

# Structuration Analysis of the Transition of St. Paul University Tuguegarao, Philippines from College to University

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## ABSTRACT

The school established by the Congregation of the Sisters St. Paul of Chartres (SPC) in Tuguegarao had grown from its school opening in 1907 up to its expansion to college in 1949. It gave the town a Catholic education imbued with Paulinian charism. Their missions and objectives responded effectively to the needs of the time. The purpose of this study is to write the history of the transition of St. Paul school in Tuguegarao from college to university. It will attempt to recount the significant transformation of this academic institution by utilizing the Structuration Theory of Anthony Giddens as its theoretical framework. It also employed the method of oral history through interviews supplemented and corroborated by the data retrieved in the archives. The *time-space* element in this study is the transition of St. Paul University Tuguegarao from 1949 to 1982. From the onset, St. Paul College Tuguegarao (SPCT) had established constant communication among the administrators, faculty, staff, and students for stability, alignment to vision-mission and relevance to society. Since its attainment of college status in 1949, more courses were offered, and facilities were added. Such endeavors necessitated numerous meetings, deliberations, and assessments that led the school to a transition from college to university in 1982.

**Keywords** - Education, Congregation of St. Paul University Quezon City (SPC), structuration theory, institutional history, St. Paul University Tuguegarao, Philippines

## INTRODUCTION

Being the premier Catholic country in Asia, the Philippines is a home to many religious congregations since the Spanish regime. Included in the primary mission of these congregations is to spread the teachings of the Catholic Church through various apostolic works, one of which is through education. Until now, the charisms of these congregations pervade the various places in the country. Many were written about the histories of these Catholic congregations and the schools that they established. Their histories are a significant part of the history of education and essential elements in the study of Philippine history.

The arrival of the new religious congregations in the country with the purpose of either establishing works of charity or assisting their brother congregations here also ushered in the founding of more Catholic private schools. The role of religious women during this period in the light of the furtherance of Catholic education should be cited such as: the ICM Sisters (1910) who joined the CICMs, the Holy Spirit Sisters (1912) who joined the SVDs, the *Sisters of St. Paul of Chartres* (1904), the Benedictine Sisters (1906), the Franciscan Missionaries of Mary (1912), and the Good Shepherd Sisters (1912). Their schools eventually opened aided greatly in promoting and strengthening the Catholic faith among the youth. (Sunga et. al., 1999; Schumacher, 1979)

Many of these religious Catholic women congregations devoted their apostolic works in establishing schools to guide the people in understanding and following the teachings of the Church. Thus, it can be surmised that education was perceived by these religious congregations as an effective instrument in fighting ignorance and in alleviating the poor condition of the people.

The history of the missions of the Congregation of the Sisters of St. Paul of Chartres (SPC) in the Philippines has influenced the lives of many Filipinos from 1904 up to present. The dedication and determination of the Sisters of the SPC Congregation have been instrumental in ushering God's love to many Filipinos. Their works are worthy to be written as part and parcel of the history of our nation.

Founded in France by Father Louis Chauvet in 1696, the SPC is devoted to their three-fold mission of education, health care, and pastoral ministry among the underprivileged. For the Sisters, their mission to propagate Catholic education in the Philippines began in that year, 1904. Not long after, three more Paulinian schools were established during the American Period. These schools were *Colegio San Pablo* (St. Paul University in Tuguegarao) in 1907, *St. Paul's Institution* (St. Paul University in Manila) in 1911, and *San Nicolas College* (St. Paul University in Surigao). In 1946, after the destruction of numerous schools during the war, SPC Sisters founded *St. Paul School of Nursing* (St. Paul College in Iloilo) and St. Paul College in Quezon City.

Cagayan is the northernmost province of Eastern Luzon. Together with Isabela, Batanes, Quirino, Nueva Vizcaya, they comprise Region 2. It is a valley bounded by the Sierra Madre Mountain Range to the east, the Cordillera Mountain Range to the west, the Caraballo Mountain Range to the south, and the Babuyan Channel to the north. It is watered by the Ibanag River that is popularly called the Cagayan River and by the Magat River which are both geographically extended all the way to the Pacific Ocean.

Cagayan, as one of the provinces of Region 2, has twenty-nine (29) towns. These towns are Abulug, Alcala, Al-Lacapan, Amulung, Aparri, Baggao, Ballesteros, Buguey, Calayan, Camalaniugan, Claveria, Enrile, Faire, Gattaran, Gonzaga, Iguig, Lal-lo, Langangan, Lasam, Pamplona, Peñablanca, Piat, Rizal, Sanchez-Mira, Santa Ana, Santo Niño, Solana, Tuao, and Tuguegarao.

Tuguegarao is the present capital town of Cagayan as well as Region 2's Regional capital. It is located in the southern part of the province and has an area of 14,480 hectares with 49 barangays. According to the first census taken in 1746, the population of Tuguegarao was 6,328, and in 1918, the population reached the 19,168 mark (Castillet, 1960). In 1983, it has a population of 73,529 from which 40,929 were registered voters (CAGAYAN, 1983). Tuguegarao had an annual income of P4, 140,917.10 (\$57,972,839.4<sup>1</sup>) which made it the only first class town of Cagayan with a sub-classification of First Class B (CAGAYAN, 1983).

The social life of Cagayan is best seen in Tuguegarao. In spite of the low standard of living in its rural areas as is the case in most barrios of the Philippines, government agencies such as the Agricultural Credit and Cooperative Administrative (ACCFA) and the Food and Agricultural Organization (FAO). Furthermore, the International Cooperative Administration (ICA) and the Farmers' Cooperative and Marketing Associations (FACOMA) have made headway in their mission to help the Filipino farmers (Castillet, 1960).

In the 1980s, Tuguegarao was the busiest and most progressive town in Region 2. It was not only the capital of Cagayan but also the seat of the Regional Administrative machinery, the Regional Development Council. It was a home to two universities, the Saint Paul University Tuguegrao (SPUT) and the Cagayan State University.

Relevant to this study are theses, dissertations, and books on the histories of educational institutions in the Philippines. Some of these are the: history of University of Santo Tomas, history of De La Salle University, history of Centro Escolar University, and history of Adamson University.<sup>2</sup> Historiography on these Catholic congregations and their educational mission are essential pieces in the writing of the history of the Philippines. These studies, however, would differ in the use of a framework.

Today seems the appropriate time to write the history of the educational ministry of this congregation, particularly that of St. Paul University in Tuguegarao (SPUT). SPUT influenced many of the Filipinos, the *Cagayanons* in particular, who have embraced the congregation's maxim: *Caritas Christi Urget Nos*. This study will help the administrators, faculty, staff, students, and even parents of St. Paul University Tuguegarao in understanding and appreciating the transformation of their school from college to a university through the years. The interplay of the structures and agency that shaped an institution across time will guide the stakeholders in their decision-making.

## FRAMEWORK

The theory applied to this study is the *Structuration Theory* of Anthony Giddens. This social science has been utilized to study the nature of the construction and organization of societies. It focuses on the understanding of human agency and its interactions with society within the realm of time and space. In sociology, school is a kind of social institution that has a function to perform. As an institution, its role is to regulate behavior within its confines, and perhaps also to control social behavior in society. Rules define institutions, and they also are the means through which those institutions have their influence on individuals (Guy, 1999). The time-space element entails a historiography on the results of the interplay between agents and structures across time. Giddens examines the school as "an example of time-space regionalization and a specific locale, for the school emphasizes a particular type of social routine" (Tucker, 1998).

*Structuration Theory* has the following elements: *agent, agency, agency and power, structure, structuration, the duality of structure, forms of an institution, and the time-space* element (Giddens, 1984).

The *agents* or the people under study are the administrators, faculty, and students of St. Paul University Tuguegarao present during the scope of this study. Agents who are intelligently interact with structure “produce and reproduce structure within the praxis of their social life, and that the structural properties are at the same time the constraining and enabling media of action” (Albano, et. al, 2010; Giddens, 1984). The *agency* of the *agents* refers to their motivations and activities. The *power* that emanates from the Congregation of the Sisters of St. Paul of Chartres is the source of authority to the administrators of SPUT.

The rules and resources that form parts of *structures* have been subjected to scrutiny and interpretation through archival research supported by secondary sources. According to Giddens (1984), “rules and resources recursively involved in institutions; *institutions* by definition are the more enduring features of social life”. The rules in this research are in the forms of Vision-Mission, school objectives, organization of the school, and school policies; while the resources are the physical assets and sources of income of the SPUT. These rules and resources, and SPUT’s contributions to the society are products of the interaction of *agents* and *structures* across time and space, or their *structuration*. The interactions of the key agents which produced and reproduced rules and resources, starting from the establishment of the school up to the granting of the University status, have been researched, organized and interpreted.

The study will help the administrators, faculty, staff, students, and even parents of St. Paul University Tuguegarao to understand and appreciate the Catholic educational thrusts and the transformation of their school from college to a university through the years. The interplay of the structures and agency that shaped an institution across time will guide the stakeholders in their decision-making. Finally, the study is a modest contribution to the educational history of St. Paul University Tuguegarao, an academic institution founded and being administered by a Catholic congregation of religious women in the Philippines.

## OBJECTIVE OF THE STUDY

The primary objective is to write a comprehensive study on the history of the educational ministry of the congregation, particularly that of St. Paul University in Tuguegarao, Philippines which influenced many of the Filipinos, the *Cagayanons* in particular, who have embraced the congregation’s maxim:

*Caritas Christi Urget Nos.*

## METHODOLOGY

Historical method was employed in this research. The narrative-analytical method and Giddens' Structuration theory were utilized in the narration and interpretation of data. The narrative part was focused on the phenomenon of every element of the theory as it unfolded while the analysis part identified the perspective from which the study was anchored. Pertinent documents were examined. The narrative-analysis method used went beyond an examination of pertinent documents and instead considered the interactions of *agents* and *structures* across time and place in order to present a reliable account of the growth and development of St. Paul University Tuguegarao from a college status in 1949 to a university status in 1982. These were done through reading primary and secondary sources. The historical or documentary methods in data collection of primary and secondary sources included a collection of data, collation and systematizing, describing, and then analysis and interpretation.

The researcher gathered data through archival research on the institutional history of St. Paul University Tuguegarao consisting of manuscripts, diary, annuals, souvenir programs, monographs, certificates, memorandums, faculty and student handbooks. Also included are the letters, statutes, school organs, programs and invitations, prospectus and pertinent records from the different offices.

The researcher also conducted interviews to key persons who had direct experiences during the transition of the school from college to university. The method used in the interviews was qualitative oral history thus open-ended questions were constructed. The information from the interviewee supplemented and corroborated the data retrieved from archival research. Former school presidents, faculty members, students, and staff were interviewed with informed consent. Their interviews were recorded and transcribed.

## RESULTS AND DISCUSSION

### **St. Paul University Tuguegarao's Institutional Structure**

The President of the St. Paul University Tuguegarao does not have any fixed term of service. Their assignments were cascaded from the SPC Provincial down to them, and the Sisters were committed to obeying by virtue of their vow of obedience. They do not have a fixed-term appointment because most of the time,

emergent missions were just too many yet their numbers were insufficient.

At first, the Superior of the convent was also the President of the school. Sr. Andrea de Jesus Pasion, SPC was the President of the school and the Superior of the Local Community as well in 1949. She was the President and Superior of the SPC Local Community when SHOJI (former name of the school) became St. Paul College of Tuguegarao (SPCT). SPUT adopted the shared-authority concept in 1972, separating the administration of the academic community. Sr. Julie Piere Mapanao, SPC was the Superior of the religious community while Sr. Pura de Sacre Coeur Belmonte, SPC was the first President of the school. A Board of Trustee made up of fifteen religious and lay persons became the highest policy-making body for the academic affairs. Eventually, the energetic Sr. Benjamine de Jesus Ponce, SPC, was appointed as the President of the school when SPCT became St. Paul University of Tuguegarao (SPUT) in 1982.

During the early years of the school’s operation, the Sisters took both roles as teachers and administrators. When the population increased, they asked for the help of the Sisters in other Local Communities to teach in their school. The table shows the list of Sisters who were assigned as Presidents of SPUT and the priests who served as school’s chaplains from 1948to 2004. In 1933, the priests of the Congregation of the Immaculate Heart of Mary (CICM)<sup>3</sup> took over the chaplaincy of the school. In 1973, secular priests replaced them because CICM clerics had to attend to the schools that they had established.

Table 1. St. Paul College Tuguegarao’s Heads/Presidents and Chaplains (1948-2004)

School Heads/Presidents	Chaplains
1948-1950-Sr. Andrea de Jesus Pasion, SPC	1950-1951-Fr. Louis Leger, CICM
1950-1954-Sr. Virginie Marie de Manuel, SPC	1953-1960-Fr. Maxel Soenen, CICM
1954-1956-Sr. Sr. Caritas de Jesus Manapat, SPC	1960-1962-Fr. Thomas Letschert, CICM
1956-1960-Sr. Mary Elizabeth Lincuna, SPC	1962-1968-Fr. Clement Daelman, CICM
1960-1963-Sr. Marie Alexis de Jesus Pacis, SPC	1968-Fr. John Antonissen, CICM
1963-1968-Sr. Aloysius of the Sacred Heart Of Pacis, SPC	1968-1971-Fr. James Termeer, CICM
	1971-1972-Fr. Henk Van Vugt, CICM
1968-1974-Sr. Pura du Sacre Coeur Belmonte, SPC	1973-Fr. Rogelio Cortez
1977-1987-Sr. Benjamine de Jesus Ponce, SPC	1974-1976-Mgr. Domingo Mallo
1987-2004-Sr. Mary Angela Barrios, SPC	1982-1992-Fr. Dante dela Cruz

Source: *Panaddamman: Paulinian Anthology of Memories from a Glorious Past*. St. Paul University Philippines, Tuguegarao City (2007), p. 33.

## Transition Period to University Status

The key *agents* of SPCT underwent series of meetings and planning for the elevation of the school status. The minutes of these meetings were forwarded to the Provincial House for consultation, comments, and later on, approval of the Superior. Rev. Mother Marie de la Croix Javelosa, SPC, the Philippine Provincial Superior from 1978 to 1989, visited Tuguegarao on 11 February 1979 for a Board Meeting. The Superior's endorsement of the plan to change the status of the school from college to university seemed to have been won when Sr. Benjamine de Jesus Ponce, SPC<sup>4</sup> presented the problems of the school during their Board Meeting. Sr. Ponce, SPC had earlier informed the stakeholders that the proposal was under study by the higher-ups.<sup>5</sup> Section IV-B of the minutes of the Board Meeting recorded:

“\*\*\*University Status: ...As in the previous minutes, this topic went through a serious consideration and discernment from the group as this involved a challenging responsibility on the part of the school with its consequent problems on increased population vs. competent faculty and a desirable quality output. The main problem is how to make that university a Catholic University.

Mother Marie requested again the group to study the issue further before launching into it.”<sup>6</sup>

Upon the request of the Provincial Superior, Sr. Ponce, SPC made an honest assessment as she reviewed the Congregation's *Book of Life and Statutes* (SPC Book of Life, 1988). She wanted to know if the change in status of St. Paul College of Tuguegarao to a university was still within the context of the mission of the Sisters of St. Paul of Chartres.

Sr. Ponce, SPC based her decision on Rule # 40 and Rule # 54 of the Congregation's Book of Life and Statutes. She sincerely believed that the elevation of St. Paul College of Tuguegarao to a university was a pressing need of not only in Tuguegarao but also of the *Cagayanons*.

Rule # 40- Apostolic Witnesses

...The community is open to the needs of the world and, in all simplicity, endeavors to meet them (Col. 4:6).

Rule # 54- Apostolate and Adaptation

...Continuous adaptation is a concern of the Congregation. Superiors and Sisters listen to the plea of the Church expressed by the hierarchy and endeavor to respond in line with their specific purpose. (SPC Book of Life, 1984)

Reading the Congregation’s *Book of Life and Statutes* convinced the President that their Congregation should respond to the needs of the people if they desire to be relevant. The innovations of the readjustments, Sr. Ponce added, were requirements for a better adaptation to the times. She knew the project would entail great sacrifices and challenge their apostolic enthusiasm. The work of the present then, as well as the new foundations to be laid should meet both contemporary and future needs of evangelization through higher education.

**Personnel of St. Paul University Tuguegarao (SPUT)**

Table 2. Number of School Personnel from 1974-1982<sup>7</sup>

(K- Kindergarten, E- Elementary, HS- High School, C-College, GS-Graduate School, O- Other Courses, )

ACADEMIC YEAR	RELIGIOUS <sup>8</sup>						LAY					
	K	E	HS	C	GS	O	K	E	HS	C	GS	O
1974-1975	1	2	2	9	3		5	15	17	40	3	
1975-1976	1	2	2	14	2		3	16	15	41	3	
1976-1977	1	3	2	14	4		2	17	16	43	2	1
1977-1978	1	3	2	16	4		4	19	17	57	9	
1978-1979	2	4	2	10	2	6	2	21	16	49	7	
1979-1980	1	3	3	11	1		3	23	13	67	10	
1980-1981	1	3	2	12	1		3	23	16	68	10	
1981-1982	-	3	2	12	-		3	28	15	75	9	

Eight years before St. Paul College Tuguegarao (SPCT) became St. Paul University Tuguegarao (SPUT), the Sisters gradually delegated some school offices to lay personnel. Since they were applying for accreditation and university status as well, they hired lay faculty whose qualifications were what they needed to pass. Unqualified Sisters assigned as administrators and faculty would be transferred to other apostolic works of the Congregation and be replaced by someone whose academic degree meets the minimum qualification.

In compliance with the rules set by the Private School system in the Philippines specified in the Manual of Regulations for Private Schools (MRPS)<sup>9</sup>, SPUT should conform in every way. The manual was revised periodically to adapt to the needs of the time. For acquiring administrators and faculty, the Manual of Regulations specified minimum qualifications.

The following minimum qualifications for administrative, supervisory heads, and faculty were at this moment prescribed (MRPS, 1970):

1. For principal of primary and/or intermediate schools, graduation from a junior normal course with three years of successful teaching experience in the elementary grades.
2. For a principal of secondary schools-graduation from the four-year education course leading to the degree of Bachelor of Science in Education with three years of successful teaching experience in the high school.
3. College Dean-possession of post-graduate degree with at least one year of successful teaching experience.
4. College Faculty:
  - a. For junior college subjects-holders of bachelor degrees, to teach largely in the major field.
  - b. For senior college subjects - holders of graduate degrees, to teach largely in the major field.
  - c. For graduate courses and professional schools - holders of graduate degrees preferably doctorate degrees or persons who have made outstanding achievements in the profession in the arts, letters, and sciences, or special fields.

In 1979, Sr. Ponce, SPC, then president of the school, reviewed these requirements. She assured the Provincial Superior of her strong belief that their Faculty Development Program, before they applied for university status, had been designed in such a way that the growth in population will be provided for in terms of manpower resources (Ponce, SPC, 1979).

In the study of Sr. Mary Nathaniel Rocero, SPC (1973) on the faculty development in St. Paul schools and the recruitment process among faculty, she generalized that the teachers were recruited mainly from among drop-in applicants who hand-carried their letters of application. Twenty-eight SPC schools participated including St. Paul College of Tuguegarao in the said study, Friends of the faculty and the faculty themselves were influential recruiters for they were credible resources of information. A common practice among St. Paul schools was to recruit their teachers from St. Paul Colleges.<sup>10</sup> In the case

of St. Paul University Tuguegarao, in 1972, there were 22 teachers who were St. Paul graduates or 10% of the population of teachers (Rocero, SPC, 1973). This practice of recruitment was seen in different perspectives (Rocero, SPC, 1973):

Whether this so-called “in-breeding” is beneficial or not is rather debatable. While these alumni may be depended upon for their loyalty, the school might be perpetuating its weaknesses, or might be missing an enrichment of ideas gained from graduates of other schools. In any case, some administrators express satisfaction from this recruitment practice.

Before 1973, most common practices in the selection process of the faculty in St. Paul schools were preliminary interview, assessment of the transcript of records, demonstration teaching, and evaluation of curriculum vitae (Rocero, SPC, 1973). College faculty works best in the tasks they are most qualified. Their academic background and training are good foundations once employed in the teaching profession. Among St. Paul schools that Sr. Rocero, SPC studied in 1973, more than three-fifths from the teachers in all academic levels possess the qualifications as per Bureau requirements. There were more than 78% of the teachers were oriented on school philosophy, policies, rules and regulations, school calendar, and calendar of activities. A turnover of 22% of the entire teaching force was registered for School Year 1971-1972, while about half of those who were taken in for the vacated posts were fresh college graduates. In the same School Year, a turnover of 37% for all administrators was registered. Almost half of the respondents attributed teacher separation to seeking greener pasture while one-fifth to poor performance and another one-fifth to passing civil service examination. Salary scales were decided mainly by the administration. The salaries for college teachers range from P43 to P65 per subject, with Bureau regular of P5 per hour, a little less than half of the schools would be below standard if teaching hours were limited to 18. However, the Bureau had temporarily allowed 24 teaching hours a week (Rocero, SPC, 1973).

The university status was an achievement, not only for the Sisters and faculty, but also to the students and their parents as well. Having a University in Tuguegarao was a great help to the students and parents because they will no longer spend money to study in Manila or in other provinces located farther from the region.

## Meeting the Requirements for University Status

The change of school status was not only a change in the name, but also a progression to greater challenges and responsibilities in the academe. This was the primary reason for the creation of various academic accrediting agencies such as PAASCU and FAAP.

In 1979, the Director of Private Schools, his technical staff, and the representatives of various educational institutions, drafted the Seventh Edition of the Manual of Regulations for Private Schools (MRPS) (Sarmiento III, 2006; MRPS 7<sup>th</sup> ed., 1970). Based on this document, a private school may assume the name of school, institute, academy, junior college, college, and university. However, no academic institution shall be called a “university” unless and until it shall have fulfilled the legal requisites under Sec. 3 of Commonwealth Act No. 180 (MRPS 7<sup>th</sup> ed., 1970) Section 3 of this Act says (Fabella, 1967):

No institution shall call itself or be called a University, unless and until it shall have fulfilled the following requisites in addition to those that may be prescribed by the Secretary of Public Instruction:

1. The operation of a recognized post-graduate course in liberal arts and sciences or education, leading to the master's degree;
2. The operation of a four-year under-graduate course in liberal arts and sciences;
3. The operation of at least three professional colleges;
4. The possession and maintenance of a professionally administered library of at least ten thousand bound volumes of collegiate books. Provided, however, that the operation of a recognized post-graduate course in liberal arts and sciences or education, leading to the master's degree shall not be required of universities recognized as such prior to the approval of this Act.”

The said provisions compelled the Sisters of SPC to look into whether SPCT could meet the requirements for a university status or if the school still would need time and experience before venturing in a Herculean task. The Provincial Superior asked Sr. Ponce, SPC on SPCT's readiness to offer degrees for both men and women in various fields. Sr. Ponce, SPC replied with an assurance that the school could become a university because they had already established many courses and had recently accepted male students. Sr. Ponce, SPC was confident that the school's curricular offerings would suffice. Even the director

of the Ministry of Education and Culture (MEC),<sup>11</sup> had already then confirmed that the curricular offerings of the school were sufficient to qualify them for a university status. SPCT course offerings were as follows:

Courses Offerings of SPCT in 1979<sup>12</sup>  
(Coeducation in all levels)

GRADUATE SCHOOL:

- Doctor of Philosophy in Education (Ph.D.)
  - Major in Educational Management
- Master of Arts in Education (M.A.)
  - Major in English, Pilipino (sic), Administration and Supervision, Guidance and Counseling
- Master of Arts in Home Economics (M.A.H.E.)
- Master in Business Administration (M.B.A.)

COLLEGE:

- Bachelor of Science in Social Work (B.S.S.W.)
- Bachelor of Science in Psychology (B.S. PSYCHO)
- Bachelor of Science in Mathematics (B.S. MATH)
- Bachelor of Science in Guidance (B.S. GUIDANCE)
- Bachelor of Science in Chemistry (B.S. CHEM) (Applied for)
- Bachelor of Science in Education (B.S.E.)
  - Major in English, Pilipino (sic), Mathematics, and General Science
- Bachelor of Science in Elementary Education (B.S.E.Ed.)
- Bachelor of Arts (A.B.)
  - Major in Economics and Pilipino (sic)
- Bachelor of Science in Nursing (B.S.N.)
- Bachelor of Science in Business Administration (B.S.B.A.)
  - Major in Accounting, Economics, Banking, Finance, Management
- Bachelor of Science in Foods and Nutrition (B.S.F.N.)
- Dietetic Technology (D.Tech)
- Associate in Arts (A.A.)
- Two-Year Junior Secretarial (J.S.)

High School – Secondary Education  
Grade School- Elementary Education

## Pre-School- Kindergarten

### Special Courses- Piano, Culinary Arts, Ballet, Garment, Trades, Typing

In addition to the legal requisites stated in Sec. 3 of Commonwealth Act No. 180, the MRPS 7<sup>th</sup> edition also had other requirements before an application for university status shall be considered. Sec. 3, 31a requires that “the undergraduate course in liberal arts and sciences and the professional colleges mentioned in the law must possess full government recognition.” The said section highlights that these courses “must show strength in the arts, sciences, humanities and social sciences.” SPCT had already complied with these requirements since earning Level II accreditation in 1967 for its programs in Education, Liberal Arts and Commerce. The course offerings as evaluated by Sr. Ponce, SPC were enough to qualify them for a university status. The other legal requirements (Sec. 3, 31b-k) had been fulfilled by SPCT during its application for PAASCU accreditation in 1961.

Previously, Dr. Antonio Dumlao,<sup>13</sup> Director of the Bureau of Higher Education, MEC Manila was invited by Sr. Ponce to address the SPCT candidates for graduation of March 1978. Dr. Dumlao was glad of the newly built shed connecting the College building to the High School Department. He also commended the construction of the new BSFN and BSN buildings. Up until that point, SPCT President had yet to mention the school’s application for a university status. It was a surprise to all when Dr. Dumlao remarked, “Sister Benjamine, just a little more improvement here and there and you can qualify for a university. When it comes to quality of instruction and physical facilities you are the best in Region 2.” (Ponce, SPC, 1979).

However, there was one more issue SPCT had to answer - the issue of secularization. Secularization means that more laity/seculars must take up more prominent positions in the running of the school. Secularization was also a problem encountered by the SPC Congregation in their mission in France. It can be recalled that the relations of the SPC Sisters with the seculars were in friendly condition before, during, and after the Second World War. However, the SPC Sisters were always dignified and reserved in dealing with the seculars. The government had imposed the secularization to public and private offices including school administration. The expansion to university status would mean toleration of the Congregation to secularize. Back then, there were only a few lay administrators in SPCT because the Sisters headed most of the departments of the school. These departments and the assigned Sisters were the following (Ponce

SPC, 1979):

Education- Sr. Julie Therese Tecson, Dean  
Nursing- Sr. Ma. Bernardita Quiñon, Dean  
BSFN- Sr. Priscilla Manalang, Dean  
BS Courses and A.B.- Sr. Chantal de Joseph Goyena, Dean  
Guidance Counselor- Sr. Marie Andre La Madrid  
High School Principal- Sr. Mary Andrew Bartolome  
Grade School Principal- Sr. Luisa Maria Chaves

In response to the secularization issue, Sr. Ponce, SPC had a strong conviction that the Congregation should have no reason to fear about the involvement of lay administrators. She believed that the conflicts between the Congregation and lay administrators could be avoided as long as the Sisters hold the key positions in the school. The President was confident that the tranquil daring will not cause the entire SPC Congregation “to secularize”, as long as the community remains as it is. They need lay administrators to give them feedback on their operations in Cagayan (Ponce, SPC, 1979).

In tracking the road to university status, for Sr. Ponce de Jesus, SPC, the SPCT administrators should find out the experiences of other private Catholic universities in the country such as Ateneo de Manila and De La Salle Universities. The Jesuits priests and La Salle Brothers had worked with lay administrators in the operation of their respective universities. If these universities could have done it, what more for SPCT whose lay administrators were Paulinians through and through.

The hope of achieving university status was not only significant to the Sisters but to the *Cagayanons* too. It will ease the burdens of sending the students to distant schools with high tuition fees and expensive miscellaneous.

In the interim of 1980, SPCT’s application for a five-year Bachelor of Science in Civil Engineering (BSCE) degree was approved for operation. The approval essentially expanded the school’s course offerings. This course in engineering was the first of its kind in the line-up of SPCT courses. It was classified as science or technology as per requirement laid down by the MRPS 7<sup>th</sup> Edition.

Two years later, on 15 January 1982, the Charter for University status was signed by the MEC Minister through the recommendation of the Director of the Bureau of Higher Education (SPC Philippine Echoes, 1979). The thirty-three years of being a College had ended, and a new structure was launched to serve its

beneficiaries - the Cagayanons. From then on, SPCT became St. Paul University Tuguegrao (SPUT) - the first Catholic University in the region.

On 30 January 1982, during the conferment of Doctorate Degree, *honoris causa*, to Minister Juan Ponce Enrile, Most Rev. Teodulfo Domingo and Rev. Mother Marie Javelosa, SPC, the proclamation of the University Status by the MEC Minister took place. The Charter was formally presented to the school President, Sr. Benjamine Ponce, SPC whose zeal in her mission made her a recipient of the Outstanding Women Educator in the Philippines awarded on 14 September 1982.<sup>14</sup>

Forging towards the fulfillment of its Vision-Missions, SPUT intensively prepared for the third PAASCU re-survey of the three college programs in March 1982. On March 30, Sister Benjamine de Jesus Ponce, SPC, was formally installed as the first President of SPUT. In 1983, Sr. Ponce, SPC, became the recipient of the Papal Award in the Archdiocese of Tuguegrao, second to Sr. Leona Payumo, SPC.

Constant growth of course offerings had followed one after the other. The opening of Bachelor of Science in Secretarial Administration (BSSA) program and St. Paul University was chosen as one of the pilot schools to experiment the new Integrated Teacher Education Program (SPC Philippine Echoes, 1997).

As a member of the Archdiocesan Catholic private schools, SPUT shared in the diocesan apostolate of providing Catholic education to public schools. In view of this, Religious Education course was introduced in 1985 to train and prepare rural-based theology teachers and catechists.

The SPU Credit Cooperative was formed on 8 February 1988, to help the faculty, office and maintenance staff with their financial needs. After six months, on July 16, Sister Mary Angela Barrios was formally installed President, concurrently serving as President of St. Paul College Quezon City. Sr. Barrios, SPC, fully aware of the mission of the SPC, would recall how she continued the services of her predecessors (personal communication, 27 December 2012):

“Imagine, 20 years in St. Paul Quezon City in total. Serving sixteen years and another four years simultaneously in Tuguegrao. But as I counted, a total of 36 years both schools combined. Every Saturday, I would be either in the plane or a public ride --- going home to Quezon City or on the way back in Tuguegrao.”

With the new School President and new school name, SPUT underwent a fourth PAASCU re-survey and earned a Level III accredited status in February 1989.

The SPUT Graduate School Programs since its first opening in 1971 had already established its competitiveness among other schools. Graduate School programs in M.A. in Administration and Supervision were opened to help meet the labor force requirements of the region as Tuguegarao being the regional center. In 1977, the SPCT Graduate School subsequently offered Ph.D. programs leading to the degree of Doctor of Philosophy in Education (Ph.D.) major in Educational Management. This was accomplished in consortium with the Graduate School of the University of Santo Tomas (UST). The SPCT Graduate School became independent in 1978.

## CONCLUSIONS

The phenomenal ascent of a St. Paul School in Tuguegarao can be attributed to the careful planning of the administrators who considered in their decision-making the Vision-Mission of the Congregation's education apostolate including other essential factors such as the lay involvement, accreditations to deliver quality service, and openness to the help extended by townspeople. Thus, the experience of SPUT/SPUP is a good example for other St. Paul schools to emulate.

Basing the historiography in the framework of Anthony Giddens' *Structuration Theory*, SPUT's academic *structure* was used to reproduce other social structures. Through the years, from *Colegio San Pablo* to *SHOJI*, from *SHOJI* to SPCT, from SPCT to SPUT, the SPC Sisters, together with the faculty and students, were faithful to their mission. The interplay of events between SPUT's administrators, faculty and students with the rules and resources they participated in and established were substantial elements in the growth and development of the school. Indeed, the interactions and the reproduction of vision-missions, objectives, and policies across time-space, only succeed through "the knowledgeable application and reapplication of rules and resources by actors in situated social contexts" (Giddens, 1979; Tucker, 1998). The motivation that flows from the hierarchy of the Church strengthened the agents of St. Paul College Tuguegarao to continue its structure, with some modifications to suit the need of time, as a Catholic academic institution.

## TRANSLATIONAL RESEARCH

The desire to serve the people of Tuguegarao and Region 2-Cagayan Valley more effectively propelled the SPCT administration to open more courses and degrees leading to its transformation into a university. This undertaking could stimulate further studies on the history of one of the SPUS schools, written perhaps, from another theoretical framework. St. Paul University Tuguegarao is presently the lead school among six St. Paul schools included in St. Paul University System (SPUS). The successful interactions among administrators, faculty and staff with the structures that they participated and recreated could serve as a guide to other schools that aspire to render quality education. School should create rules and policies that would answer the needs of societies with proper consultations from its stakeholders.

A stanza of the Paulinian Song, taken from the Vision-Mission of the congregation, highlights the Vision-Mission of the SPC's educational apostolate:

“At St. Paul University we uphold: Academic Excellence and Christian Formation as a means for total formation of the youth to be Enlightened Persons, Filipinos, Christian Leaders, Paulinians for Christ in service of the poor and community. As I go through life I will hold on fast my Christian heritage of Faith; the fatherhood of God. Man's dignity and passion for truth imbued with Pauline principles, “Caritas Christi Urget Nos”. Then I'll live each day in self-surrender eve challenged to share my human giftedness in selfless leadership to give my life, my all, my talents that we may live in God's love.”(SPUP Student Handbook 2011 Edition)

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## INTERVIEWS

Sr. Mary Angela Barrios, SPC on 27 December 2012 at the SPC Vigil House, Tikling, Taytay, Rizal

Sr. Nilda Masirag, SP on 13 June 2014 at the Office of the President, St. Paul University of Quezon City

Mrs. Madelyn Edubalad Menor (former student and faculty of St. Paul University Tuguegarao) on 3 July 2014 at St. Paul University Quezon City

## ENDNOTES

- <sup>i</sup> Retrieved from [www.intl.educ.cuhk.edu.hk/exchange\\_rate\\_regime/index.phd?cid=1](http://www.intl.educ.cuhk.edu.hk/exchange_rate_regime/index.phd?cid=1) on July 17, 2015. Inter-bank trading was suspended. The "Guided" Rate was phased out in favor of a controlled, floating Effective Rate (WCY 1984, p.64)

ii Examples of books, dissertations, and theses on educational institutions are:

Books:

1. Villaroel, Fidel, O.P. (2012). *A History of the University of Santo Tomas: Four Centuries of Higher Education in the Philippines*. Manila: U.S.T. Publishing House. (two volumes)
2. Torres, Jose Victor Z. (2007). *In Transition: The University of Santo Tomas During the American Colonial Period (1898-1935)*. Manila: UST Publishing House (this was Dr. Torres's dissertation presented to the Graduate School of the University of Santo Tomas).
3. Torres, Jose Victor Z. (2013). *A WARTIME LEGACY: The University of Santo Tomas during the Second World War, 1941-1945*. Manila: UST Publishing House.
4. Churchill, Bernardita R. and de la Goza, Rolando, C.M. (1993). *Adamson University: A History (1932-1992)*. Manila: Adamson University Press.

Theses:

1. Jimenez, Jose Victor D. (1992). *The De La Salle College, 1911-1941: An Institutional History*. M.A. Thesis in History, UST.
2. Castro, Leonila S. (1997). *An Institutional History of Centro Escolar de Señoritas, 1907-1941*. M.A. Thesis in History, UST.

iii CICM arrived in Nueva Vizcaya in 1908. In Cagayan, they were assigned at the Ermita de San Jacinto (1950-1976), Annapunan (1950-2000), Rizal (1953-1984), and San Jacinto Seminary (1956-1959). After the Jesuits closed the Ateneo de Tuguegarao, Bishop Teodulfo Domingo asked them to open a school for boys in 1965 which evolved as the University of St. Louis Tuguegarao. (*Panaddamman*: Archdiocese of Tuguegarao)

iv then president of St. Paul College of Tuguegarao from 1977 to 1987

v *Letter of Sister Benjamine Ponce, SPC (President of St. Paul College Tuguegarao) to Rev. Mother Marie de la Croix Javelosa, SPC (SPC Provincial Superior in the Philippines)* on July 9, 1979. All Local Communities of SPC Congregation have an obligation to submit copies of reports to the Provincial House. The Philippine Provincial was first located in Manila, then transferred to Quezon City in 1931, and again transferred to Antipolo in 1961. The Provincial House in Antipolowas named Our Lady of Chartres Convent (OLCC) that also housed the Congregation's archives.

vi *Letter of Sister Benjamine Ponce, SPC (President of St. Paul College*

*Tuguegarao) to Rev. Mother Marie de la Croix Javelosa, SPC (SPC Provincial Superior in the Philippines) on July 9, 1979.*

- vii The primary sources of data in this table were the Annual Reports of St. Paul University Tuguegarao that the school sent to the Provincial House from 1974 to 1982.
- viii The Archdiocesan Schools in Tuguegarao had chaplains who took care of the spiritual needs of the students and the members of the faculty. The regional capital, government schools and non-sectarian institutions had requested for Catholic chaplains. (Archbishop Talamayan, p. 75)
- ix The MRPS 7th Edition had been repealed by Section 103 of the 8th Edition or 1992 Manual of Regulations for Private Schools.
- x Report of the Survey of St. Paul College of Tuguegarao in View of the Accreditation (April 6, 1961).
- xi The Department of Education and Culture (DEC) was created in 1972 by virtue of Proclamation 1081 and was changed into Ministry of Education and Culture (MEC) in 1978 by virtue of P.D. No. 1397. Under MEC, there were thirteen regional offices created and major organizational changes implemented in the educational system. Later in 1982, MEC was changed to Ministry of Education Culture and Sports (MECS) by virtue of the Educational Act of 1982. MECS became the Department of Education, Culture and Sports (DECS) in 1987 by virtue of Executive Order No. 117. DECS practically remained unchanged until 1994 when the Commission on Higher Education (CHED), and in 1995 when the Technical Education and Skills Development Authority (TESDA) were established to supervise tertiary degree programs and non-degree technical-vocational programs, respectively. (Official Website: Department of Education, retrieved from <http://www.deped.gov.ph> Retrieved on June 25, 2014.)
- xii *Letter of Sister Benjamine Ponce, SPC to Rev. Mother Marie de la Croix Javelosa, SPC on July 9, 1979.*

- xiii Atty. Antonio G. Dumlao was the Director of Bureau of Higher Education from 1975 to 1986.
- xiv But such achievements of SPUT was once again tested when exactly one month after the award given to Sr. Ponce, a cyclonic typhoon “Welling” hit Tuguegarao in 1982 and badly damaged the school. Once more, another calamity had struck the school that untimely occurred during the years when the school had to catapult in the fulfillment of its vision-mission in the region. Just like what the Sisters, faculty and staff did in the past, they face the trials together and slowly re-organized the school.