows that there is no significant difference on the assessment of the respondents regarding the level of effectiveness of the SVD leadership framework when grouped according to grade level in charge and length of service. For grade levels, this suggests that the indicators of classroom practice, behaviors and school culture permeate throughout the school and are not materially affected by the difference in Junior or Senior High School setting. This shows a consistency of training in the prophetic dialogue and its characteristic dimensions, alignment of attitude and practice, and a high level of colleague cooperation reflected in high questionnaire ratings, for example "Our school employs a distributed leadership model, allowing everyone to contribute"; "Our teachers have a culture of collaborative professional community" and "Our school develops and maintains teacher colleague mentoring and coaching practices so we share resources and grow together".

Table 14 also shows that there are no significant differences for length of service. This suggests that initial induction training adequately enables staff not only to deliver the curriculum, but also to navigate most of the practical issues associated with recognizing and engaging with the requirements of the SVD Leadership Programme.

Table 14. Comparative Analysis on the Assessment of the Respondents Regarding the Level of Effectiveness of the SVD Leadership Framework when Grouped According to Profile Variables

Profile Variables	No. of Teachers	Mean	Standard Deviation	t-value	P-value	t-critical	Remarks
Employment Status							
Regular	63	3.54	0.36	2.11	0.04	1.99	Significant@ 0.05
Probationary	14	3.33	0.35				
Gender							
Male	24	3.34	0.45	2.79	0.01	1.99	Significant@ 0.01
Female	53	3.58	0.29				
Grade Level In-Charge							
Junior High School	47	3.47	0.39	0.77	0.44	1.99	NotSignificant
Senior High School	30	3.54	0.31				
Profile Variables	No. of Teachers	Mean	Standard Deviation	F-value	P-value	F-critical	Remarks
Age							
21-24	30	3.25	0.38	12.99	0.000001	2.72	Significant@ 0.01
25-30	29	3.72	0.2				
31-40	8	3.61	0.3				
41-50	10	3.55	0.28				
Highest Educational Attainment							
Bachelor's Degree	59	3.6	0.31	15.90	0.000002	3.12	Significant@ 0.01
Master's Degree	16	3.23	0.34				
Doctorate Degree	2	2.84	0.19				
Length of Service							
1-4 years	41	3.435	0.16	1.34	0.26	2.33	NotSignificant
5-10 years	25	3.603	0.1				
11-15 years	3	3.678	0.02				
16-20 years	2	3.727	0.001				
21-25 years	3	3.422	0.003				
26 years and more	3	3.36	0.12				

5 SUMMARY, CONCLUSIONS, RECOMMENDATIONS, AND DIRECTIONS FOR FUTURE RESEARCH

5.1 SUMMARY

Table 15 provides a snapshot of significant results obtained by the research instrument questionnaire, as indicated by the statistical analysis shown in Chapter 4. This table provides a view of the highlights and is a tool for assessing the extent of integration and effectiveness of the SVD Leadership Framework as it relates to the Catholic Educators' Ministry. Each indicator represents one or more questions that received a weighted mean score of Moderate Integration/Effectiveness, *or* were rated at the lower end of the High Integration/Effectiveness scale. The questions are grouped to form a matrix of **Dependent Variables** of the Catholic Educators' Ministry, manifested by the indicators: Classroom Practice, Behaviors and School Culture against **Independent Variables** elements of the Prophetic Dialogue and its Characteristic Dimensions. The **Independent Variables** of Respondent Demographics will also be considered, where appropriate, when offering recommendations.

Table 15. Summary of Questionnaire Indicators that Warrant Recommendations to Improve the Catholic Educators' Ministry

Elements of the SVD Leadership Programme	Extent of Integration (INT) /Level of Effectiveness (EFF)		
	Classroom Practice	Behaviors	School Culture (Note 1)
Prophecy			To act like a prophet: to be courageous in proclaiming the Word of God with enthusiasm. (INT)
Dialogue		Systems to identify and help with mental issues (depression, anxiety, addiction, etc.). Systems to identify and help with issues such as bullying, domestic violence, abuse, prejudice. (INT/EFF)	We are open to dialogue with other community members regarding school and other issues. (INT)
Biblical Apostolate	Regular bible quizzes. Bible month-long celebration. Periodic bible re-orientation (INT/EFF)	Our school is visited regularly by SVD biblical coordinators (INT)	Our school, where appropriate, makes biblical reference to underpin our behaviors and learning. (EFF)
Mission Animation		We have interaction with Lay workers and lay missionaries connected with our church (es) (INT) Our school has interaction/outreach with school (s) and/or Catholic institutions abroad. (INT)	Our school encourages understanding and dialogue with other denominations. (EFF)
Justice, Peace and Integrity of God's Creation (JPIC)	We provide forums for our students to discuss such [JPIC] news and issues. (INT, EFF)		We ensure our students have knowledge of, and respect diverse cultures; people of different socio-economic status and the marginalized. (EFF)
Communication	We engage with SVD media and printed publications. (INT, EFF)	Some confreres are into print ministry. Reflections are printed in the frontrunner newspaper in the country. (INT) We engage with SVD media ministry, e.g. some confreres are producing YouTube channels, television channels. (INT)	
Demographics	Employment Status – high level of Probationary teachers, compared to National Statistics for PHN. (INT, EFF) Gender – Higher number of female teachers than National Statistics average for PHN. (INT, EFF)		
Note 1: These indicators require some level of intervention for improvement as they were rated at the lower end of the 'High Integration/Effectiveness' scales.			

5.2 CONCLUSIONS

This study was conducted against a background of Philippine schools having endured the longest and most stringent lockdowns in the Asia-Pacific region due to the COVID-19 pandemic (UNICEF, 2021). Distance learning and inherent problems such as low availability of internet connections and devices have exacerbated the difficulties faced by teachers to effectively deliver the curriculum *and* maintain a context of Catholic Ministry which will naturally be less effective without face-to-face interaction. As of 15 September 2020 for example, an estimated 27 million students in the Philippines had lost more than a year of in-person learning (UNICEF, 2021).

It is therefore gratifying to conclude from the data returned for this study that the seven sample schools in the provinces of the SVD PHN were generally perceived by the teacher respondents to be well-integrated and effective in their implementation of the SVD Leadership Programme. There are however some clear deficiencies that the study has identified as follows:

1. Classroom Practices related to Biblical Apostolate: weakness regarding most Bible-related indicators: quizzes, regular re-orientation, bible week, reflections, using quotes, etc. There also appears to be a lack of engagement with the SVD Biblical Coordinator
2. Classroom Practices related to Mission Animation: poor promotion of the regular reading and understanding of the Bible
3. Classroom Practices related to Communication: Little engagement with SVD printed and media publications
4. Behaviors related to Biblical Apostolate: Uncertainty regarding whether there are regular visits by SVD biblical coordinators

5. Behaviors related to Prophetic Dialogue: Weak detection and help systems for mental health (anxiety, depression, addiction, etc.)
6. Behaviors related to Prophetic Dialogue: Weak detection and help systems issues such as bullying, domestic violence, abuse, prejudice
7. Behaviors related to Communication: lack of engagement with SVD media ministry, e.g. YouTube channels, television/radio channels, etc
8. Behaviors related to Mission Animation: Low levels of interaction with Lay workers, local churches; poor dialogue with community members regarding school and other issues; poor dialogue with other denominations
9. School Culture related to Prophecy: lower integration reported for schools advocating to be courageous in proclaiming the Word of God with enthusiasm
10. School Culture related to Dialogue: Low integration for being open to dialogue with other community members regarding school and other issues
11. School Culture related to Biblical Apostolate: Low effectiveness reported for schools making biblical references, where appropriate, to underpin behaviors and learning
12. School Culture related to Mission Animation: Low effectiveness perceived for schools encouraging understanding and dialogue with other denominations
13. School Culture related to JPIC: Low effectiveness for students having knowledge of, and respecting diverse cultures; people of different socio-economic status and the marginalized
14. Demographics Employment Status – high level of Probationary teachers, compared to National Statistics for PHN. Gender – Higher number of female teachers than National Statistics average for PHN

5.3 RECOMMENDED INTERVENTIONS TO IMPROVE THE CATHOLIC EDUCATORS' MINISTRY

According to the researchers Rahman et al (2011), Regular training (which may manifest in specific interventions and not necessarily full training programme (s)) for teachers, provide them with the necessary job knowledge, skills, ability and competency that is relevant for a smooth career of a teacher. Further, they added that by such interventions, the personality and attitudes of the teachers are properly shaped, their working habits are reformed and their personality is built.

This study undertakes to use the findings from the research analysis as a basis for improving the Catholic Educators' Ministry. Having identified areas for potential improvement as listed above, the following recommendations for interventions are made, grouped to elements of the Prophetic Dialogue that constitute the SVD Leadership Programme and demographics where found to be significant:

Note: It was concluded that the identified deficiencies occurred across a wide range of topics that do not collectively lend themselves to the formation of a training programme. It was therefore deemed that the recommendations should be framed as a series of 'interventions' that would be best evaluated and actioned/delegated by the School Director/Principal.

5.3.1 BIBLICAL APOSTOLATE

Schools should re-set their relationship with the Bible and return it to the center of reference for guidance and inspiration. It is recommended that schools review their activities related to the Bible such as ensuring there are regular bible re-orientation sessions, a vibrant annual Bible week with a range of activities to strengthen knowledge and understanding of the Word and reinforcing mechanisms such as Bible quizzes, regular shared Reflections and reviving the regular use of biblical reference to underpin behaviors and learning. It is recommended that schools share the findings of this study with SVD Bible Coordinators in the spirit of examining where a collaborative approach may be applied to improve this important and fundamental characteristic dimension of the Prophetic Dialogue.

5.3.2 DIALOGUE

As emphasized in the analysis Chapter 4, this study highlights the extremely important issues surrounding mental health and wellbeing. It is well documented that anxiety, depression, addiction, as well as issues inside and outside of school such as bullying, domestic violence, abuse, prejudice and that high rates of student suicide cannot be ignored. It is therefore recommended that Schools should be aware of and engage with the initiatives already launched by the DepEd such as the mental health helpline and contact information for various support agencies. There are posters available which should be obtained, prominently displayed and discussed. Schools should appraise the provision of Mental Health and Psychosocial Support Services (MHPSS) in the DepEd Order No. 14s, 2020 'Guidance on the Required Health Standards in Basic Education Offices and Schools'. There should be time and resources allocated for widespread discussion and implementation of these guidelines across all Departments led by Student Support Services. In addition, schools should fully engage with activities for the DepEd's National Children's Month, through its Child Protection Unit. This includes virtual discussions on reducing bullying and "a focus on the health, mentality and welfare of every child".

Another topic related to Dialogue is being open to dialogue with other community members regarding school and other issues. It is recommended that schools raise this matter with the ministry programme or office, whose coordinators oversee all the religious activities of the school.

5.3.3   JUSTICE, PEACE AND INTEGRITY OF GOD'S CREATION (JPIC)

It is recommended that classroom time is found within the appropriate Class to discussing news and issues related to the JPIC topics of poverty, famine, the causes of wars and conflicts, the plight or refugees and the need for restoration of dignity for all.

Likewise, discussion should be introduced for students regarding their knowledge of, and respect for diverse cultures; people of different socio-economic status and the marginalized. The study found that students were generally aware of such issues but to develop a deeper understanding and empathy, discussion should be used to reinforce these important topics.

5.3.4   MISSION ANIMATION

The study indicates moderate levels of interaction with Lay workers, local church; poor dialogue with community members regarding school and other issues; and poor dialogue with other denominations. It is recommended that schools raise these matters with the campus ministry programme or office, whose coordinators oversee all the religious activities of the school, including most of the liaison with outside agencies.

5.3.5   COMMUNICATION

The Respondents rated as Moderate integration and effectiveness of school engagement with SVD printed and media publications, particularly with SVD media ministry, e.g. YouTube channels, television/radio channels, etc. It is recommended that time and resources are identified and deployed to engage students and teacher colleagues (e.g. the videos produced by Fr. Randolph C. Flores SVD on Biblical Apostolate at https://www.docba.org, among others).

5.3.6   PROPHECY

It was found that there was an under-performance in the indicator "To act like a prophet: to be courageous in proclaiming the Word of God with enthusiasm". It is recommended that this aspect is addressed during improved engagement with Bible and SVD media as described above.

5.3.7   DEMOGRAPHICS

From analysis of the data returned by teacher respondents' demographics, it is recommended for the sample school Administrators to examine the high number of female teachers in their ranks compared to national statistics for the sample regions and also examine the high number (18.18 percent) of probationary/temporary employees. If it is considered that the latter high value is related to the migration of permanent teachers to public schools, this can become an existential issue and it is recommended that the SVD schools employ a coordinated approach to lobby Government for the necessary funding to retain a way for the private Catholic school sector to participate in nation-building via the education of Filipinos.

5.4   FUTURE RESEARCH

A finding of this study was that there are up to 20% more women teachers in the sample schools than men. This is at odds with National statistics in the sample SVD PHN, which shows that there are more men teachers. This study has cited explanatory factors such as increased religiosity in women and while this is true, there is potential for research to further investigate the causes and to determine whether this disparity can be mitigated.

A glaring opportunity for further research is around the topic of the detection and support for students (and indeed teacher colleagues) who are having difficulties with anxiety, depression and other issues such as bullying, domestic violence, abuse and prejudice, inside and outside of school. While mental health issues among the youth have been aggravated by mobility restrictions during the COVID-19 pandemic, a study led by the University of the Philippines Population Institute (UPPI 2022) shows suicidal intention rates among young adults aged 15 to 25 doubled in 2021 from 2013; up 57% in 2020 according to the Philippine Statistics Authority (PSA). It is noted that a recent Philippines House of Representatives Bill 2895 'Student Suicide Prevention Act' October 2022, tasks the Department of Education (DepEd), the Commission on Higher Education (CHED) and the Technical Education and Skills Development Authority (TESDA) to establish their respective programs that will help prevent student suicide incidents (Bulan, 2022). Further research is needed to assist in formulating programmes for these complex and serious issues.

A potential area of future research that became apparent during this study was that of social desirability bias. It is already known to be the most common form of bias in observational research which contains an element of reported perception, often reflecting on the performance of the respondent themselves (Nikolopoulou, 2022). The outcome for researchers leads to over-reporting which can mask true opinions or experience. More interesting would be research to see how this bias interacts with education grade inflation in the Philippines which, while common knowledge anecdotally and with some reports in the Press (David, 2022), has not been sufficiently studied to see if there is a systemic reason linked to school prestige, funding, teacher career progression, culture, etc.

6   ACKNOWLEDGMENTS

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ANNEX A

SURVEY QUESTIONNAIRE

Survey to assess the implementation of SVD Leadership Framework within SVD Educational Institutions in Northern provinces of the Philippines.

Endorsement Letter

The following is an example Endorsement Letter from the Dean of Graduate School, Cagayan State University to the School Director/Principal/President, requesting permission to perform the questionnaire survey:

Questionnaire Submission to Respondents

Dear Respondents:

Greetings in the Divine Word.

I am Fr. Judy A Bañez, SVD, currently assigned as the Director of the Divine Word High School of Sanchez Mira, Cagayan Valley. I am also a doctoral student of the Cagayan State University writing my paper on the **"Integration of SVD Leadership Framework: A Basis for Improving the Catholic Educators' Ministry"**.

This study aims to assess the integration and effectiveness of the current SVD Leadership Framework espoused by the SVD missiological paradigm known as the Prophetic Dialogue. The extent of integration and effectiveness are related to classroom practice, behaviors and school culture of the SVD Schools in the northern provinces of the Philippines towards potential improvements to current practices and thus the catholic educators' ministry.

The questionnaire has two parts. Part one focuses on the Demographic Profile with the Statement of Consent. Part two begins with the 4-point Likert Scale on respondents' perception of how the SVD Prophetic Dialogue and its Characteristic Dimensions are integrated in the institution and how effective they are.

Rest assured that whatever data you will share in this survey will be treated with utmost confidentiality in accordance with the Data Privacy Act of the Philippines and the school's Data Privacy Policy.

Your generous contribution to the completion of this paper will be highly appreciated. May the good Lord continue to shower your family with abundant blessings everyday as a reward of your generosity and kind heart.

Thank you very much.

Fr. Judy A Bañez, SVD

STATEMENT OF INFORMED CONSENT

You are invited to participate in this study, but before you accept, the researcher would like to provide information about this research and your participation in it. Please read thoroughly this informed consent and feel free to contact the researcher for any clarification.

Research Title: **"Integration of SVD Leadership Framework: A Basis for Improving the Catholic Educators' Ministry."**

A. PURPOSE OF THE STUDY

This study aims to assess the integration and effectiveness of the current SVD Leadership Framework known as the Prophetic Dialogue related to classroom practice and school culture of the SVD Schools in the Northern provinces of the Philippines towards potential improvements to current practices. Your participation in this study will help the researcher establish the extent of integration and effectiveness of the Prophetic Dialogue in SVD schools nationwide, which will further lead to potential improvement recommendations in the way we implement classroom practice and leadership behaviors. You were selected as a possible respondent because of your affiliation in an SVD school as a teaching professional.

B. PROCEDURES

If you agree to participate in this study, the researcher will request you to complete the 2-part survey questionnaire asking for your personal information and responses about the integration and effectiveness of the Prophetic Dialogue in our classroom

practice, leadership behaviors and school culture. Answering the questionnaire will take 20-30 minutes. Internet connectivity is necessary to accomplish this survey.

C. CONFIDENTIALITY

If you agree to participate in this study, your identity and responses will be kept confidential. Only the researcher has the access in your shared data. Codes will be used in order not to disclose your identity and responses.

D. POTENTIAL RISKS AND DISCOMFORTS

Participating in this study will NOT pose any physical, social or economic risks to you as the respondent. Also, it will not affect your current school and legal status.

E. POTENTIAL BENEFITS

Participating in this study will give you an opportunity to share your experiences on your school's integration and efficacy of the SVD prophetic dialogue as a Leadership Programme. Your responses will be of high value in understanding how our SVD schools currently create the culture, classroom practices and behaviors that reflect the SVD mission statements and will be an instrument in seeking areas of potential improvement to the Catholic Educators' Ministry within our schools. Further, the results of this study will be shared to the research community.

F. VOLUNTARY PARTICIPATION

Participating in this study is purely voluntary. No other individual can influence you to participate. The survey questionnaire will be answered in your most convenient and preferred time. In case that you chose to not continue your participation, you may contact the researcher to exclude your responses.

G. CONSENT

I give my consent voluntarily to participate in this study. I read and understand fully the information above, and I was given an opportunity to ask questions which were answered in my satisfaction. I understand that I can withdraw my participation in this study anytime, and a copy of this consent and my responses will be furnished to me.

By ticking (✓) the I AGREE box below, and entering my Email address, I signify my consent voluntarily.

☐   I agree   Email address:

Part I. Demographic Profile

Instruction:

Please tick (✓) the button which is most appropriate to you.

School Affiliation:

☐   Divine Word College of Urdaneta, Pangasinan

☐   Divine Word Academy of Dagupan (DWAD), Pangasinan

☐   Divine Word College of Bangued, Abra

☐   Divine Word College of Vigan, Ilocos Sur

☐   Divine Word College of Laoag, Ilocos Norte

☐   Divine Word High School of Sanchez Mira, Cagayan

☐   Academy of Saint Joseph (ASJ) of Claveria, Cagayan

Position:

☐   Teacher Regular/Permanent

☐   Teacher Probationary/Temporary

Age:

☐   21-24

☐   25-30

☐   31-40

☐   41-50

☐   51-60

Which gender do you identify with:

☐   Male

☐   Female

☐   Non-binary

☐   Prefer not to say

Highest Educational Attainment:

☐   Bachelor's Degree

☐   Master's Degree

☐   Doctorate Degree

Length of Service:

☐   1-4 years

☐   5-10 years

☐   11-15 years

☐   16-20 years

☐   21-25 years

☐   26 years and more

Which best describes the grade levels you serve? (one please)

☐   Junior High School (Grades 7 to 10)

☐   Senior High School (Grades 11-12)

Part II. Integration and Effectiveness of the SVD Leadership Framework

Instruction:

The questions in the table below are confirmatory in nature, i.e. a high score confirms that the elements of the SVD Leadership Framework are highly integrated and highly effective.

Please tick (✓) the button that represents the extent of integration and the level of effectiveness of the SVD Leadership Framework in your school using the following scale and interpretation:

EXTENT OF INTEGRATION	LEVEL OF EFFECTIVENESS
1-Not at all	1-Not at all
2-Low Integration	2-Low Effectiveness
3-Moderately Integrated	3-Moderately Effective
4-Highly Integrated	4-Highly Effective

	SVD Leadership Framework Elements Related to Prophetic Dialogue and four Characteristic Dimensions	EXTENT OF INTEGRATION				LEVEL OF EFFECTIVENESS				Notes*
		1	2	3	4	1	2	3	4	
CLASSROOM PRACTICE										
1.	Our school employs a democratic way of electing classroom officers.									PD-P
2.	Our school promotes that classroom collaborative activities are performed with the attitude of inclusivity, lack of discrimination and civil language.									PD-P
3.	Our school promotes that, when appropriate, every student has a voice and is listened to in the classroom setting in the spirit of openness and respect.									PD-D
4.	Our school ensures that staff are alert to problems being encountered by students by maintaining empathetic dialogue with all.									PD-D
5.	Our school can be proud that 'no student is left behind' by recognizing individual needs.									PD-D
6.	Our school organizes regular bible quizzes.									BA
7.	Our school observes a bible month-long celebration.									BA
8.	Our school engages in periodic re-orientation of the bible.									BA
9.	We have these vision/mission statement(s) clearly visible to all (e.g. posters, murals).									MA
10.	We have activities that recognize annual SVD Day/Weekend/Week.									MA
11.	We actively promote the regular reading and understanding of the Bible to our Students									MA
12.	We enable our students to employ critical thinking in their understanding and future decision making in political elections.									JPIC
13.	Our students understand the working mechanisms of local and national governments, including law-making.									JPIC
14.	Our students understand the concepts of 'action for justice' and 'direct service opportunities'. They know they have a voice and can take positive action to share the Gospel.									JPIC
15.	We ensure our students keep informed of current local, national and international news and issues.									JPIC
16.	Specifically, we ensure our students are aware of the causes of wars and conflicts, poverty, famine, the plight or refugees and the need for restoration of dignity for all.									JPIC
17.	We provide forums for our students to discuss such news and issues.									JPIC
18.	We ensure our students understand the underlying mechanisms of social media algorithms and how this may narrow their world view.									JPIC

#	Statement									Code
19.	We ensure our students apply critical thinking to information they receive and know how to assess its reliability.									JPIC
20.	Our students have detailed knowledge of climate change causes and issues.									JPIC
21.	Our school practices gender sensitivity and inclusion.									JPIC
22.	We engage with SVD media and printed publications.									COM
BEHAVIORS										
1.	The concepts of Prophetic Dialogue and the four characteristic dimensions have been thoroughly explained to all teaching staff									PD-P
2.	Periodic refresher sessions/seminars etc. are delivered to reinforce understanding of the Prophetic Dialogue and the four characteristic dimensions.									PD-P
3.	Our school actively promotes that everyone is inclusive in dealing with people from all walks of life.									PD-P
4.	We actively promote open-minded dialogue based on respect, understanding, compassion and love (SVD Spirituality song).									PD-D
5.	We have systems to identify at an early stage, students and colleagues who may need help with mental issues such as depression, anxiety, addiction, etc.									PD-D
6.	We have systems in place to provide help with identified mental issues.									PD-D
7.	We have systems to identify at an early stage, students and colleagues who have issues inside and outside of school such as bullying, domestic violence, abuse, prejudice.									PD-D
8.	We have systems in place to provide help with such issues (above).									PD-D
9.	Our school employs a distributed leadership model, allowing everyone to contribute.									PD-D
10.	We have regular dialogue with parents/guardians									PD-D
11.	Parents/guardians understand their rights and duties									PD-D
12.	Our school is visited regularly by SVD biblical coordinators									BA
13.	Our students visit retreat /spirituality centers run by SVD biblical coordinators									BA
14.	Our school has an active ministry programme/office that organizes activities like masses and other liturgies, recollections, retreats, bible sharing, and involvement in the activities of the local church and community services.									BA
15.	Our school has visible reminders (posters, etc.) of bible quotations.									BA
16.	Our school has widely-known and understood mission/vision statement(s)									MA
17.	Our school interacts actively with our local church(es) including masses, fund-raising activities, etc.									MA
18.	We network with other SVD schools to learn of their activities and share ours.									MA
19.	We have interaction with Lay workers and lay missionaries connected with our church(es)									MA
20.	Our school has interaction/outreach with school(s) and/or Catholic institutions abroad.									MA
21.	Our students act on their responsibility to educate themselves as an on-going process, beyond the school gates. They have the tools and techniques to do this.									JPIC
22.	We ensure our students have knowledge of, and respect alternative belief systems.									JPIC
23.	We actively participate in charitable work, either for the local or wider community.									JPIC
24.	We actively participate in outreach caring for indigenous peoples (IPs).									JPIC
25.	Our JPIC coordinator responds to people in particular need, e.g. victims of natural calamities, house burning, etc.									JPIC
26.	Our JPIC coordinator coach co-missionaries to engage in developing potentials like leading, teaching, organizing, forming etc.									JPIC
27.	Our students participate in practical programmes to underpin environmental awareness (litter, recycling, tree-planting, etc.).									JPIC

28.	Reflections like the Word in other words (Bible Diary) are produced annually.									*COM*
29.	Some confreres are into print ministry. Reflections are printed in the frontrunner newspaper in the country.									*COM*
30.	We engage with SVD media ministry, e.g. some confreres are producing YouTube channels, television channels.									*COM*
31.	Our school uses social media (Facebook etc.) to promote activities and messages related to dimensions of the SVD Leadership framework.									*COM*
SCHOOL CULTURE										
1.	Our school has a culture that calls everyone to act like a prophet: to be courageous in proclaiming the Word of God with enthusiasm.									*PD-P*
2.	Our school promotes the attitude that one should be humble of heart and generous of spirit.									*PD-P*
3.	Our school has an expectation of sound decision-making, to be discerning and conscientious.									*PD-P*
4.	Our school promotes that everyone is a witness to help build a loving communion of all humanity and a communion of humanity with the Triune God who loves.									*PD-P*
5.	Our school teachers have a culture of collaborative professional community									*PD-D*
6.	Our school has the conditions for members of staff to participate in decision making									*PD-D*
7.	Our school allows leaders to develop at all levels in the organization.									*PD-D*
8.	We are open to dialogue with other community members regarding school and other issues.									*PD-D*
9.	Our school 'feels' like a Catholic school and that we operate according to the Holy Word in all we do.									*BA*
10.	Our school, where appropriate, makes biblical reference to underpin our behaviors and learning.									*BA*
11.	Our school promotes respect of, and embraces, differences in culture, ethnicity, language and traditions.									*MA*
12.	Our school encourages understanding and dialogue with other denominations.									*MA*
13.	Our school members are mindful to behave according to the School's values when interacting with the community.									*MA*
14.	We actively advocate the respect for all creatures, including their living spaces. Animals, humans, rich, poor, etc.									*JPIC*
15.	We ensure our students have knowledge of, and respect diverse cultures; people of different socio-economic status and the marginalized.									*JPIC*
16.	Our school encourages the pursuit of excellence and success culture in our academic delivery of the curriculum in keeping with our catholic values.									*COM*
17.	Our school delivers honest assessment and grading practice. It avoids grades inflation so that students must match high grades with high performance.									*COM*
18.	Our school develops and maintains teacher colleague mentoring and coaching practices so we share resources and grow together.									*COM*

* The **Notes** column is for the Researcher's reference only.

Thank You!

_____
Validator's Signature

CURRICULUM VITAE

Fr. Judy A. Bañez, SVD Saint Roche Catholic Parish, Centro I, Sanchez Mira, Cagayan

Educational Attainment

2021 – Present	Doctor of Philosophy in Educational Management, Cagayan State University, SM Campus
2020	Master of Arts in Education Management CSU-SM Campus
2007	Master of Arts in Pastoral Ministry Divine Word Seminary, Tagaytay City
2007	Language Student (Spanish) Universidad, De Cordoba, Cordoba, Argentina
2002 – 2007	Ecclesiastical Degree DWS Tagaytay
1999 – 2000	Associate in Philosophy. DWFC Cebu City
1993 – 1998	Bachelor of Arts, Major In Philosophy and English. St. Peter College Seminary, Butuan City

Work Experience

2020 – Present	School Director, Divine Word High School, Sanchez Mira, Cagayan
2020 – Present	Parish Priest Saint Roche Catholic Parish, Sanchez Mira, Cagayan
2016 – 2020	Parish Priest Holy Rosary Parish, Kayan East, Tadian, Mountain Province
2015 – 2016	Missionary to the Mangyan Tribe, Bait, Mansalay, Oriental Mindoro
2013 – 2014	Assistant Parish Priest of St. Joseph Parish, Claveria, Cagayan
2012 – 2013	Priest-in-charge of Our Lady of Perpetual Help, Namuac, Sanchez Mira, Cagayan
2011 – 2012	Assistant Parish Priest of Immaculate Conception Parish, Danaili, Abulog, Cagayan
2009 – 2010	Priest-in-charge of San Antonio de Padua Parish, Aguinaldo, Ifugao
2009 – 2010	Assistant Parish Priest of St. Therese Parish, Dagupan City
2008 – 2009	Assistant Parish Priest of Parroquia De San Rafael, Pampa Del Indio, Chaco, Argentina