

Evaluation of the Characteristics of Jesuit Education in Xavier University Senior High School

Rogelio L Gawahan, PhD

Xavier University-Ateneo de Cagayan, Cagayan de Oro City, Philippines

DOI: <https://dx.doi.org/10.47772/IJRISS.2025.903SEDU0050>

Received: 18 January 2025; Accepted: 22 January 2025; Published: 25 February 2025

ABSTRACT

This study evaluates the Jesuit Identity and Mission of Xavier University Senior High School (XUSHS) in Cagayan de Oro, Philippines, by examining the eleven characteristics of Jesuit education through the Ignatian Identity Survey (IGNIS). Founded in 1933 by Fr. James T.G. Hayes, S.J., the institution has evolved significantly and introduced the Senior High School program in 2016. XUSHS aims to provide holistic education focused on its core values: Committed, Compassionate, Competent, Culturally Integrated, and Christ-Centered. The research involved 613 students from Grades 11 and 12, utilizing a reliable online survey tool with a KR-20 index of 0.94. Data were analyzed descriptively, revealing that XUSHS effectively embodies Jesuit education principles, with student feedback indicating a nurturing environment aligned with these values. Ratings for the characteristics ranged from 3.43 to 3.69, with Cura Personalis rated highest, followed closely by Pedagogy and Care for the Marginalized. Despite demonstrating a strong commitment to holistic learning, the study identified areas for improvement, particularly in Interreligious and Intercultural Dialogue. The findings suggest that while XUSHS has successfully implemented Jesuit characteristics in its educational approach, proactive measures are necessary to enhance delivery further. Recommendations include reassessing the indicators of Jesuit characteristics to ensure contextual relevance, engaging stakeholders through follow-up surveys, and establishing a dedicated research team for ongoing evaluation. These steps aim to sustain XUSHS's achievements in Jesuit education and prepare students to become responsible citizens committed to social and environmental justice in the face of contemporary challenges.

Key words: Holistic formation, Religious Dimension, Magis, Cura Personalis, Faith and Justice, Care for the marginalized, Social Transformation, Service of the Church and Society, Pedagogy, and Reconciliation with the Environment.

INTRODUCTION

Xavier University - Ateneo de Cagayan, founded in 1933 by Fr. James TG Hayes SJ, has evolved significantly since its inception, overcoming challenges such as the destruction during World War II and the bombing of Cagayan de Oro in 1944. After its reopening in 1946, the university expanded its academic offerings, granting university status in 1958 and becoming the first Jesuit university in the Philippines. Over the years, it has adapted to the educational demands of Northern Mindanao, introducing various programs, including the College of Engineering in 1981, College of Medicine in 1983, and College of Nursing in 1988. Recent developments include the establishment of the XU Senior High School in 2016, which offers various academic tracks and a specialized Technical-Vocational Education program through the Andrew L. Gotianun Sr. Center for Integrated Technologies (ALGCIT). The ALGCIT focuses on four in-demand specializations and prepares students for industry internships. The university operates across multiple campuses, with plans for the new Masterson Campus to enhance its agricultural programs. Xavier University has consistently demonstrated excellence in academics, research, and public service, achieving numerous accreditations and recognition as a top-performing university in Asia according to the 2025 QS University Ranking. With a commitment to societal engagement and holistic education, Xavier Ateneo continues to impact the community and foster the development of future leaders.

Xavier University Senior High School which started to open to all Grade 10 completers in the academic year 2016-2017 offering the four strands of the Academic Track and the three specializations in its Technical-Vocational and Livelihood Track under the Andrew L. Gotianun, Sr. Center for Integrated Technologies. As a new unit of the University, it is committed to being the Jesuit Senior High of choice in Northern Mindanao, Philippines that maintains both the Jesuit whole-person program and DepEd rules and regulations.

A Senior High graduate is expected to embody the school's core values: Committed, Compassionate, Competent, Culturally Integrated, and Christ-Centered. These core values guide every member of the school in what they think, feel, and do. They have been the product of the institution's experience and reflection over the past few decades. These 5 C's enable the XUSHS learner "to find, love, and serve God in all things," and eventually help the learner discover in his or her life's journey the truth that sets us free. (XUSHS Handbook 2021).

As a Jesuit Senior High School, the need to assess its Jesuitness, or Ignacianidad (from the words of Pedro Arrupe), should already start as the school submits itself for the PAASCU preliminary accreditation process. In doing so, the school administrators will be able to gauge if they are successful in their aim, which is the holistic development of an individual who demonstrates the University's Mission and Vision. The new PAASCU survey instrument clearly specifies under Area 1 on leadership and governance the rating and evidence about the community's identification and ownership of the school's vision and mission. XUSHS, as an Ignatian university, should be able to prove that it participates in the global Jesuit mission summarized through the 11 characteristics of a Jesuit education. As a Jesuit University, it is the role of the school administrators to ensure that the Jesuit identity, deeply rooted in Ignatian spirituality, is maintained and evident in its operations; operations that engage all stakeholders (faculty, formators, staff, students, parents, alumni, and benefactors).

XUSHS ensures that the students will graduate with one mantra: Experience Excellence Xavier Ateneo. This means holistic formation, where formation programs and activities are provided. The students are cared for by offices that develop and implement sound and functional programs geared towards welfare and holistic formation, specifically through the Office of Student Services and Formation. In this cluster, the students are provided with invaluable experiences and opportunities for maturing as individuals, leaders, and community members (XUSHS Handbook, 2021).

Alamban, et al. (2018), in their SHS formation manual, explain that through the formation program, all senior high students should be initiated into the formation process, oriented to the mission statements of XU as a Catholic, Jesuit, and Filipino University, and trained to become persons of competence in their respective tracks and strands; able to exercise their conscience and commit to the service of God, others, and society.

Looking back at history, Ignatius of Loyola and his first companions discovered the amazing apostolic potentials of schools. They became teachers to scores of young people and opened schools all over the world. Their first motivation was to share with others the spiritual experience that transformed their lives, making them better Christians and better human beings. When they saw teaching in schools as a particularly powerful way to share this experience, they had to learn about schooling, pedagogy, and how to run schools (Go and Atienza, 2019).

Kolvenbach (2000) reiterates the goal of Jesuit education since the sixteenth century, which remains today: a value-oriented education. According to him, the Society of Jesus has always sought to imbue students with values that transcend the goals of money, fame, and success. It wants graduates who will be leaders concerned about society and the world in which they live; graduates who desire to eliminate hunger and conflict in the world and who are sensitive to the need for a more equitable distribution of the world's goods, who seek to end sexual and social discrimination, and who are eager to share their faith with others—graduates who are leaders in service.

The outbreak of the COVID-19 caused a sudden halt to face-to-face interactions. SHS Academic and ALGCIT-TechVoc Tracks shifted to flexi-learning modality using synchronous and asynchronous online activities across all learning areas. Grade 11 Enrollment experienced an all-time low in School Year 2020-

2021 but picked up in the following years bringing in more than 1000 students during the start of each term. Maintaining the Jesuit kind of education delivery at XUSHS is a must, as this is what makes the school different from any other Senior High School providers in Northern Mindanao-Philippines. The students' inputs, as primary recipients of the Xavier Ateneo Senior High Education, will greatly contribute to assessing how the Jesuit Education characteristics are imbibed in the school. Generated data will be utilized as a reference for the school's action plans for the next school year. Inputs that will assure the school's promise to the stakeholders that at Xavier Ateneo Senior High, both Academic and Technical-Vocational-Livelihood Tracks, all aspiring atenistas experience excellence. An assessment will help concretize the school's desire to develop conscientious servant leaders marked with excellence, enriched with Filipino culture and heritage, concerned with maintaining and preserving ecological balance, and employing a pedagogy that integrates Ignatian Spirituality in all phases of life at school, in the community, nation, and the world; hence, this paper.

Statement of the Problem

The study sought to describe how the Jesuit education characteristics are evident in the formation of all senior high school students at Xavier University-Ateneo de Cagayan Senior High School Philippines in their two years of taking mandated and institutional subjects and the formation programs it offers.

Research Question:

1. How do students rate the characteristics of Jesuit Education in Xavier University-Ateneo de Cagayan Senior High School considering the following:
 - 1.1 Holistic Formation,
 - 1.2 Religious Dimension,
 - 1.3 Magis,
 - 1.4 Cura Personalis,
 - 1.5 Faith and Justice,
 - 1.6 Care for the marginalized,
 - 1.7 Men and Women Committed to Social Transformation,
 - 1.8 Service of the Church and Society,
 - 1.9 Ignatian Pedagogy,
 - 1.10 Reconciliation with the Environment, and
 - 1.11 Interreligious and Intercultural Dialogue.

METHODOLOGY

The study was conducted in Xavier University-Ateneo de Cagayan, Northern Mindanao, Philippines. It is a Filipino, Catholic and Jesuit educational community dedicated to the integral development of the person for the needs of Mindanao, the Philippines and Asia-Pacific. It utilized a descriptive research design, which describes how the students assessed the characteristics of Jesuit education imbibed in the school. Descriptive statistics such as mean, standard deviation, frequency counts, and percentages were all utilized. Out of the total population of 2,091, where 1,252 are Grade 11 and 839 are Grade 12, a sample size of 613 (367 Grade 11 and 246 Grade 12) was derived using a finite sampling formula for a representative sample for proportions.

To gather the data, a survey questionnaire on the Ignatian Identity Survey (IGNIS) used by Kouassi (2020) was utilized. The questionnaire consists of 60 items. Thus, the results presented in this paper are also limited to the questions asked of the participants. As soon as permission was granted, a pilot test was conducted with 30

XUSHS students who were excluded from the final data gathering. The same results were used to compute its reliability index, where KR-20 = 0.94 or very high reliability index.

Actual data gathering was done online through Google Forms, where the students who were invited to voluntarily join the survey with their parents' consent began to fill out and submit their responses. Communications related to consent were also sent through their parents' contact details. The participants were asked to submit their responses after all final examinations were completed. Only those who were identified through sampling commands in MS Excel were privately messaged to participate through their class moderators. They had the liberty to discontinue without explaining their reasons; at the same time, no demerits or equivalents were given. Their email addresses and names were not requested to ensure that the responses remained confidential. Responses from the survey questionnaire was the only data utilized as the primary source of information. The data gathered were generated and analyzed using descriptive statistics, which were then presented in tables to show the overall picture of all 11 characteristics, including an overall table for the entire study.

RESULTS AND DISCUSSIONS

Statistical data showed that across 11 Jesuit education characteristics, Xavier University Senior High School has effectively implemented them. Overall, students' ratings showed a good description which practically depicts that XUSHS is a home for learning not only for academics but for the whole person. This is a manifestation that at Xavier University Senior High School, Jesuit values are evident to a great extent. In the case of this survey result, it implies that XUSHS can offer the kind of Senior High Education where excellence in experience is happening, although there is still room for improvement, as shown in the generated mean rating scores.

All eleven characteristics were rated by the students as good. When the characteristics are ranked, although all have good descriptions, it appeared that Cura Personalis (3.69-Good) takes the lead, followed by Pedagogy (3.67-Good). Ranking third is Care for the Marginalized (3.66-Good). The fourth place is shared by Holistic Formation (3.62-Good) and Reconciliation with the Environment (3.62-Good). Rank five is Magis (3.61-Good), while sixth in rank is Faith and Justice (3.59-Good). The seventh rank is shared by Service to the Church and Society (3.57-Good) and Men and Women Committed to Social Transformation (3.57-Good). Rank eighth is Religious Dimension (3.53-Good), and last in rank is Interreligious and Intercultural Dialogue (3.43-Good).

When all characteristics are separately looked in to, the following interpretations of the data are presented specifically in Tables 1-12:

On Holistic Formation

In a Jesuit education, holistic formation means probing the meaning of human life and is concerned with the total formation of each student as an individual personally loved by God. It assists in the fullest possible development of all the God-given talents of each person as a member of the human community.

The overall mean of 3.57 reflects a good description of holistic formation, as presented in Table 1. This positive description may indicate that, in the eyes of the students, XUSHS displays a strong Ignatian identity and fulfills its Jesuit mission of holistic formation among students. This characteristic is effectively implemented and has led to very good results even over time.

Table 1. Distribution of student participants on their evaluation of the Characteristics of Jesuit Education in XUSHS considering Holistic Formation (n=613)

Range	Description	Frequency	Percentage
3.70 - 4.00	Very Good	277	45.19

2.80-3.69	Good	301	49.10
1.90-2.79	Fair	33	5.38
1.00-1.89	Poor	2	0.33
Total		613	100.00

Mean: 3.57 Description: Good Standard Deviation: 0.46

Indicators	Mean	Description
1. I am encouraged to achieve the fullest possible development of my talents.	3.53	Good
2. I am discovering that there is more to learning than just studying for quizzes and exams	3.58	Good
3. My school encourages cooperative and collaborative learning	3.68	Good
4. My school provides opportunities for me to be engaged in an exchange of ideas and experiences with other schools	3.31	Good
5. My school challenges me to develop my intellectual skills to be a life-long learner	3.69	Good
6. My school prepares me to live and work in an increasingly diverse world	3.62	Good

In the flexible learning modality, this means that the school is able to fulfill its duties and responsibilities to provide holistic education. This is done through the experiences in the formation programs and activities.

The students attested that the school encourages them to achieve the fullest possible development of their talents. They discover at XU that there is more to learning than just studying for classroom assessments. They may likewise feel that they are helped to engage in cooperative and collaborative learning, including the exchange of ideas and experiences with other schools, and are prepared to live and work in an increasingly diverse world.

They believe that their intellectual skills to be life-long learners are developed, which in the case of this characteristic has the highest mean. This shows that the school has addressed the need to make all students view the future as an opportunity to keep acquiring new skills and capabilities through the encouragement of the school. This may mean that even at the SHS level, their experiences have already developed them to be open-minded, with a positive attitude about the dynamic nature of the world. They are ready to learn and relearn concepts and principles. As observed the students while attending all activities provided by the school are always seen happily engaging with their classmates which can be interpreted as gestures of appreciation of the school's holistic formation.

XUSHS ensures that not only in academics are the students equipped with the necessary skills to advance to the K-12 curriculum exits, such as employment, business, and college, but it also offers formation programs and activities that hone their leadership skills, sports, arts, and other opportunities that foster the development of the hands, the heart, and the mind. The XUSHS Handbook (2021) details all the formation programs that XUSHS offers to the students. Kolvenbach (1989), as cited by Kouassi (2020), also stated that without attention to the other dimensions of a student's development, education runs the risk of remaining cerebral, not fully human in its quest for God's love and guidance.

On Religious Dimension

Table 2 presents the distribution of student participants on their evaluation of CJE in XUSHS considering Religious Dimension.

Table 2 Distribution of student participants on their evaluation of the Characteristics of Jesuit Education in XUSHS considering Religious Dimension (n=613)

Range	Description	Frequency	Percentage
3.70-4.00	Very Good	397	64.76
2.80-3.69	Good	194	31.65
1.90-2.79	Fair	21	3.43
1.00-1.89	Poor	1	0.16
Total		613	100.00

Mean: 3.66 Description: Good Standard Deviation: 0.42

Indicators	Mean	Description
1. The school helps me to discern what God is calling me to do with my life.	3.63	Good
2. My school provides opportunities to practice and grow in my faith	3.67	Good
3. My school offers programs of spiritual formation for the entire School community	3.69	Good
4. Spiritual formation is an integral part of my education	3.63	Good
5. I am developing a personal prayer life	3.37	Good
6. My school stresses the Catholic nature of its mission	3.62	Good
7. My school teaches me that forgiveness is possible through the grace of God	3.71	Very Good
8. My school's retreat program encourages me to know and love Christ better	3.67	Good
9. My school is committed to the religious development of all students	3.77	Very Good
10. I am coming to appreciate that God is present and working in all creation	3.68	Good
11. My school challenges me to grow morally	3.75	Very Good
12. My school encourages me to develop Ignatian leadership	3.75	Very Good
13. I see strong collaboration between the Society of Jesus and my school	3.71	Very Good

In Jesuit education, this characteristic ensures that the Christians are trained to live the values of their faith and even the non-Christians are encouraged to integrate humanism and values of honesty, solidarity, and loyalty. Jesuit education forms students to live in a very diverse world in terms of religion and culture.

The overall mean generated at 3.66 is described as good. The positive description indicates that the students have experienced this characteristic as exhibited in XUSHS. For them, this is implemented to a greater extent, coupled with a conscious effort to have everyone embrace their religious identity, regardless of their religion and beliefs. It manifests that the school has effectively implemented this, leading to very good results.

This can be explained by the conduct of the school's mandatory recollections and retreats, which may indicate that the students value these formative activities. There is also observance of daily noon, first Friday, and other special masses that are held at the university-wide level. Non-Catholics are also provided with activities that allow them to exercise their religious beliefs and practices. The Catholic religious activities are inclusive, meaning that all students are welcome to participate without the thought of converting non-Catholics to Catholicism.

The students affirm that at XUSHS, they are guided to undergo a process of discerning what God is calling them to do with their lives. There are provisions of opportunities to practice and grow in faith. They appreciate the programs of spiritual formation for the entire school community, which they believe, through their experiences, are integral to the academic environment at XUSHS. This can also indicate that the students have developed a personal prayer life. As a Catholic university, the school emphasizes the nature of its mission. They have also seen and felt that it is at school that they are taught to be more forgiving through the grace of God. The conduct of retreats and recollections encourages them to know and love Christ better.

The commitment of the school towards the religious development of all students is also evident (My school is committed to the religious development of all students - 3.77). The highest mean indicates that while they are in school, they become more appreciative of the belief that God is present and working in all creation. They also acknowledge that the school challenges them to grow morally, develop Ignatian leadership, and they see a strong collaboration with the Society of Jesus.

This is supported by Arrupe (1980), who said, "the secondary school is an effective apostolic instrument which the Society entrusts to a community, or to a definite group of men within a community; the purpose can only be apostolic. This commitment, of such men and for such a purpose, is an authentic act of mission."

At XUSHS, there are two institutional subjects offered to all students: RS401 - Church & Sacraments and RS402 - Social Teachings of the Church, which are part of the XUSHS curriculum. There are also student clubs and organizations that accommodate non-Christian students (i.e., Muslim students), where they have spaces like a prayer room allotted to do their silent prayers and other religious activities. The classes, especially the homeroom guidance, present lessons about the core values of the school through their homeroom moderators, following the uniform homeroom modules crafted by the moderators themselves. They are also trained to form small prayer groups where they can have group reflection points.

It can be recalled that the Jesuit school is seen as a community of faith. This faith is expressed through appropriate religious or spiritual celebrations. In this light, the Eucharist is the celebration of a faith community centered on Christ. All adult members of the community are encouraged to participate in these celebrations, not only as an expression of their own faith but also to witness the purposes of the school (Jesuit Institute, 2014).

As described in the paper by Kouassi (2020), which is also true at XUSHS, Jesuit education is committed to the religious development of all students. They receive instruction in the basic truths of their faith. For Christian students, this includes knowledge of the Scriptures, especially the Gospels. For Catholic students, Jesuit education offers knowledge of and love for the Church and the sacraments as privileged opportunities to encounter Christ. In ways appropriate to a school, concrete experiences of church life are available to all students through participation in church projects and activities. Since every program in the school can be a means to discover God, all teachers share a responsibility for the religious dimension of the school. However, the integrating factor in the process of discovering God and understanding the true meaning of human life is theology as presented through religious and spiritual education.

In the context of the students enrolled in the school, their participation at Eucharistic celebrations, attendance at the retreats and recollections, and membership in religious organizations available for non-Catholic students are some of the best examples that the school is providing equal opportunities to the students regardless of their religion.

On Educational Excellence or *Magis*

Table 3 illustrates the distribution of student participants on their evaluation of CJE in XUSHS considering Educational Excellence or *Magis*.

Table 3 Distribution of student participants on their evaluation of the Characteristics of Jesuit Education in XUSHS considering *Magis* (n=613)

Range	Description	Frequency	Percentage
3.70-4.00	Very Good	239	38.99
2.80-3.69	Good	328	53.51
1.90-2.79	Fair	46	7.50
1.00-1.89	Poor	0	0.00
Total		613	100.00

Mean: 3.53 Description: Good Standard Deviation: 0.49

Indicators	Mean	Description
1. I have an enthusiasm for learning and a strong desire to learn more	3.55	Good
2. An atmosphere of intense academic competition is characteristic of my school	3.50	Good
3. I am learning the importance of covering material thoroughly and well rather than covering a lot of material superficially	3.52	Good

Magis (Latin word for ‘more’) is the Ignatian principle that encourages individuals to be fully human and fully alive in the ways God calls us to be. It means to always seek to be more, do more, and go deeper. It is about generosity and being big-hearted. The term signifies an attitude of discerning what may be a better action to take and also signifies excellent work. It implies the more or the greater (Kouassi, 2020; Sumpaico, 2020).

The overall mean score of 3.53 is described as good. This positive description of *Magis* indicates that, from the viewpoint of students, XUSHS has a good Ignatian identity. It is effectively implemented, which has led to very good results in fostering students who seek to do more in the context of being individuals of the 5Cs (competence, conscience, commitment, culturally integrated, and Christ-centered).

This finding reveals that the students have likely integrated the notion of excellence in its broad sense, including non-academic aspects. This characteristic is effectively implemented, which has led to very good results in the students’ lives as senior high schoolers. This can be explained by stating that the students have expressed enthusiasm for learning and a strong desire to learn more, with the atmosphere of intense academic competition being a characteristic of the school. They are learning the importance of covering material thoroughly and well, rather than superficially covering a lot of material.

The indicator on “I have an enthusiasm for learning and a strong desire to learn more” has the highest mean, which can be explained by stating that the learners are encouraged to desire further learning. There is evidence that XUSHS insists on and practices excellence—academic, intellectual, and in any work or engagement—and it continues to create an atmosphere of excellence.

Arrupe (1980) highlighted this idea that the ideal of the schools is not to produce little academic monsters who are dehumanized and introverted. Neither is it to produce pious faithful individuals who are allergic to the

world in which they live and incapable of responding to it sympathetically. ICAJE (2019), in the work of Kouassi (2020), discussed that many of the schools are justifiably known for their excellent academic programs. Some are known for their excellence in preparing students to be skillful in technology, agriculture, and other vocations, which leads to the conclusion that all Jesuit schools should excel in humanizing their communities, helping both students and staff deepen their empathy and lasting bonds of friendship.

On Cura Personalis

Table 4 displays the distribution of student participants on their evaluation of CJE in XUSHS considering the care for the individual referred to as Cura Personalis.

The Jesuit Institute (2014) reiterates that Cura personalis (care for the individual) remains a basic characteristic of Jesuit education. Any Jesuit education recognizes the developmental stages of intellectual, affective, and spiritual growth and assists each student to mature gradually in all these areas.

The overall mean is 3.43 and is described as "Good," which implies that, in the eyes and hearts of the students, XUSHS exhibits this Ignatian identity and has effectively implemented it, leading to very good results in molding students who care for every individual regardless of their circumstances.

In the paper by Kouassi (2020), "cura personalis" (CP) are Latin words that mean "care for the individual person," which he described as a hallmark of Ignatian spirituality (wherein one-on-one spiritual guidance, the guide adapts the Spiritual Exercises to the unique individual) and, therefore, of Jesuit education (where the teacher establishes a personal relationship with students, listens to them in the process of teaching, and draws them toward personal initiative and responsibility for learning). This aims to respond to the full range of needs that people have (i.e., physical, social, emotional, intellectual, as well as spiritual).

The overall practice of CP in the school is appreciated according to the ratings of student participants. The students confirmed that classes in school recognize their individual abilities and that teachers generally understand the pressures that affect the students.

Table 4 Distribution of student participants on their evaluation of the characteristics of Jesuit Education in XUSHS considering Cura Personalis (n=613)

Range	Description	Frequency	Percentage
3.70-4.00	Very Good	231	37.68
2.80-3.69	Good	297	48.45
1.90-2.79	Fair	81	13.21
1.00-1.89	Poor	4	0.65
Total		613	100.00

Mean: 3.43 Description: Good Standard Deviation: 0.51

Indicators	Mean	Description
1. At my school I experience classes which recognize my individual abilities	3.47	Good
2. Teachers at school understand the pressures that affect me	3.34	Good
3. My school teaches me to work with my own limitations	3.46	Good

4. My teachers genuinely care about me	3.40	Good
5. My classes stress the importance of personal creativity	3.52	Good
6. I experience close cooperation between my teachers and my parents	3.22	Good
7. My teachers assist me in developing a sense of self-worth	3.43	Good
8. My parents/guardians feel welcomed at my school	3.59	Good
9. My school offers opportunities to my parents/guardians to grow in their role as parents/guardians	3.42	Good

At XUSHS, students are trained to work with their own limitations, which is associated with genuine care from the teachers, emphasizing the importance of personal creativity. It also means that they have experienced close cooperation between teachers and their parents, as evidenced by the regular conduct of parents and teachers' conferences. At school, they experience teachers assisting them in developing a sense of self-worth and that the school offers opportunities for parents and guardians to grow in their roles.

The indicator that parents and guardians are welcomed in school, with the highest mean, is a good manifestation that the school accommodates its stakeholders. This relates to how the school continues its quarterly parents' and teachers' conferences, orientation meetings, and the like. Even during the pandemic, all lines and other means of communication were made available (i.e., text blasts, emails, or through MS Teams), where parents/guardians can address their queries and concerns. In fact activity evaluations on these activities from the students showed very good rating and positive comments include suggestions to continue these practices in the school community.

During the two years of the flexible learning modality, all policies and guidelines were adjusted to the new normal; however, maintaining the Jesuit brand of education in XUSHS did not stop but rather adapted to the needs of the time. To ensure that *cura personalis* is observed and felt in the community, especially for the students who are the participants of this paper, the conduct of virtual consultations with student leaders in key offices of the school is highly commendable. The students can also directly email or call administration offices, and they are properly attended to. Orientations, information sessions, morning assemblies with important announcements, message casts, and posting of gentle reminders through the University communication office, official Facebook pages, and other social media accounts are conducted.

There are pre- and final grade deliberations on grades and academic reviews, which led to reaching out to parents and guardians for students with academic deficiencies. The Parents' and Teachers' consultations were excellently conducted immediately after midterm grades were released to help struggling students.

The flexible learning modality also adjusted the final deadlines for submitting students' academic requirements, such as their performance tasks. Their quarterly assessments and written works are also carefully scheduled to allow everyone to comply satisfactorily with the prerequisites. All offices that take care of the welfare of the students are fully functional, such as guidance and counseling, clinic, library, etc., although they are operating virtually through Microsoft Teams.

On Faith and Justice

Faith that does justice in Jesuit education is the hallmark of any ministry deserving of the name Jesuit. Its "service of faith," of which the "promotion of justice" is an absolute requirement, should be noteworthy for the way it helps students—and, for that matter, faculty, staff, and administrators—move, in freedom, toward mature and intellectually adult faith. This includes enabling them to develop a disciplined sensitivity toward the suffering of the world and a will to act for the transformation of unjust social structures that cause that suffering. Faith that does justice is the idea that Christian faith cannot have integrity without action for social justice (Kouassi, 2020).

The distribution of student participants in their evaluation of CJE in XUSHS, considering Faith and Justice, is reflected in Table 5, exhibiting an overall mean value of 3.61.

Table 5 Distribution of student participants on their evaluation of the Characteristics of Jesuit Education in XUSHS considering Faith and Justice (n=613)

Range	Description	Frequency	Percentage
3.70-4.00	Very Good	294	47.96
2.80-3.69	Good	291	47.47
1.90-2.79	Fair	28	4.57
1.00-1.89	Poor	0	0.00
Total		613	100.00

Mean: 3.61 Description: Good Standard Deviation: 0.47

Indicators	Mean	Description
1. Adults in my school model a community of faith and justice	3.52	Good
2. My school teaches me that my faith calls for a commitment to work for justice in the world	3.64	Good
3. I am learning to analyze society's problems critically with an emphasis on the promotion of justice	3.66	Good

described as **good**. A good description means that, in the eyes of students, XUSHS displays an atmosphere of faith and justice (FJ), which is effectively implemented, leading to very good results. This positive description indicates that they have experienced adults at school who model a community of faith and justice. It faithfully teaches them to commit to working for justice in the world.

Considering all indicators, the highest mean is obtained in the indicator that states they are learning to analyze society's problems critically, with an emphasis on the promotion of justice. This is because the school is engaged in societal work through formation programs, which are even embedded in the academic arm of the school. The XUSHS Curriculum includes subjects that embody this characteristic, such as RS 402: Social Teachings of the Church, Understanding Society & Culture, and Introduction to Philosophy of the Human Person. Similarly, at the university level, the school is actively engaged in societal problems, issues, and concerns through the issuance of university statements and support, where the entire university community is aware.

There are also units that handle these engagements, such as the Office of Mission and Ministry, the Social Development Office, and the Formation Cluster of the Senior High School. Additionally, there are faculty and staff who volunteer for this cause, whose contributions can be seen by students in posts across all university-owned social media accounts, websites, and through the Communications Office e-blasts from time to time.

According to Sumpaico (2020), the mission of serving faith as well as the promotion of justice is integral to the operation of any Jesuit school, as it is part of the greater Jesuit mission.

On Care for the Marginalized

Care for the marginalized or the Poor in Jesuit education refers to the poor as the *Alter Christus*, the Other Christ. In this vein, students are committed to caring for the poor in their daily lives. It is not just a slogan, but

a very dedication to the needy in all their activities and actions. Jesuit school students are expected to embrace the combat for the well-being of the poor. Hence, they should care for others (Kouassi, 2020).

Table 6 shows the distribution of student participants on their evaluation of CJE considering the Care for the Marginalized.

Table 6 Distribution of student participants on their evaluation of the Characteristics of Jesuit Education in XUSHS considering Care for the Marginalized (n=613)

Range	Description	Frequency	Percentage
3.70-4.00	Very Good	289	47.15
2.80-3.69	Good	278	45.35
1.90-2.79	Fair	42	6.85
1.00-1.89	Poor	4	0.65
Total		613	100.00

Mean: 3.57 Description: Good Standard Deviation: 0.51

Indicators	Mean	Description
1. I am learning to understand the causes of poverty	3.69	Good
2. My school provides me with opportunities for direct contact with the poor	3.35	Good
3. I am learning to have a special concern for the poor	3.68	Good

The overall mean value of 3.34 is described as good, which means that in the judgment of students, XUSHS exhibits a strong Ignatian identity and fulfills its Jesuit mission considering CFM. It has effectively implemented CFM, leading to very good results. Findings imply that there is an ongoing practice encouraging students to approach people on the margins of human society. This further means that as young as 16 years old, they are learning to understand the causes of poverty (with the highest mean) because the school provides them with opportunities for direct contact with the poor and fosters a special concern for the poor through the outreach programs and societal engagements of the university. The school is very active in responding to those in need, especially in areas severely affected by calamities, where the university's go-to places are the poorest affected regions. The ladderized formation programs and activities (from grade school to college), although still ongoing university efforts, have already made an impact on the lives of the students.

This may also be due to the knowledge they gained from the institutional and core subjects offered to all students, such as the two Christian Humanism subjects: Church and Sacraments and Social Teachings of the Church, Introduction to the Philosophy of the Human Person, The Contemporary Arts from the Region, and 21st Century Literature from the Philippines and the World, including the conduct of Homeroom guidance, which centers on the core values of the school and other related topics stipulated in the Homeroom Guidance Modules (2021-2022).

The Andrew L Gotianun Sr. Center for Integrated Technologies (ALGCIT) scholarship is also a manifestation that indeed XU is very concerned about the poor. It offers a full residential scholarship to deserving students from the poorest of the poor. The school also has outreach programs targeting needy areas in Northern Mindanao. The Arch. Bishop Hayes scholarship of the university which provides assistance to poor but deserving students in the academic track is also in place.

On Men and Women Committed to Social Transformation

Kouassi (2020) cited Arrupe (1973), saying a profile of what a graduate should be. According to him, “today the prime educational objective must be to form men-and women-for-others... people who cannot even conceive of love of God which does not include love for the least of their neighbors; people convinced that love of God which does not issue in justice for human beings is a farce.”

Table 7 discloses the distribution of student participants on their evaluation of CJE in XUSHS considering Men and Women Committed to Social Transformation. With an overall mean value of 3.67 is described as good. The positive description from the perspective of students indicates that XUSHS demonstrates a strong Ignatian identity as a Jesuit school and effectively implements this, leading to very good results. It can be inferred that the students have a strong belief that XUSHS's main educational objective is to form persons for others. Through their time at the school, even if it lasts only two years, they are learning how to imitate Christ's life of service for others. They see how the school encourages them to be men and women for and with others through various formation activities.

The statement "My school encourages me to be 'a man/woman for others'" received the highest mean score. This is significant for a Xavier Ateneo senior high school, as the institution has been making an impact in inspiring students to become truly men and women for and with others for the past five years. This reflects a strong Ateneo character and a mission-driven ethos. XUSHS is an inclusive educational institution, as reflected in its Student Handbook (2021) and Basic Education Faculty Manual (2021). Returning to the subject offerings, this

Table 7 Distribution of student participants on their evaluation of the Characteristics of Jesuit Education in XUSHS considering Men and women committed to social transformation (n=613)

Range	Description	Frequency	Percentage
3.70-4.00	Very Good	347	56.61
2.80-3.69	Good	240	39.15
1.90-2.79	Fair	25	4.08
1.00-1.89	Poor	1	0.16
Total		613	100.00

Mean: 3.67 Description: Good Standard Deviation: 0.46

Indicators	Mean	Description
1. My school's main educational objective is to form persons for others	3.68	Good
2. I am learning how I can imitate Christ's life of service for others	3.58	Good
3. My school encourages me to be "a Man/Woman for Others"	3.73	Very Good

characteristic is deeply embedded. The formation programs and activities also contribute to the fulfillment of this identity.

To support this, the XUSHS student government coordinated with the junior high school student leaders in their drive to collect donations for the typhoon victims of Dinagat Island. During their time in senior high school, their identities as men and women for and with others are reinforced through engagements that are part of a university-wide initiative coordinated by the offices of Mission and Ministry, the Social Development

Office, and the SHS Formation Cluster. Similarly, the Homeroom Guidance module emphasized this as one of the core values discussed during the homeroom period.

On Service to the Church and Human Society

Table 8 illustrates the distribution of student participants on their evaluation of CJE in XUSHS considering service to the Church and Human Society. *Jesuit education* is an apostolic instrument, in *service* of the *church* as it serves human *society*.

The service of the Church and human society is a clear option for Jesuits. Thus, for Ignatius, the response to the call of Christ is made in and through the Roman Catholic Church, which is the instrument through which Christ is sacramentally present in the world. Henceforth, Jesuit schools are part of the apostolic mission of the Church in building the Kingdom of God. Jesuit education gives special attention to pedagogy based on the Spiritual Exercises (Kouassi, 2020).

The overall mean score of 3.62 is described as good. The positive feedback from the judgment of students likewise indicates that XUSHS demonstrates a good Ignatian identity as a Jesuit school characterized by its effective implementation, leading to very good results in the light of SCHS. Moreover, students have seen the relationship between the school and the Church through many activities. They may have also witnessed close collaboration and partnership with local parishes and municipalities. This may mean that at school, their faith in God challenges them to understand their own culture and the cultures of others. They are learning about the principles of Ignatian spirituality (the highest mean), and the school encourages them to participate in their church's projects and activities.

Table 8 Distribution of student participants on their evaluation of the Characteristics of Jesuit Education in XUSHS considering Service to the Church and society (n=613)

Range	Description	Frequency	Percentage
3.70-4.00	Very Good	318	51.88
2.80-3.69	Good	257	41.92
1.90-2.79	Fair	34	5.55
1.00-1.89	Poor	4	0.65
Total		613	100.00

Mean: 3.62 Description: Good Standard Deviation: 0.50

Indicators	Mean	Description
1. My faith in God challenges me to understand my culture and the cultures of others	3.64	Good
2. I am learning about the principles of Ignatian spirituality	3.65	Good
3. The school encourages me to participate in my church's projects and activities	3.56	Good

One indicator of success that supports this outcome is the regular updates submitted by the Assistant Principal for Formation, which highlighted that the Student Government conducted an outreach program for the Jesuit Mission School in Bukidnon. Through their fundraising activities, the students were able to build a library, and this was communicated to all students. The students are also actively engaged in their parishes. At the

university level, calls for participation in outreach activities are publicly announced; hence, the students are very aware of them. Others are even engaged in these activities. Reports of the university's services to the Church and society are also presented in colloquia and posted through the university's website, e-blasts, and other official social media accounts. Additionally, students value service to the Church through the Christian Humanism classes and during their homeroom periods and other core subjects that teach them to be persons for society. Part of this is to value other cultures as an inclusive senior high institution.

Ignatian spirituality is one of the strongest formation programs of the university. The SHS has its own formation programs with an Ignatian flavor of spirituality. The conduct of recollections and retreats for all students is mandatory, regardless of religion, sex, or culture. During the pandemic, the virtual conduct of these spiritual activities was made available for all, with pre- and actual recollections and retreats. The daily noon masses, special masses, and other spirituality-related activities are successfully conducted. Even classes at XUSHS are characterized by Ignatian spirituality through the IPP framework, starting and ending lessons with a prayer led by students, mostly, and the teachers are also trained to conduct the conscious examen.

On Ignatian Pedagogy Paradigm

Table 9 displays the distribution of student participants on their evaluation of CJE in XUSHS considering Ignatian Pedagogy. IPP is a teaching and learning method used in Jesuit schools based on the Spiritual Exercises of Ignatius of Loyola. The method encourages learners to explore five areas: context, experience, reflection, action, and evaluation.

Table 9 Distribution of student participants on their evaluation of the Characteristics of Jesuit Education in XUSHS considering Pedagogy (n=613)

Range	Description	Frequency	Percentage
3.70-4.00	Very Good	331	54.00
2.80-3.69	Good	256	41.76
1.90-2.79	Fair	26	4.24
1.00-1.89	Poor	0	0.00
Total		613	100.00

Mean: 3.59 Description: Good Standard Deviation: 0.44

Indicators	Mean	Description
1. My teachers teach me the principles of Ignatian repetition	3.64	Good
2. My teachers take time in my classes to preview and explain homework assignments	3.54	Good
3. I am challenged to be actively engaged (beyond taking notes and listening to lectures) in my classes	3.50	Good
4. My school teaches me to take responsibility for what and how I learn	3.69	Good
5. I am developing a philosophy of life which includes regular reflection	3.53	Good
6. I evaluate the influence of mass media	3.61	Good
7. My school stresses the integration of Ignatian pedagogy in all of its activities	3.58	Good

The overall mean score, which is 3.03, is described as good which means that in the eyes of the students, XUSHS exhibits a strong Ignatian identity as a Jesuit school, considering the implementation of the Ignatian pedagogical paradigm. This suggests that the use of IPP in Senior High School is effectively implemented and has led to very good results. It also imply that teachers strive to apply IPP in the classroom and in the conduct of co-curricular and extra-curricular activities. Generally, teachers teach the principles of Ignatian repetition, taking the time in class to preview and explain homework assignments. Furthermore, students feel challenged to be actively engaged (beyond taking notes and listening to lectures) in class. At the school level, students are taught to take responsibility for what and how they learn. This leads them to develop a philosophy of life that includes regular reflection. They can also evaluate the influence of mass media, and the school stresses the integration of Ignatian pedagogy in all its activities.

At XUSHS, all teachers are trained to utilize the Ignatian Pedagogical Paradigm. The learning packets authored by the faculty members are templated after the IPP, ensuring the acquisition of essential learning competencies for different types of students based on their connectivity and available gadgets. The same is true for the utilization of well-planned assessment maps assigned with target competencies and activities of the subject.

My school teaches me to take responsibility for what and how I learn. The highest mean indicator indicates that XUSHS allows its students to be responsible individuals regarding the knowledge they gain from academic teachings and all formation programs. They are not merely told what to do with the things they learn; rather, they are given the agency to apply this knowledge according to the needs of time and situation.

On Reconciliation with the Environment

Reconciliation with the environment is a call to protect our common home. Jesuits resolve to collaborate with others in the construction of alternative models of life that are based on respect for creation and on a sustainable development capable of producing goods that when justly distributed, ensure a decent life for all human beings on the planet (Sosa, 2019).

Table 10 exhibits the distribution of student participants on their evaluation of CJE in XUSHS considering Reconciliation with the environment.

Table 10 Distribution of student participants on their evaluation of the Characteristics of Jesuit Education in XUSHS considering Reconciliation with the Environment (n=613)

Range	Description	Frequency	Percentage
3.70-4.00	Very Good	376	61.34
2.80-3.69	Good	203	33.12
1.90-2.79	Fair	33	5.38
1.00-1.89	Poor	1	0.16
Total		613	100.00

Mean: 3.62 Description: Good Standard Deviation: 0.49

Indicators	Mean	Description
1. My school is concerned with environmental issues	3.65	Good
2. My school practices solid waste segregation program	3.63	Good
3. My school encourages me to a responsible use of resources	3.63	Good
4. My school organizes activities related to climate change awareness	3.57	Good

The overall mean value of 3.62 is described as good. This means that, from the perspective of the students, the school displays an Ignatian identity as a Jesuit school, which effectively implements this characteristic, leading to very good results regarding reconciliation with the environment. It further means that XUSHS is concerned with environmental issues, as it practices a solid waste segregation program. The school encourages responsible use of resources and organizes activities related to climate change awareness.

ICAJE (2019) in Kouassi (2020) urges Jesuit schools to incorporate Environmental Education as a core curriculum, stating that Jesuit schools are committed to the care of all creation. This commitment should manifest itself in scientifically rigorous curricula that give students a well-informed understanding of issues like global warming, especially when many want to deny that the current conditions are due to human activity. To that end, Environmental Education should be part of the core curriculum regarding environmental issues. It is not new to the students because the university has already implemented a policy against plastic bottles allowed on campus. In the city where the school is located, plastic bags are also prohibited in malls, markets, and other public spaces.

At the Senior High School level, there are also organizations that deal with the protection of nature. Some teachers are even active in the preservation of nature by regularly participating in tree planting, clean-up drives, and similar activities. Hence, the school's highest mean score regarding environmental issues speaks volumes about how well the school addresses environmental concerns and cares for the common home. SHS is engaged in the Renewed Province Plan 2021-2024 (in Rivera, 2020), where Thrust 5: Cultivate Personal and Institutional Ecological Conversion emphasizes knowing very well that our environmental crisis is also a social crisis affirming the urgency of aligning and appropriating our lifestyle and mission to witness and promote ecological justice.

On Interreligious and Intercultural Dialogue

Table 11 presents the distribution of student participants on their evaluation of CJE in XUSHS considering Interreligious and Intercultural Dialogue.

Table 11 Distribution of student participants on their evaluation of the Characteristics of Jesuit Education in XUSHS considering Interreligious and Intercultural dialogue (n=613)

Range	Description	Frequency	Percentage
3.70-4.00	Very Good	371	60.52
2.80-3.69	Good	227	37.03
1.90-2.79	Fair	14	2.28
1.00-1.89	Poor	1	0.16
Total		613	100.00

Mean: 3.69 Description: Good Standard Deviation: 0.41

Indicators	Mean	Description
1. My school confronts issues of social injustice, racism, and religious intolerance	3.63	Good
2. My school helps me to be open to other religions and cultures	3.70	Very Good
3. My school displays a favorable climate of cultural diversity	3.67	Good
4. My school offers space to non-Christian communities	3.66	Good

5. My school encourages me to respect religious and cultural differences	3.78	Very Good
6. My school is engaged in or organizes interfaith and intercultural activities	3.68	Good

According to the General Congregation 34, interreligious dialogue refers to the invitation addressed to all Jesuits to move beyond prejudice and bias—be it historical, cultural, social, or theological—to cooperate wholeheartedly with all men and women of goodwill in promoting peace, justice, harmony, human rights, and respect for all of God’s creation (GC 34, Decree 5 #3). In the school setting, it considers the presence of people from different faith traditions and a variety of cultures (Kouassi, 2020).

The overall mean score is 3.69 and is described as good signifies that, in the eyes of students, XUSHS exhibits a good Ignatian identity as a Jesuit school, considering interreligious and intercultural dialogue with an emphasis on effective implementation that has led to very good results.

Indeed, the overall understanding of the characteristics related to religious and cultural matters is good according to the ratings of participants. It may be said that students certainly appreciate the many activities related to religion and culture. As the school confronts issues of social injustice, racism, and religious intolerance, it helps them to be open to other religions and cultures, displaying a favorable climate of cultural diversity. XUSHS is also observed to offer space to non-Christian communities. It encourages them to respect religious and cultural differences and engages in or organizes interfaith and intercultural activities. At the university level, the Xavier Center for Culture in the Arts is very active in promoting interreligious and intercultural dialogue through its linkages with the National Commission of Culture and the Arts.

Considering the indicator with the highest mean, “my school encourages me to respect religious and cultural differences” is something worth noting, as it greatly implies the school’s high regard for religion and culture. The XUSHS Handbook (2022) clearly reflects that it is a school that is inclusive. Specifically, it states that the school admits all qualified grade 10 completers regardless of sex, religion, or race. This further means that students have experienced this while they are bona fide students. This is also supported by the student organizations recognized under the guidance of the Students Activities and Leadership Development (SACLeaD) through the Senior High Association of Student Organizations (i.e., XSH-SIRAJ, a Muslim organization that seeks to promote peace and unity among the SHS community, and SIDLAK-CYM Sidlak, a Catholic Youth Ministry that invites the youth to properly exercise their faith through various activities and projects that will put fun in faith).

According to ICAJE (2019) embracing the Dialogue School model, Jesuit schools are called to the frontiers, which should include the frontiers of the Church. Dialogue, when well-integrated, helps students to become tolerant and respectful of differences, whether of religion or culture.

XUSHS voices and confronts social injustice, racism, and religious intolerance issues, as these are also learned in the core subjects offered in the Senior High School curriculum, such as Introduction to Philosophy of the Human Person, The Contemporary Arts from the Region, 21st Century Literature from the Philippines and the World, and Understanding Society & Culture, as well as in the two Christian Humanism subjects specifically in the Church and Sacraments and Social Teaching of the Church.

The Media and Information Literacy subject also reinforces what ICAJE (2019) affirms: that schools must actively combat racism in all its forms. The Xavier University Social Media Protocol likewise explains the need to be extra careful in exercising rights on social media platforms, ensuring that interreligious and intercultural dialogue is not tarnished.

This result further strengthens the testimonies of the students during the actual interview conducted by the accreditors, stating that students have confirmed how inclusive Xavier University is. Accordingly, there is evidence supporting the school's claim regarding its openness to accepting students from various backgrounds. The services it offers to students provide an avenue where interreligious and intercultural dialogues take place. In fact, the school has allotted the entire Wednesday afternoon each week for student activities hour. All

organizations recognized by the university conduct open conversations among the members of the community and have maintained the requirement to formulate programs that will serve the community by bridging differences in race, sex, culture, religion, and tradition.

The paper of Nimer and Smith (2016) presented that Intercultural dialogue and interreligious dialogue are essential tools in the development of intercultural and interreligious competences. A safe space to encounter the “different other” can be an effective educational tool in developing these competences. They added that interreligious education, as well as intercultural education, is not a single curricular item to be introduced in one specific grade but needs to become an integral part of formal and informal educational institutions.

Regus (2022) explains that interreligious studies can produce productive tools and mechanisms for challenging and reducing the negative impact of the relationship between religion and politics. Vigurs, et al. (2021) on the other hand explained that interreligious dialogue and ecumenism interventions is one such approach that aims to bring the opposing but interdependent communities to an understanding in and through their shared religious beliefs and values. By providing opportunities for quality meaningful contact, interreligious dialogue creates intentional encounters and interactions between the groups. They increase knowledge of each other and minimize misunderstandings and prejudice that could lead to conflicts.

Overall evaluation of Characteristics of Jesuit Education in XUSHS

The overall distribution of student participants on the CJE in XUSHS, with an overall mean of 3.60—which is described as “good”—is presented in Table 12. This shows that, across 11 Jesuit education characteristics, the Xavier University Senior High School community has effectively implemented these principles, leading to very good results. Although there is still room for improvement, as indicated by the generated mean rating scores, all eleven characteristics were rated by the students as “good,” with a standard deviation of 0.47.

Table 12 Overall Distribution of student participants on their evaluation of the Characteristics of Jesuit Education in XUSHS (613)

Range	Description	Frequency	Percentage
3.70-4.00	Very Good	319	52.04
2.80-3.69	Good	279	45.51
1.90-2.79	Fair	15	2.45
1.00-1.89	Poor	0	0.00
Total		613	100.00

Mean: 3.60 Description: Good Standard Deviation: 0.47

Indicators	Mean	Description
1. Men and Women Committed to Social Transformation	3.57	Good
2. Care for the Marginalized	3.66	Good
3. Religious Dimension	3.53	Good
4. Interreligious and Intercultural Dialogue	3.43	Good
5. Magis	3.61	Good
6. Service to the Church and Society	3.57	Good

7. Pedagogy	3.67	Good
8. Holistic Formation	3.62	Good
9. Faith and Justice	3.59	Good
10. Reconciliation with the Environment	3.62	Good
11. Cura Personalis	3.69	Good

When the characteristics are ranked, although all have good descriptions, it appears that Cura Personalis (3.69—Good) takes the lead, followed by Pedagogy (3.67—Good). Ranking third is Care for the Marginalized (3.66—Good). Fourth place is shared by Holistic Formation (3.62—Good) and Reconciliation with the Environment (3.62—Good). Rank five is Magis (3.61—Good), while sixth is Faith and Justice (3.59—Good). The seventh rank is shared by Service to the Church and Society (3.57—Good) and Men and Women Committed to Social Transformation (3.57—Good). Rank eight is Religious Dimension (3.53—Good), and last in rank is Interreligious and Intercultural Dialogue (3.43—Good).

This means that XUSHS, as a Basic Education unit, has already practiced its Jesuit or Ignatian identity during its early years of full operation. That even in the pandemic time, the school is able to deliver the Jesuit quality education maintaining the eleven characteristics. The students themselves proved this in their personal assessments based on the indicators of each of the 11 Characteristics of Jesuit Education (CJE) of the Ignatian Identity Survey (IGNIS). Although the results did not perfectly reflect the totality of how the SHS is characterized through these indicators, the positive results generated by the study attest that this new unit of the university carries the same branding and mission.

CONCLUSION

In conclusion, XUSHS has effectively showcased the 11 Jesuit Education Characteristics, particularly amid the challenges presented by the COVID-19 pandemic. The implementation of these characteristics has been largely successful in both academic and formation programs, serving as a model for other Ateneo Senior High Schools. However, the study revealed areas for improvement, emphasizing the need for administrators to take proactive measures to enhance educational delivery aligned with Jesuit values.

Moving forward, it is essential to reassess the current indicators of the Jesuit characteristics to ensure they resonate with the context of Xavier University. Engaging stakeholders through follow-up surveys will provide valuable insights, while the establishment of a dedicated research team will facilitate ongoing evaluation and improvement. Furthermore, a conduct of focus group discussion or an in-depth interview is recommended to substantiate the quantitative data gathered through the survey questionnaire. By prioritizing these actions, XUSHS can sustain its achievements in Jesuit education and address areas needing enhancement, ultimately preparing students to become responsible citizens committed to social and environmental justice.

REFERENCES

1. Acta Romana Societatis Iesu (1987). Jesuit Education manifests a particular concern for the poor. Retrieved from <https://www.xu.edu.ph/xavier-news/21-2011-2012/659-ignatian-value-of-the-month-concern-for-the-poor-and-the-marginalized>
2. Ahumada, M., Gore, S., Raees, A., and Tarantino, C. (2017). Ignatian Pedagogical Paradigm at Arrupe College. Ignatian Pedagogy Educational Resources. 9. Retrieved from <https://ecommons.luc.edu/Ignatianpedagogy/9/>.
3. Alamban, M.R., Arrachchige, R., Bobadilla, I., Daluz, A., Sta. Cruz, J.L., and Torres, J. (2019). Senior High School Formation Program Student Manual. Cagayande oro: XU Press.
4. Arrupe, P. (1980). Our secondary schools: Today and tomorrow. Retrieved from http://www.sjweb.info/documents/education/arr_colegios_en.pdf
5. Best, J. W., & Kahn, J.V. (2014). *Research in Education*. Harlow, England: Pearson Education.

6. Bogel, G. (2012). *Cura Personalis: The school library through an Ignatian lens*. Knowledge Quest: Journal of the American Association of School Librarians. Vol 40. No 4. pp. 46-50
7. Connor, K. R. (2014). *Accompanying the student: The Ignatian Pedagogical Paradigm and prior learning*. Jesuit Higher Education: A Journal: Vol. 3: No. 1, Article 1.
8. Go, J. and Atienza, R. (2019). *Learning by refraction: A practitioner's guide to 21st-century Ignatian pedagogy*. Manila: Bluebooks, Ateneo de manila University Press
9. Kolvenbach, P. (1986). *The characteristics of Jesuit education*. Retrieved from <https://www.seattleu.edu/media/university core/files/CharacteristicsJesuitEducation.pdf>
10. Kolvenbach, P.H. (2000). *Themes of Jesuit higher education*. Retrieved from <https://onlineministries.creighton.edu/Heartland3/r-themes.html>
11. Kouassi, P. (2020). *Characteristics of Jesuit Education in Collège Libermann*. Unpublished thesis, Xavier University, Cagayan de Oro City.
12. Mesa, J. A. (2021). *An integrated perspective of Jesuit education today*. Retrieved from <https://www.educatemagis.org/blogs/an-integrated-perspective-of-jesuit-education-today/>.
13. Mesa, J. A. (2021). *On the horizon of the universal apostolic preferences*. Retrieved from <https://www.jesuits.global/2021/07/22/a-living-tradition>.
14. Nimer, M. and Smith R (2016). *Interreligious and intercultural education for dialogue, peace and social cohesion*. Retrieved from <https://link.springer.com/article/10.1007/s11159-016-9583-4>
15. Regus, M. (2022). *Strengthening Interreligious Studies and Interfaith Dialogue in Asia: A Preliminary Overview*. Retrieved from [https://kneopen.com/KnE-Social/article/view/11386/DOI: 10.18502/kss.v7i10.11386](https://kneopen.com/KnE-Social/article/view/11386/DOI:10.18502/kss.v7i10.11386)
16. Rivera, R. (2020). *Renewed Province Plan 2021-2024. A review of the Philippine province roadmap 2016*. Commission on Ministries, of the Society of Jesus.
17. Sosa, A. (2019). *Universal apostolic preferences of the Society of Jesus, 2019-2029*. Retrieved from https://www.jesuits.global/sj_files/2020/05/2019-06_19feb19_eng.pdf
18. Sosa, A. (2017). *Jesuit Education: Forming Human Beings Reconciled with their Fellows, with Creation and with God*.
19. Sumpaico, J. M. (2020). *Philippine Jesuit schools of education: Heroic institutions of learning and leadership in mission*. Retrieved from <https://repository.usfca.edu/diss/523/>.
20. Vigurs, C. et al. (2021). *Research and effectiveness of interreligious dialogue and ecumenism interventions: Systematic evidence gap map and synthesis*. UCL Social Research Institute EPPI-Centre. Retrieved from <https://discovery.ucl.ac.uk/id/eprint/10148689/1/Porticus%20Map%20Synthesis%20150321.pdf>.
21. Xavier University Senior High School Student handbook (2021). Cagayan de Oro City, Philippines.
22. Xavier University Basic Education Faculty Manual, (2021). Cagayan de Oro City, Philippines.
23. Xavier University Senior High School Homeroom Guidance Modules (2021-2022). (2021). Cagayan de Oro City, Philippines.