



A Primer on
**School's Philosophy,
Vision, Mission, Goals,
Core Values and
Graduate Attributes**

Introduction

This primer presents the guiding foundation of our school: its Philosophy, Vision, Mission, Goals, Core Values, and Graduate Attributes, which collectively define our identity, purpose, and direction. These core statements reflect our commitment to nurturing learners who are not only academically competent but also morally grounded, socially responsible, and globally aware. They serve as a compass for all members of our academic community, aligning our efforts toward the holistic development of every learner and the fulfillment of our shared educational mission. As you read through this primer, may it inspire a deeper understanding of our collective aspirations and a stronger commitment to our transformative role in shaping lives and building a better society.

Core Values

Propriety (禮) or Lǐ

Justice (義) or Yì

Integrity (廉) or Lián

Conscientiousness (恥) or Chǐ

Philosophy of Taytungian Education

Inspired by the teachings of Confucius, Bacolod Tay Tung High School, Inc., believes in the tenets of the “Great Harmony” (大同), advocating for teaching and learning as a lifelong process of self-improvement, cultivating good moral character, and developing virtues.

Vision

Bacolod Tay Tung High School, Inc. is a premier Filipino-Chinese Institution distinguished for good moral character formation and lifelong learning.

Mission

Bacolod Tay Tung High School, Inc. equips learners with the knowledge, skills, and virtues necessary to adapt, innovate, and lead with integrity to succeed in a dynamic and evolving globalized world.

Goals

Continuous improvement of Taytungian Education through seamless integration of character and values formation in academic, co-curricular, and organizational outcomes by:

- encouraging critical thinking and self-awareness in learning and decision-making
- providing exemplary role models in academics and ethical pursuits, and
- allowing students to engage with real-world challenges and learn from successes and failures.

Graduate Attributes

Loyalty (忠) or Zhōng

Filial piety (孝) or Xiào

Kindness (仁) or Rén

Love (愛) or Ài

Honesty (信) or Xìn

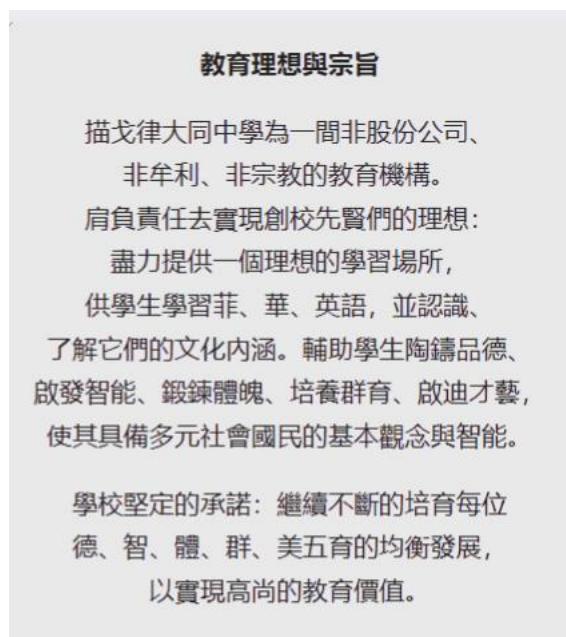
Justice (義) or Yì

Harmony (和) or Hé

Peace (平) or Píng

Philosophy of Education

The **Philosophy of Education** draws inspiration from Confucius' concept of 'Great Harmony' (大同), advocating for teaching and learning as an ongoing process of self-improvement, moral character formation, and virtues development. It draws inspiration from the **Four Cardinal Principles** (propriety (禮) or li, righteousness (justice) (義) or yi, integrity (廉) or lian, and shame/conscientiousness (恥) or chi) and the **Eight Virtues** (loyalty (忠) or zhong, filial piety (孝) or xiao, benevolence (仁) or ren, love (愛) or ai, honesty (信) or xin, justice (義) or yi, harmony (和) or he, and peace (平) or ping) of Confucian Teachings.



The Purpose and Ideals of Bacolod Tay Tung High School, Inc.

The philosophy revolves around the fundamental purpose of the school: teaching and learning. These two elements exist in a dynamic relationship, shaping the educational enterprise and ensuring the holistic development of each learner. The **learner** is the school's stakeholder: primarily the students, the school embodied by its trustees, administrators, employees, and alumni, and the home, composed of parents, guardians, siblings, and relatives.

Notably, the term "**cultivating**" is deliberately chosen to describe the school's approach to character and values development. Unlike mere instruction or imposition, cultivation implies a continuous, intentional process of nurturing and refinement. Just as a gardener tends to a plant (providing the right environment, nourishment, and guidance), the school fosters an atmosphere where learners can grow in self-awareness, resilience, and moral discernment. These entail **patient endurance** (忍 - perseverance) to those entrusted with facilitating learning (not only teachers but all leaders). This approach underscores the institution's commitment to shaping individuals who not only strive for self-mastery but also embody moral leadership and actively contribute to the betterment of society as envisioned by the founders. By integrating reflection, mentorship, and real-world engagement, the school ensures that character formation is not a passive experience but a transformative journey, preparing students to navigate life with integrity, purpose, and a deep sense of social responsibility.

Vision

Bacolod Tay Tung High School, Inc. aspires to be “a premier Filipino-Chinese institution distinguished for good moral character formation and lifelong learning.” This **vision** integrates its Filipino and Chinese heritage, acknowledging the cultural identity of its founders while remaining responsive to the national educational framework of the Philippines. It envisions a community where excellence in education is not just about academic achievements but also about developing individuals of integrity, responsibility, and resilience.



The School's Main Lobby

Mission

Guided by the wisdom of Confucius, the school commits to preparing learners to succeed in a rapidly changing and globalized world. In this context, success is not a predefined measure dictated by the country or school but rather an individual journey that each learner navigates. As the world undergoes rapid transformation driven by technological advancements, information accessibility, and global interconnectedness, learners must be equipped with the knowledge, skills, and virtues necessary to adapt, innovate, and lead with integrity.

This **mission** underscores the importance of developing resilient individuals who can confidently face challenges while remaining rooted in ethical values and cultural identity. Education at Bacolod Tay Tung High School, Inc. is, therefore, a balance between tradition and progress, wisdom and innovation, and character and competence.



Volunteers During the 3rd Workcamp

Goals

The school's **goals** align with its vision and mission by emphasizing the primacy of character and values formation. Confucius envisioned an ideal individual as someone who leads with virtue, serving as a moral compass for society. As he states in the *Analects*:

"Let him preside over them with gravity; then they will reverence him. Let him be final and kind to all; then they will be faithful to him. Let him advance the good and teach the incompetent; then they will eagerly seek to be virtuous."

To embody this ideal, Bacolod Tay Tung High School, Inc. integrates three key methods of learning, as proposed by Confucius:

1. *Reflection* (the noblest form of wisdom) – Encouraging critical thinking and self-awareness in learning and decision-making.
2. *Mentorship* (the easiest form of learning) – Providing exemplary role models in academic and ethical pursuits.
3. *Experience* (the most challenging but most impactful teacher) – Allowing students to engage with real-world challenges and learn from successes and failures.



Mentors facilitating the formation talk and supervising

These principles guide the school's approach to achieving excellence in academic, cocurricular, and organizational outcomes. Education at Bacolod Tay Tung High School, Inc. is not merely about the transmission of knowledge but also about nurturing the whole person, shaping learners to become ethical leaders, lifelong learners, and compassionate members of society.

By anchoring its philosophy in Confucian wisdom while responding to the demands of the modern world, Bacolod Tay Tung High School, Inc. fosters a unique educational environment where students are empowered to achieve personal excellence while contributing meaningfully to their communities.



Student Council Organization in the lobby

Graduate Attributes

Graduate attributes are the essential qualities, competencies, and values that Bacolod Tay Tung High School, Inc. aspires to develop for its students by the time they complete their education. These attributes serve as a **vision of the ideal graduate**: a person who is not only intellectually capable but also morally grounded, socially responsible, and culturally rooted.

As a Chinese school, our graduate attributes are deeply informed by **eight core virtues** promoted by Chiang Kai-shek, which guide both character formation and holistic development:

1. **Loyalty (忠 Zhōng)**: Graduates are faithful and responsible individuals who uphold commitments and contribute meaningfully to family, community, and country.
2. **Filial Piety (孝 Xiào)**: Graduates show deep respect and gratitude toward parents, elders, and mentors, acknowledging the value of guidance and heritage.
3. **Kindness (仁 Rén)**: Graduates practice empathy, compassion, and concern for the welfare of others in their everyday actions.
4. **Love (爱 Ài)**: Graduates promote inclusion, cooperation, and concern for the common good, guided by a sincere will to care for others.
5. **Honesty (信 Xìn)**: Graduates act with integrity, truthfulness, and transparency in all aspects of their personal and professional lives.
6. **Justice (義 Yì)**: Graduates are guided by fairness and a strong sense of right and wrong, advocating for equity and social responsibility.
7. **Harmony (和 Hé)**: Graduates value cooperation, cultural understanding, and unity. They know how to live and work well with others while respecting diversity.
8. **Peace (平 Píng)**: Graduates possess inner calm, resilience, and the ability to respond to challenges with emotional balance and fairness.



Tay Tung Graduates in front of the Alumni Hall

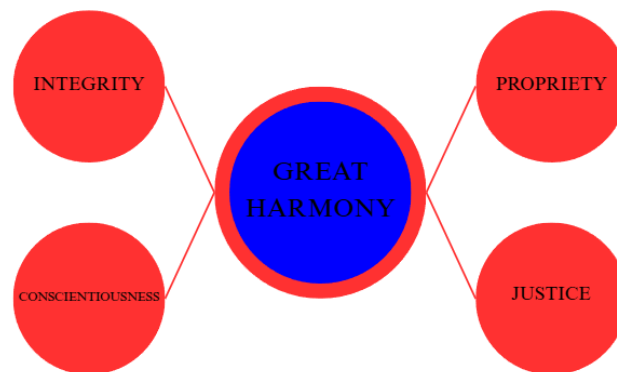
Core Values

Core Values in general

A. What are core values?

Core values are guideposts that signal the desired direction and suggested values for stakeholders of an institution.

‘**Core**’ comes from the Latin word *cor, cordis*, which means heart. To assign core values means to center and focus a company’s ideals on achieving and living values that are at the heart of its mission. Value comes from the Latin verb *valere*, which means to be of worth. These are values that the institution deems worthy of giving importance to.



The 4 Core Values

Core values unite an institution into one family. They are principles that ought to be lived by members of an organization. It becomes the personality, the definition, the characteristic of the people who belong to that school. Core values are the trademark of the identity of persons belonging to a certain group. They are the brand of the institute seen in the values of the persons connected with that entity.

Core values are the pillars on which the institution stands, and all its constituents abide by these values and try to live them to the best of their ability.

B. What are the core values of Bacolod Tay Tung High School, Inc.?

Bacolod Tay Tung High School is blessed to have 4 core values that are comprehensive, namely *Integrity, Justice, Propriety, and Conscientiousness*.

THE TAY TUNG CORE VALUES IN DETAIL

The Tay Tung core values of Integrity, Conscientiousness, Justice, and Propriety are all connected among them. We can call Integrity the BEING virtue, and the other 3, Justice, Conscientiousness, and Propriety, as the DOING virtues.

A person performs actions based on one’s being. One cannot give what one does not have. Integrity belongs to the being of the person. A person with integrity can perform actions proper to his person and can thus do or act conscientiously, with justice and propriety.

A. INTEGRITY: the BEING PILLAR

Integrity implies the state of being undivided, unbroken, complete, and in alignment. The word integer comes from integrity, a whole number, one being, having unity of life, one integral life, being the same person wherever one is, without pretenses, what you see is what you get. A person with integrity is principled, does not compromise, and sticks to those principles come what may. An integral person fights for what is right and is stable all the time.

“Respect yourself and others will respect you.”

Confucius

Some characteristics of persons with integrity are:

- They make promises and commitments and keep them.
- They are neat and well-organized physically and mentally, and they operate from a position of control, carrying themselves with security and confidence.
- They are honest in the words they use and how they express themselves.
- They seek their well-being (for the sake of the others, for instance, to be able to serve more and better) and those of the others.
- They walk their talk. People with integrity live what they preach.

All of these traits and characteristics build trust and confidence, which improve relations. To be in integrity also means being honest and having strong moral principles, to think and act in a manner that is consistent with one's values and intentions. People of integrity have a deep sense of who they are, their professional position. They have firm principles and are not easily swayed or influenced by others. People of integrity know their purpose in life and what drives them.

As workers, it is always best that we work for the service of other persons, whether or not our work is in the service profession. We can constantly check on our motives for work as we carry out our daily tasks.

A person with integrity is reliable and responsible. When we live an integral life, we will be consistent, believable, and credible. The integrity of life and a good example of one individual can do much good for others.

In the end, Integrity leads to two (2) qualities: being influential and having an impact.

As professionals in any institution, we can begin to live with integrity in our lives by asking ourselves the following questions:

- Am I competent in my work?
- For whom do I work? For what motive or purpose do I carry out my work?
- Can I have a higher motive for doing my work?
- Do I have clear convictions in my person and my work?
- Do I live up to all that I say and promise?
- Am I honest?
- Do I live what I preach?
- Are all my actions upright?
- Is there anything in my person and behavior that is not consistent with my position and profession?
- Am I willing to change that which might create a scandal for others?
- Am I reliable, responsible, and credible in all I do and say?

THE THREE (3) DOING PILLARS

Action follows being. The 3 doing core values of Tay Tung are Conscientiousness, Propriety, and Justice. When one is living in integrity, one will be able to work with conscientiousness and justice, behave with propriety and justice, and relate with others in justice.

B. JUSTICE: the first DOING PILLAR

JUSTICE is defined as giving others their due, giving other people what they deserve. Justice is a virtue we live by in our relationships and our work. Necessarily, when we think of justice, we also think of being honest, since truthfulness is deserved by everyone.

JUSTICE IN RELATIONSHIPS

What is the first thing that people around us deserve? Man, being the masterpiece of creation and endowed with rationality, has great dignity. Thus, each man ought to be treated with the greatest honor.



Translated to everyday dealings, we can see justice lived in relationships in these concrete points:

- **CHEERFULNESS:** This is lived by persons who think positively in all things, trying to be optimists, always seeing the good behind everything, including the apparent negative things that happen.
- **ACKNOWLEDGE THE GOOD DONE TOWARDS US / BEING GRATEFUL:** Gratitude is a trait of a humble person, who realizes that what s/he gets is something undeserved.
- **RESPECT for PERSONS:** We respect everyone and only speak well of everyone. We avoid gossip and put-downs. Respect is earned. So is trust. If we deal with everyone with patience, delicateness, refinement, amiability, attention, and affection, they will learn to respect us, and we will gain their confidence.
- **UNDERSTANDING:** Understanding others' perspective, where they are coming from, why they think and work the way they do, is key to giving accommodations and allowing others to be the way they are.
- **NOT TO JUDGE:** Judging others is not for us to do; only the Creator has the right to judge His creatures.
- **ABIDE BY THE PLATINUM RULE:** We ought to treat everyone with kindness, honorably, simply because they are a man and deserve respect. Treat people the way they want to be treated.
- **FORGIVE:** Have we not been forgiven much ourselves, when we probably don't even deserve forgiveness?
- **LOVE:** Ultimately, what everyone deserves is love. If we love someone, we will respect, understand, and treat them well and positively all the time. Love is desiring or wishing the best for the other person. Love is leading the other person to the good. Love is having true concern for the good of others.

JUSTICE IN WORK

We are compensated for our work. Our work should be worth the pay we get. We are paid for our expertise, talent, and capacity to deliver according to the key result areas of our jobs. We should then perform as expected and be tantamount to the pay we get.

When we think of Justice, we also consider accountability for our actions. All of us are responsible for all we do or say.

To check on ourselves if we are growing in the virtue of justice in our relations and work, we can consider the following:

1. How can I create an atmosphere of kindness around me? In my place of work? Do I bicker and pass judgments on others easily? How can I fairly treat people? How can I be more understanding, loving, and respectful of those around me, my colleagues?
2. How can I improve in my dealings with others such that I treat people justly, that is, according to what they need and deserve? Do I consider the needs and sensitivities of persons when I relate to them? How can I be more delicate with people and love everyone around me?
3. Am I quick to forgive others? Do I ask for pardon when necessary? How can I be more merciful and understanding of others and their defects? How can I be a more positive person?
4. Does my time at work, in the office, go where it should go? Do I waste my time on unimportant things not related to my work for which I am compensated? Am I as productive as I should be when at work?

C. CONSCIENTIOUSNESS: 2nd DOING PILLAR

Conscientiousness comes from 2 Latin words, cum and scire, which put together means with the mind. It means applying the mind in everything we do, as we work, thinking as we carry out anything we do.

Unless people put their minds, think, things may be done more or less conscientiously. It also means having a reason for all we do. It means knowing why we do what we do.

It is interesting to delve into the reasons why we work. What is our attitude towards our work?

Do you love your work? Can you say you honestly love what you are doing? Do you love waking up relatively early daily, preparing breakfast for the family, and then proceeding to work? You and I are humans, gifted by God with higher faculties of thinking, loving, choosing, so let's exercise that capacity to choose, by choosing to love what we do and put our heart into our work, doing it the best way we can!



On the practical side, when we claim we are doing our best, what might our work look like? Here are a few indicators that point to the fact that we love our work, love what we are doing:

- **ORDER:** There is a sense of order in our life, in our day, in our work. This might mean routine in our schedule and even material order among our things. This begins with order in the mind, in the way we think, thinking straight and about the right things. Again, actions will follow our thinking and our being. This is an indispensable value without which we cannot live the other values. Much is anchored on this basic human virtue.

Some consequences of having an order are:

- Being organized: have a to-do list and work on it, prioritizing the more important and urgent tasks and not what we like to do more. Part of being organized is to plan.
 - Having a schedule: knowing where our time goes and what to do at each moment; maximizing our time and using only the necessary minutes for each activity.
 - Being punctual: an orderly person calculates how much time is needed to get to an appointment on time. Being punctual is a way of respecting the people we are meeting with, acknowledging their importance and worth. It is also justice.
 - Material order in our surroundings, with our things, having all the materials we need for work: A clear, orderly surrounding speaks of a clear, orderly mind.
- **DILIGENCE:** Diligence comes from the Latin word *diligere*, which means to love. Being conscientious means putting the heart and mind. It means loving our work, being diligent. This may be a revolutionary idea, but have we ever considered that one reason why we should love our work is that precisely through and in our work, we can develop ourselves to become better people? If we know how to take advantage of our work to develop personal values as we work, we can end up as individuals who can improve in and through our work. We can make work a life project wherein we grow not only in professionalism but also in personal values, and become better person in the process of working.

Moreover, another great motive for work is service. All our work is service, service to our fellow men, whether or not we are directly in the serving profession. Work is ultimately service.

- **WORK WELL DONE:** Naturally, if we do something lovingly, it will show in the way we do it, and in the output. We will have initiative and not stick to the minimum in our work.
- **STUDY:** In any type of work, we need to study, not only in academic-related work. Times advance so rapidly that we need to upgrade even our skills.

The man who asks a question is a fool
for a minute, the man who does not
ask is a fool for life.

CONFUCIUS

If we love our work, put our mind and heart into everything we do, we will necessarily yield good results. The joy we experience while working is the reward of a conscientious worker. We will not mind going the extra mile, without calculating the cost, without complaining. We will choose to work even if it may be challenging because we are convinced of the good it does to our person. A conscientious person loves whatever task is at hand and does it lovingly and happily.

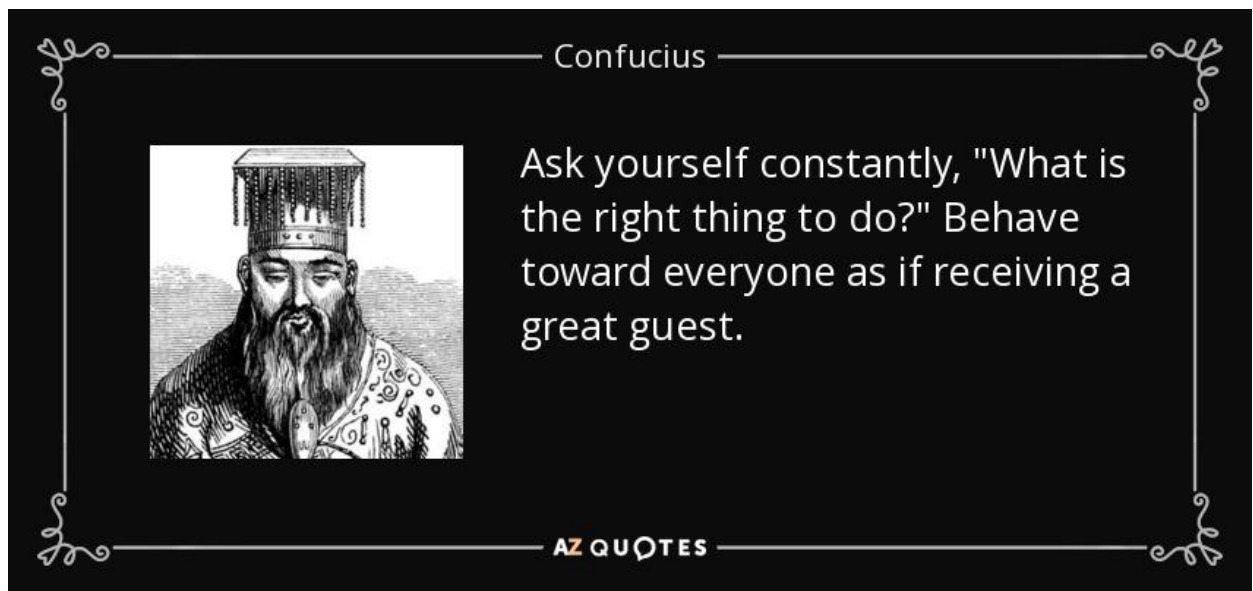
Here are a few questions we can ask ourselves to check on our conscientiousness in our work:

- Can I claim that I love my work and what I do? Do I put my mind and heart into everything that I do and that is connected with my work? How can I put more love into my work?
- Do I responsibly meet deadlines and submit all expected requirements on time? Am I organized and orderly in my work?
- Can I say that my work is well done, punctual, accomplished to the end, with all finishing touches well delivered?
- Am I diligent and industrious? Do I fight laziness so that I can do my work as expected?

D. PROPRIETY: 3rd DOING PILLAR

Propriety refers to behaving according to the expected societal norm; it has to do with what is seen, the external behavior. The way we carry ourselves reflects our self-concept and our self-esteem. Propriety means behaving appropriately at every occasion. Each moment calls for a different expected behavior.

Like everything external, propriety comes from within, from what we carry inside us. For example, we behave respectfully because we respect ourselves to start with, and we are a respectable individual.



Here are a few more practical manifestations of behaving with propriety:

- The Way we dress / MODESTY: Modesty encompasses the way we dress, speak, and act. The way we dress speaks of what kind of person we want to project, how we see ourselves, and our dignity as persons.
- The way we deal with each other / RESPECT and REFINEMENT / DELICATENESS: Avoiding polemics and arguments, excusing persons, biting our tongue instead of saying something offensive, biding time to comment when we are less emotionally distressed, and a host of other acceptable behavior in professional dealings, are practiced in our workplace and all our relations.

- The way we carry ourselves / BEARING: Our stance, our constant joy and positivity, shows how we feel about ourselves. Secure people have a healthy superiority complex, not simply a proud stance.

Here are a few points to ponder as regards the value of propriety:

- Is my behavior becoming of the professional that I am? Am I proper and professional in the way I carry myself externally, deal with my colleagues, and the students? Do I deal with each one with respect, as they ought to be dealt with?
- Do I choose the right words and tone of voice when addressing anybody? Do I carefully consider, and am I sensitive to the feelings of those I talk with?
- Do I dress modestly, with the appropriate attire for each occasion? Am I careful to show real beauty, or do I sometimes dress in a distracting way, attracting attention?
- Am I pleasant at all times, refined and delicate in the way I deal and talk to people, even in the way I tease and say jokes? Am I careful not to hurt the feelings of people by laughing at them?
- How can I live better the value of propriety in the way I talk and act?

CONCLUSION:

Any institution can benefit from these values. They are indeed so important and comprehensive that living by anyone would encompass a person's being, relations, work, behavior, and bearing, the totality of the individual. If everyone in Tay Tung abides by these values, it will surely be a model institution.

Putting all 4 values together, if we value ourselves, our work, and the institution we work for, we will strive to BE principled persons, BEING in INTEGRITY, DOING our work well, WORKING CONSCIENTIOUSLY, DEALING well with everyone, BEING JUST, and carrying ourselves with dignity and PROPRIETY!

This way, by living the 4 Tay Tung core values, we will anchor our lives on stable values which will define us to be virtuous professional workers and a true Tay Tungian!

