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Original Article

Extent of Practice of the JEEPGY Framework among the Grade 12 Students in Selected Diocesan Catholic Schools in Western Visayas

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Abstract

This study assessed the extent of practice of the JEEPGY framework among Grade 12 students in selected Diocesan Catholic schools in Western Visayas during the 2025-2026 school year. Additionally, it examined the significant differences in the extent of JEEPGY practice based on the demographic variables. It employed a descriptive-comparative research design. It consisted of 271 stratified randomly selected Grade 12 students. In gathering the data, a validated and reliability-tested 47-item researcher-made questionnaire was utilized, employing a five-point Likert scale. In analyzing the data, descriptive and comparative statistics were employed. Specifically, mean, standard deviation, Mann–Whitney U test, and Kruskal–Wallis H test were used. Lastly, the entire process of this study adhered to research ethical guidelines. Overall, the extent of practice of JEEPGY was rated as great. Meanwhile, gender equality had the highest overall rating of the other dimensions and was interpreted as very great. All the demographic variables were rated as great. In addition, significant differences were found across academic strands. It revealed that Accountancy, Business, and Management (ABM) students had significantly lower practice. Lastly, this study underscores that the selected Diocesan Catholic schools in Western Visayas are successful in implementing the framework as encouraged by the CEAP. The very great extent in the gender equality domain suggests that schools are effectively fostering an inclusive and respectful learning environment. Hence, it is encouraged to continuously integrate the framework into all school activities and curricula to maintain the great extent of practice of JEEPGY.

Keywords: Diocesan Catholic Schools, JEEPGY, Practice, Quantitative, Western Visayas

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Introduction

Global challenges such as climate change, war, inequality, poverty, and disempowerment continue to persist, which affect the vulnerable people and low-income countries (Department of Economic, 2020). With this, the United Nations' Sustainable Development Goals (SDGs) call for integrated education across the globe that promotes sustainable lifestyles, human rights, peace, gender equality, and ecological responsibility (Westheimer, 2020). Countries are encouraged to embed these goals into their curricula and policies by 2030 to foster responsible, empowered students (Öztemur et al., 2024). Hence, aligning these initiatives with education systems produces broad benefits by stimulating economic growth through skilled workforces, strengthening social cohesion through inclusive learning, and reducing environmental risks through sustainability curricula (Owuondo, 2023). Such alignments also equip students worldwide to drive social transformation and ecological sustainability (Assefa, 2024).

In some Asian countries, climate change and climate-related disasters are increasingly threatening education by displacing communities and damaging school infrastructure (Islam & Khan, 2020). These risks disproportionately affect marginalized and vulnerable populations. It also undermines continuity of learning and long-term development (Hoffmann & Blecha, 2020). In fact, many governments in the region have begun reforming curricula and education policies to integrate the Sustainable Development Goals; however, gaps remain, especially in foundational literacy, numeracy, and equality of opportunity (ESCAP, 2018). Given these persistent and intersecting challenges, Oo et al. (2025) noted that there is an urgent need for education frameworks in Asia that embed sustainability and climate resilience to prepare learners for a volatile, interconnected world.

In the Philippines, public schools are steadily aligning with the Sustainable Development Goals through various reforms and policy initiatives, particularly of the Department of Education (DepEd) (Balagtas et al., 2025). The Department of Education highlighted that programs such as the Alternative Learning System, the Indigenous Peoples Education Program, the Digital Rise initiative, and the Last Mile Schools initiative support national efforts, including the SDGs (Reyes et al., 2019). In addition, DepEd strengthened this alignment through DepEd Order 24, series of 2022, which adopted the Basic Education Development Plan 2030 to guide long-term improvements in access, quality, and equity in basic education (DepEd, 2022). The said agency also renewed its focus on global citizenship and sustainable development by expanding professional development programs that promote transformative education and awareness of the Sustainable Development Goals among Filipino teachers (Mitra, 2025). Hence, these efforts show that public schools in the Philippines are working to integrate sustainability into basic education in response to growing national and global challenges.

Diocesan Catholic schools in the Philippines uphold a mission of faith and holistic development. These schools advance this commitment through the JEEPGY framework developed by the Catholic Educational Association of the Philippines (CEAP, 2018). This framework focuses on justice, ecological integrity, engaged citizenship, poverty reduction, gender equality, and youth empowerment. It serves as a guide to Catholic schools in forming students who embody Gospel values while responding to pressing social and environmental concerns (Isidoro-Romero, 2020).

The framework strongly complements the goals of sustainable development since it promotes social responsibility, care for creation, respect for human dignity, and active participation in community building (Rosales, 2024). By integrating this framework in school programs and student activities, Diocesan Catholic schools align their educational mission with national and global efforts (Isidoro-Romero, 2020).

Meanwhile, Diocesan Catholic schools continue to face numerous challenges that underscore the need to assess how effectively students are implementing the JEEPGY framework. Many schools observe gaps in students' awareness and application of social justice principles, ecological responsibility, and active participation in community life (Rañin, 2025; Fernando & Bual, 2024; Acero et al., 2025). Concerns have also been raised regarding the limited involvement of Catholic students in poverty outreach programs and declining engagement in youth leadership initiatives (Rañin, 2025). These challenges suggest that, while JEEPGY is embedded in school programs and curricula, its actual practice among students may vary due to differences in implementation and formation experiences. Thus, understanding the extent of JEEPGY practice is essential to ensure that Catholic education continues to respond meaningfully to social and environmental challenges in local communities.

Research Gaps

Various studies have mentioned the JEEPGY framework of the Catholic Educational Association of the Philippines (CEAP) in their discussions of Catholic education and value formation. Gozum et al. (2023) examined how peace education in the Philippines promotes unity and interreligious understanding from a Catholic perspective, highlighting the framework's relevance in fostering justice and peace. Similarly, Francisco and Flores (2024) examined how the integration of *Laudato Si'* in Christian faith formation encourages ecological awareness and social responsibility, which are consistent with the principles of the framework. Additionally, Isidoro-Romero (2020) discussed the mission of Catholic educational institutions to promote evangelization and moral development, noting the importance of frameworks such as JEEPGY in achieving holistic formation. Moreover, Rosales (2024) focused on developing a climate-sensitive religious education curriculum that reflects environmental and ethical values aligned with the framework. Furthermore, Celestial (2025) examined the initiatives of faith-based organizations in religious education and community engagement, and also referenced the framework. A study explored the extent of the pillars of transformative education, or the JEEPGY (Labrador, 2023). However, these studies discussed JEEPGY as a guiding concept within Catholic education and did not measure or assess the extent to which students practice its principles. [A2.1]This is the gap that the present study filled in.

Objective of the Study

This study assessed the extent of practice of justice and peace, ecological integrity, engaged citizenship, poverty reduction, gender equality, and youth empowerment (JEEPGY) among the Grade 12 students in selected Diocesan Catholic schools in Western Visayas during the academic year 2025-2026 when taken as a whole and grouped according to sex, strand, religion, membership in any organization, and family structure. Additionally, it examined significant differences in the extent of JEEPGY practice among respondents, grouped by demographic

variables. This study may provide data for Diocesan Catholic school administrators to reevaluate the implementation of the framework, a program developed by the Catholic Educational Association of the Philippines (CEAP). Additionally, this study is central to CEAP’s mission of forming students into agents of transformation in society.

Theoretical Framework

This study theoretically assumed that the extent of practice of justice and peace, ecological integrity, engaged citizenship, poverty reduction, gender equality, and youth empowerment varies by sex, strand, religion, membership in any organization, and family structure among Grade 12 students in Diocesan Catholic schools. This assumption is grounded in Bronfenbrenner’s Ecological Systems theory [A3.1](1979), which posits that a person’s development and behavior are shaped by various layers of the environment, including family, school, community, and broader society. These various layers influence how individuals think, act, and relate to others. In this study, these factors are evident in the students’ backgrounds and experiences, which may influence their practice of the six areas of the JEEPGY framework.

Similarly, the framework, developed by the Catholic Educational Association of the Philippines (CEAP), guides Catholic schools in forming learners who are faithful, responsible, and actively promote social good (Gozum et al., 2023). Thus, Bronfenbrenner’s theory helps explain how students’ environments and personal backgrounds influence their practice of JEEPGY. Figure 1 presents the demographics of Grade 12 students as independent variables, with the JEEPGY framework as the dependent variable. It implies that the demographic variables of respondents affect the extent of their practice of justice and peace, ecological integrity, engaged citizenship, poverty reduction, gender equality, and youth empowerment. Meanwhile, the possible findings of this study may serve as an evaluation of the Diocesan Catholic schools’ implementation of the CEAP program.

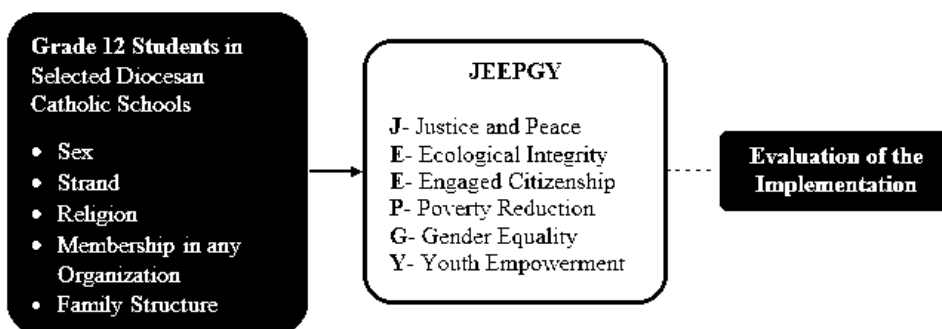


Figure 1. Conceptual Model

Methodology

This study utilized a quantitative research design, specifically the descriptive-comparative approach. The selected methodology statistically analyzed specific variables to address the theory-guided research questions and hypotheses (Creswell & Creswell, 2018). The descriptive approach assessed the extent of practice of justice and peace, ecological integrity, engaged citizenship, poverty reduction, gender

equality, and youth empowerment (JEEPGY) among the Grade 12 students in selected Diocesan Catholic schools when taken as a whole and grouped according to sex, strand, religion, membership in any organization, and family structure. Meanwhile, the comparative approach examined significant differences in the extent of JEEPGY practice among Grade 12 students, grouped by demographics. To identify the sample, the researchers utilized the Raosoft sample size online calculator. The study consisted of 271 stratified randomly selected Grade 12 students in selected Diocesan Catholic schools in Western Visayas. The respondents were identified using the fishbowl technique.

Table 1 presents the distributions of the respondents. In terms of sex, 60.5% (n=164) are females, while 39.5% (n=107) are males. Regarding the academic strand, the largest group comes from STEM, comprising 45.4% (n = 123), followed closely by HUMSS at 43.2% (n = 117). Smaller proportions are enrolled in ABM at 8.5% (n = 23), and the least represented is TVL, with 3.0% (n = 8). The majority of the students identified as Catholic, accounting for 87.1% (n = 236), while 12.9% (n = 35) identified as belonging to other religious/faith affiliation. [A4.1]In terms of organizational involvement, 60.1% (n=163) reported no membership in any organization, whereas 39.9% (n=108) indicated that they are members of at least one group. Finally, family structure data show that 66.8% (n = 181) come from intact families, while 33.2% (n = 90) reported living in non-intact family settings.

Table 1. Demographic Profile of the Respondents

| Variables | n | % |
|--|------------|--------------|
| Sex | | |
| Male | 107 | 39.5 |
| Female | 164 | 60.5 |
| Academic Strands | | |
| HUMSS | 117 | 43.2 |
| ABM | 23 | 8.5 |
| STEM | 123 | 45.4 |
| TVL | 8 | 3.0 |
| Religion | | |
| Catholic | 236 | 87.1 |
| Belonging to other religious/faith affiliation | 35 | 12.9 |
| Membership in any Organization | | |
| Yes | 108 | 39.9 |
| No | 163 | 60.1 |
| Family Structure | | |
| Intact | 181 | 66.8 |
| Non-intact | 90 | 33.2 |
| Whole | 271 | 100.0 |

Data Gathering Procedure

The study utilized a validated and reliability-tested 47-item researcher-made questionnaire. In terms of validity, the questionnaire was rigorously reviewed by 10 subject experts using the content validity ratio by Lawshe (1975). It generated a valid score of 0.97. Only one item was removed. [A6.1]In terms of reliability, the questionnaire was pilot-tested with 30 non-actual respondents, and it yielded a Cronbach's alpha result of 0.95. The 47 items were distributed across six dimensions of JEEPGY: justice and peace, ecological integrity, engaged citizenship, poverty reduction, gender equality, and youth empowerment. The questionnaire consists of two sections. The first part involves gathering demographic information from the

respondents. The second section assesses the extent of practice of JEEPGY using a five-point Likert scale, ranging from 1 (Very Low Extent) to 5 (Very Great Extent). Lastly, the study used a Google Form, which was sent to respondents due to the distance between the Diocesan Catholic schools in Western Visayas.

Data Analysis

The tabulated data were analyzed using the Statistical Package for the Social Sciences (SPSS) under the guidance of a qualified statistician. The descriptive and comparative statistical analyses were employed. Specifically, the mean (M) and standard deviation (SD) were used to assess the extent of JEEPGY practice among Grade 12 students. Meanwhile, the normality of the overall JEEPGY practice was evaluated using the Shapiro–Wilk test. The result ($W = 0.980$, $p = 0.001$) indicates that the distribution significantly deviates from normality. Because the p-value is below the conventional threshold of 0.05, the data are considered not normally distributed. This suggests the need to use nonparametric statistical procedures for the subsequent inferential analyses involving this variable. Hence, the Mann-Whitney U test was used for sex, religion, organizational membership, and family structure, while the Kruskal–Wallis H test was applied for strand.

Ethical Considerations

The entire process of this study adhered to the Philippine Health Research Ethics Board (PHREB) and the institution's ethical guidelines. Approval from the superintendent and school administrators was sought to conduct the study. Additionally, the senior high school students were informed about the study's goals and purpose and reminded of their voluntary participation in the study. Moreover, they were guaranteed complete confidentiality and privacy of their data. The answered questionnaires, which contained raw information, were stored in password-protected files and disposed of by manual shredding after a specified period.

Results

Extent of Practice of JEEPGY among the Grade 12 students in Diocesan Catholic schools

Tables 2.1 and 2.2 present the extent of JEEPGY practice among the respondents. As a whole, Justice and Peace was rated great ($M=4.18$, $SD=0.53$). Both males ($M=4.17$, $SD=0.57$) and females ($M=4.19$, $SD=0.50$) showed great levels. All strands likewise reflected great practice: HUMSS ($M=4.16$, $SD=0.56$), ABM ($M=4.17$, $SD=0.43$), STEM ($M=4.20$, $SD=0.50$), and TVL ($M=4.20$, $SD=0.78$). Catholics showed great levels ($M=4.18$, $SD=0.53$), while belonging to other religious/faith affiliation [A7.1] demonstrated very great practice ($M=4.21$, $SD=0.48$). Students with organizational membership showed very great levels ($M=4.21$, $SD=0.54$), while non-members reflected great levels ($M=4.16$, $SD=0.52$). Both intact ($M=4.19$, $SD=0.52$) and non-intact families ($M=4.16$, $SD=0.54$) showed great levels.

Ecological Integrity was rated as great overall ($M = 3.98$, $SD = 0.59$). Males ($M = 3.97$, $SD = 0.64$) and females ($M = 3.99$, $SD = 0.56$) both reflected high levels. All strands also showed great ecological practice: HUMSS ($M=4.02$, $SD=0.60$), ABM ($M=3.82$, $SD=0.50$), STEM ($M=3.99$, $SD=0.57$), and TVL ($M=3.70$, $SD=0.88$). Catholics ($M=3.96$, $SD=0.59$) and belonging to other religious/faith affiliation [A8.1] ($M=4.10$, $SD=0.54$) both indicated great levels. Organization members ($M=4.04$, $SD=0.58$) and non-members ($M=3.94$, $SD=0.59$) were likewise within the great range. Students from intact ($M=3.99$, $SD=0.56$) and non-intact families ($M=3.97$, $SD=0.64$) also demonstrated great ecological integrity.

Engaged Citizenship was rated as great overall (M = 4.19, SD = 0.56). Males (M=4.16, SD=0.62) reflected great levels, while females (M=4.21, SD=0.52) showed very great engagement. HUMSS (M=4.22, SD=0.57) and STEM (M=4.21, SD=0.56) showed very great levels, while ABM (M=3.96, SD=0.47) and TVL (M=4.08, SD=0.63) showed great engagement. Catholics indicated great levels (M=4.18, SD=0.57), while belonging to other religious/faith affiliation [A9.1]demonstrated very great engagement (M=4.27, SD=0.49). Students with organizational membership also reflected very great levels (M=4.26, SD=0.58), compared to great levels among non-members (M=4.14, SD=0.54). Intact (M=4.19, SD=0.53) and non-intact families (M=4.20, SD=0.62) both showed great engagement.

Poverty Reduction was rated as great overall (M = 3.90, SD = 0.66). Males (M=3.94, SD=0.70) and females (M=3.87, SD=0.64) reflected great levels. HUMSS (M=3.85, SD=0.69), ABM (M=3.61, SD=0.67), STEM (M=3.99, SD=0.62), and TVL (M=3.91, SD=0.78) all showed great practice. Catholics (M=3.89, SD=0.66) and belonging to other religious/faith affiliation (M=3.96, SD=0.66) similarly demonstrated great involvement. Organizational members (M = 3.96, SD = 0.65) and non-members (M = 3.86, SD = 0.67) were both within a great range. Intact (M=3.89, SD=0.64) and non-intact families (M=3.91, SD=0.71) also showed great levels.

Table 2.1 Extent of JEEPGY Practice Among the Senior High School Students in Selected Diocesan Catholic Schools

| Variables | Justice and Peace | | | Ecological Integrity | | | Engaged Citizenship | | | Poverty Reduction | | |
|--|-------------------|-------------|-----------|----------------------|-------------|-----------|---------------------|-------------|-----------|-------------------|-------------|-----------|
| | M | SD | Int | M | SD | Int | M | SD | Int | M | SD | Int |
| Sex | | | | | | | | | | | | |
| Male | 4.17 | 0.57 | Gr | 3.97 | 0.64 | Gr | 4.16 | 0.62 | Gr | 3.94 | 0.70 | Gr |
| Female | 4.19 | 0.50 | Gr | 3.99 | 0.56 | Gr | 4.21 | 0.52 | VG | 3.87 | 0.64 | Gr |
| Strand | | | | | | | | | | | | |
| HUMSS | 4.16 | 0.56 | Gr | 4.02 | 0.60 | Gr | 4.22 | 0.57 | VG | 3.85 | 0.69 | Gr |
| ABM | 4.17 | 0.43 | Gr | 3.82 | 0.50 | Gr | 3.96 | 0.47 | Gr | 3.61 | 0.67 | Gr |
| STEM | 4.20 | 0.50 | Gr | 3.99 | 0.57 | Gr | 4.21 | 0.56 | VG | 3.99 | 0.62 | Gr |
| TVL | 4.20 | 0.78 | Gr | 3.70 | 0.88 | Gr | 4.08 | 0.63 | Gr | 3.91 | 0.78 | Gr |
| Religion | | | | | | | | | | | | |
| Catholic | 4.18 | 0.53 | Gr | 3.96 | 0.59 | Gr | 4.18 | 0.57 | Gr | 3.89 | 0.66 | Gr |
| Belonging to other religious/faith affiliation | 4.21 | 0.48 | VG | 4.10 | 0.54 | Gr | 4.27 | 0.49 | VG | 3.96 | 0.66 | Gr |
| Membership in any organization | | | | | | | | | | | | |
| Yes | 4.21 | 0.54 | VG | 4.04 | 0.58 | Gr | 4.26 | 0.58 | VG | 3.96 | 0.65 | Gr |
| No | 4.16 | 0.52 | Gr | 3.94 | 0.59 | Gr | 4.14 | 0.54 | Gr | 3.86 | 0.67 | Gr |
| Family Structure | | | | | | | | | | | | |
| Intact | 4.19 | 0.52 | Gr | 3.99 | 0.56 | Gr | 4.19 | 0.53 | Gr | 3.89 | 0.64 | Gr |
| Non-Intact | 4.16 | 0.54 | Gr | 3.97 | 0.64 | Gr | 4.20 | 0.62 | Gr | 3.91 | 0.71 | Gr |
| Whole | 4.18 | 0.53 | Gr | 3.98 | 0.59 | Gr | 4.19 | 0.56 | Gr | 3.90 | 0.66 | Gr |

Mean Range: 1.00 - 1.80 = Very Low (VL), 1.81 - 2.60 = Low, 2.61 - 3.40 = Moderate (Mod), 3.41 - 4.20 = Great (Gr), 4.21 - 5.00 = Very Great (VG)

Gender Equality received the highest overall rating, interpreted as very great (M = 4.28, SD = 0.58). Males (M=4.25, SD=0.62) and females (M=4.30, SD=0.56)

both reflected very great levels. HUMSS (M=4.27, SD=0.56), STEM (M=4.35, SD=0.60), and belonging to other religious/faith affiliation (M=4.33, SD=0.58) all showed very great levels, while TVL reflected great practice (M=3.95, SD=0.65). Organizational members (M=4.27, SD=0.57) and non-members (M=4.29, SD=0.60) also reflected very great levels. Students from intact (M=4.29, SD=0.55) and non-intact families (M=4.27, SD=0.64) showed consistent very great practice.

Youth Empowerment was rated as great overall (M = 3.96, SD = 0.64). Males (M=4.00, SD=0.63) and females (M=3.94, SD=0.64) both showed great levels. HUMSS (M=3.96, SD=0.64), STEM (M=4.05, SD=0.60), and TVL (M=3.95, SD=0.64) also indicated great levels, while ABM showed great but comparatively lower levels (M=3.54, SD=0.61). Catholics (M=3.96, SD=0.64) and belonging to other religious/faith affiliation (M=3.96, SD=0.63) demonstrated identical great levels. Organization members (M=4.08, SD=0.60) reflected higher great levels, compared to non-members (M=3.89, SD=0.65). Intact (M=3.97, SD=0.59) and non-intact families (M=3.95, SD=0.72) also showed great levels.

Lastly, the overall practice of JEEPGY was rated as great (M = 4.08, SD = 0.51). Males (M=4.08, SD=0.57) and females (M=4.08, SD=0.48) reported the same interpretation. HUMSS (M=4.08, SD=0.53), STEM (M=4.13, SD=0.50), ABM (M=3.85, SD=0.44), and TVL (M=3.95, SD=0.61) all remained within the great range. Catholics (M=4.07, SD=0.52) and belonging to other religious/faith affiliation (M=4.14, SD=0.49) showed great levels. Organizational members (M=4.14, SD=0.50) slightly exceeded non-members (M=4.04, SD=0.53), while intact (M=4.08, SD=0.48) and non-intact families (M=4.07, SD=0.58) reflected nearly identical great levels. Overall, the consistently high ratings across all JEEPGY dimensions suggest that students demonstrate strong values aligned with justice, environmental responsibility, civic participation, poverty awareness, gender equality, and youth empowerment. This widespread commitment across demographic profiles indicates a well-embedded culture of social responsibility and holistic formation within the student population.

Table 2.2 Extent of JEEPGY Practice Among the Senior High School Students in Selected Diocesan Catholic Schools

| Variables | Gender Equality | | | Youth Empowerment | | | Practice of JEEPGY | | |
|--|-----------------|------|-----|-------------------|------|-----|--------------------|------|-----|
| | M | SD | Int | M | SD | Int | M | SD | Int |
| Sex | | | | | | | | | |
| Male | 4.25 | 0.62 | VG | 4.00 | 0.63 | Gr | 4.08 | 0.57 | Gr |
| Female | 4.30 | 0.56 | VG | 3.94 | 0.64 | Gr | 4.08 | 0.48 | Gr |
| Strand | | | | | | | | | |
| HUMSS | 4.27 | 0.56 | VG | 3.96 | 0.64 | Gr | 4.08 | 0.53 | Gr |
| ABM | 4.11 | 0.57 | Gr | 3.54 | 0.61 | Gr | 3.85 | 0.44 | Gr |
| STEM | 4.35 | 0.60 | VG | 4.05 | 0.60 | Gr | 4.13 | 0.50 | Gr |
| TVL | 3.95 | 0.65 | Gr | 3.95 | 0.64 | Gr | 3.95 | 0.61 | Gr |
| Religion | | | | | | | | | |
| Catholic | 4.27 | 0.59 | VG | 3.96 | 0.64 | Gr | 4.07 | 0.52 | Gr |
| Belonging to other religious/faith affiliation | 4.33 | 0.58 | VG | 3.96 | 0.63 | Gr | 4.14 | 0.49 | Gr |
| Membership in any organization | | | | | | | | | |
| Yes | 4.27 | 0.57 | VG | 4.08 | 0.60 | Gr | 4.14 | 0.50 | Gr |
| No | 4.29 | 0.60 | VG | 3.89 | 0.65 | Gr | 4.04 | 0.53 | Gr |
| Family Structure | | | | | | | | | |

| | | | | | | | | | |
|--------------|-------------|-------------|-----------|-------------|-------------|-----------|-------------|-------------|-----------|
| Intact | 4.29 | 0.55 | VG | 3.97 | 0.59 | Gr | 4.08 | 0.48 | Gr |
| Non-Intact | 4.27 | 0.64 | VG | 3.95 | 0.72 | Gr | 4.07 | 0.58 | Gr |
| Whole | 4.28 | 0.58 | VG | 3.96 | 0.64 | Gr | 4.08 | 0.51 | Gr |

Mean Range: 1.00 - 1.80 = Very Low (VL), 1.81 - 2.60 = Low, 2.61 - 3.40 = Moderate (Mod), 3.41 - 4.20 = Great (Gr), 4.21 - 5.00 = Very Great (VG)

Differences in the Extent of Practice of JEEPGY among the Grade 12 students in Diocesan Catholic schools

Table 3 presents the differences in the practice of JEEPGY among the respondents according to sex, religion, organizational membership, family structure, and strand. The results showed no significant difference in the practice of JEEPGY when grouped according to sex [$U = 8742.000$, $p = 0.960$], religion [$U = 3873.500$, $p = 0.553$], membership in any organization [$U = 7958.000$, $p = 0.181$], and family structure [$U = 8133.000$, $p = 0.984$], indicating that these groups demonstrated similar levels of JEEPGY practice. However, a significant difference was found across strands based on the Kruskal–Wallis test [$H(3)=7.932$, $p=0.047$]. Post hoc comparisons revealed that ABM students had significantly lower JEEPGY practice compared with those in HUMSS ($p = 0.032$) and STEM ($p = 0.008$). No other pairwise differences were statistically significant. This suggests that while most strands exhibit similar levels of JEEPGY practice, students in the ABM strand may require additional support or interventions to strengthen their engagement in JEEPGY-related initiatives.

Table 3. Difference in the Level of JEEPGY Practice Among Senior High School Students

| Variable | U | z | p |
|--------------------------------|----------|-----------|----------|
| Sex | 8742.000 | -0.051 | 0.960 |
| Religion | 3873.500 | -0.593 | 0.553 |
| Membership in any Organization | 7958.000 | -1.336 | 0.181 |
| Family Structure | 8133.000 | -0.020 | 0.984 |
| | H | df | p |
| Strand | 7.932* | 3 | 0.047 |

*Note: *difference is significant when $p \leq 0.05$*

| Post hoc for Practice of JEEPGY | | | | |
|---------------------------------|----------------|------------|---------------------|-------|
| Strand | Test Statistic | Std. Error | Std. Test Statistic | Sig. |
| HUMSS - ABM | 38.381* | 17.874 | 2.147 | 0.032 |
| HUMSS - STEM | -9.101 | 10.120 | -0.899 | 0.368 |
| HUMSS - TVL | 24.088 | 28.637 | 0.841 | 0.400 |
| ABM - STEM | -47.483* | 17.802 | -2.667 | 0.008 |
| ABM - TVL | -14.293 | 32.165 | -0.444 | 0.657 |
| STEM - TVL | 33.189 | 28.592 | 1.161 | 0.246 |

Discussion

Extent of Practice of JEEPGY among the Grade 12 students in Diocesan Catholic schools

This finding suggests that Grade 12 students in the selected Diocesan Catholic schools in Western Visayas demonstrate a high level of practice of the JEEPGY across demographic groups. This means that the principles of justice and peace, ecological integrity, engaged citizenship, poverty reduction, gender equality, and youth empowerment are being meaningfully reflected in their practice. This could be because Diocesan Catholic schools offer regular spiritual and pastoral formation programs, such as recollections, retreats, and monthly masses, that reinforce the values of justice, peace, ecological integrity, and service among students. This claim is supported by Mua et al. (2024) and Akin-Otiko (2023), who emphasized that faith-

based formation activities significantly shape students' moral consciousness and social responsibility. The great extent of practice may also be attributed to the presence of strict yet compassionate school policies that promote respect, discipline, environmental care, and social responsibility. This finding is consistent with the work of Kleindienst (2024) and Akin-Otiko (2023), who found that well-implemented school policies and a favorable school climate enhance value-driven behavior among students. Additionally, the influence of Catholic teachings, which highlight justice, stewardship of creation, and service to the marginalized, likely strengthens the students' value orientation (Poncini, 2024; Kleindienst, 2024; Tibo & Lumban Tobing, 2022).

Additionally, this could also be because many students are regularly involved in parish-based activities or diocesan youth ministries, which reinforce JEEPGY-related competencies even beyond the school setting. This finding is consistent with studies by Msebi (2022) and Acero et al. (2025), which have shown that youth participation in church ministries contributes to stronger moral development and civic engagement. Another contributing factor may be the various leadership opportunities available to learners, such as YES O, SSG, and campus ministry, where they practice cooperation, responsibility, and service. This claim is supported by García Martín et al. (2023) and Gule (2022), who documented that youth leadership programs enhance character formation and value-based behavior. Furthermore, the conduct of Diocesan Youth Day and school-organized immersion programs or community engagements likely strengthens students' internalization of justice, engaged citizenship, and ecological integrity (Cardilino et al., 2022; Tirres & Schikore, 2020). Lastly, for students belonging to other religious or faith affiliations, the great extent of JEEPGY practice may be attributed to the inclusive and values-oriented nature of school programs, which emphasize universal principles such as justice, service, responsibility, and care for creation regardless of religious background as supported by the study of Acero et al. (2025) and Fernando et al. (2025). This suggests that while the JEEPGY framework is rooted in Catholic identity, its core competencies are accessible and formative for all learners, enabling even non-Catholic students to internalize and practice these values through shared school activities and leadership experiences. These findings suggest that diocesan Catholic schools are effectively cultivating socially responsible, morally grounded, and civically engaged learners, aligning with the mission of the JEEPGY framework.

Moreover, this finding suggests that students across sex, strand, religion, organizational membership, and family structure demonstrate a very great extent of practicing gender equality, making it the highest-rated JEEPGY domain. This means that students consistently uphold respectful and inclusive interactions, regardless of demographic differences. This could be attributed to the strengthened integration of gender-sensitive education and inclusive school policies that promote respect among learners. This finding is supported by the study of Truna et al. (2022) and Bernardo & Garcia (2025), who found that school-based gender programs significantly enhance students' gender-responsive attitudes and behaviors. This could be because students are increasingly exposed to awareness campaigns and classroom discussions that aim to challenge stereotypes and promote gender equity. This finding can be supported by the studies of Lanaban et al. (2025), Cagang (2023), and Bejasa (2024), who reported that gender education, inclusive pedagogies, and gender mainstreaming in schools lead to higher levels of acceptance, equity orientation, and positive gender-related practices among Filipino students. These findings suggest that Diocesan Catholic schools are effectively cultivating a culture of inclusivity and equality, enabling

students to internalize and consistently practice gender-equitable behaviors both within and beyond the school environment.

Differences in the Extent of Practice of JEEPGY among the Grade 12 students in Diocesan Catholic schools

This finding suggests that students demonstrated comparable levels of JEEPGY practice regardless of sex, religion, organizational membership, or family structure, but notable differences emerged across academic strands. This means that while JEEPGY is generally internalized among most Grade 12 students. This could be because Diocesan Catholic schools in Western Visayas provide a uniform Catholic instruction and spiritual activities that minimize differences across student groups. All students, regardless of sex, religion, membership, or family structure, received and underwent the same pastoral formation programs, classroom instruction, homeroom guidance, and religion classes that emphasized all the dimensions of the framework. This claim is supported by Hallinan and Kubitschek (2012) and Fernando and Cabardo (2024), who argue that Catholic schools provide equal opportunities and instruction to all students, regardless of their background. These findings imply that Diocesan Catholic schools are effective in providing consistent value formation that fosters a shared understanding and practice of JEEPGY among diverse student groups. This highlights the school system's strong capacity to promote equity through uniform instruction, pastoral activities, and Catholic educational programs.

In terms of academic strands, students in the ABM strand appear to exhibit significantly lower practice compared to those in HUMSS and STEM. First, this could be due to the low number of students in the ABM strand, which resulted in lower practice of JEEPGY compared to other academic strands. In addition, this could be attributed to the varying academic orientations and learning exposures of each strand, with HUMSS and STEM offering more opportunities for social participation, civic awareness, and community-engaged learning. This finding is supported by Wang and Hofkens (2020), who noted that learners' engagement in values-driven and socially oriented activities often varies depending on classroom experiences. This could be because ABM students may have fewer structured activities related to socio-civic themes or environmental programs, which limits opportunities to practice JEEPGY (Kyriakopoulos et al., 2020). These findings suggest that targeted interventions may be necessary to enhance the JEEPGY engagement of ABM students, ensuring a more equitable distribution across all strands.

Conclusion

The findings suggest that the selected Diocesan Catholic schools are successful in cultivating socially responsible, civically engaged, environmentally conscious, and gender-equitable students, as reflected in the consistently great and very great levels of JEEPGY practice across groups. The strong performance in the gender equality domain suggests that schools are effectively fostering inclusive and respectful learner environments where equitable attitudes are deeply internalized. The absence of significant differences across sex, religion, organizational membership, and family structure further indicates that JEEPGY-related values are being promoted uniformly across diverse student backgrounds. However, the significantly lower JEEPGY practice among ABM students highlights the need for more targeted, strand-specific interventions to ensure that their learning experiences equally expose them to socio-civic, ecological, and justice-oriented activities. Collectively, these results emphasize the importance of sustaining and strengthening school-based formation programs

while tailoring support to strands that may require additional opportunities for meaningful engagement.

Limitations of the Findings

This study has several limitations that should be acknowledged. First, the research focused only on Grade 12 students in selected Diocesan Catholic schools in Western Visayas, which may limit the generalizability of the findings to other grade levels, schools, or regions. Second, the use of a self-reported questionnaire may be subject to response bias, as students might have provided socially desirable answers rather than fully reflecting their actual practices. Third, the study employed a cross-sectional design during the academic year 2025-2026, capturing students' practices at a single point in time without considering possible changes over time. Fourth, while the questionnaire was validated and reliability-tested, it was researcher-made and may not encompass all possible aspects of the JEEPGY framework as experienced by students. Finally, the findings were primarily descriptive and comparative, limiting the ability to establish causal relationships between demographic variables and the extent of JEEPGY practice. Given these limitations, future research could expand the study to include other grade levels, regions, and longitudinal designs, as well as employ qualitative methods to gain deeper insights into the factors influencing the implementation of the JEEPGY framework.

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Declaration on the Use of AI

The researchers utilized the institution's Turnitin account to assess the similarity index and detect any AI-generated content. This was done to ensure that the manuscript is free from plagiarism and AI-generated text. In addition, the authors used the institution's Grammarly account to ensure accuracy in spelling, grammar, and overall writing quality.

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