

Formed in Relationship: Organizational Socialization of Young Personnel in a Marist School in the Philippines

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Abstract: This study examines how organizational socialization unfolds among young personnel in a Marist school, focusing on the relational encounters through which institutional culture, values, and identity are learned and embodied. Using a qualitative design guided by Appreciative Inquiry, in-depth semi-structured interviews were conducted with seven young personnel at Notre Dame of Marbel University, a Catholic Marist institution in the Philippines, and the data were analyzed thematically. The findings reveal that organizational socialization in a Marist school is primarily relational, formative, and identity-shaping, occurring through everyday interactions with colleagues, mentors, leaders, and students rather than through formal programs alone. Informal encounters, relational leadership, affirmation, and a supportive community enable young personnel to internalize Marist values such as family spirit, humility, simplicity, love of work, and service, transforming these from articulated ideals into lived practices. Over time, these encounters foster a progression from learning about values to living them, from initial belonging to sustained commitment, and from being formed by the community to becoming future bearers of the mission. The study underscores organizational socialization as a process of becoming, where culture functions as a living formation environment that sustains identity, commitment, and leadership understood as vocation.

Keywords: Organization Socialization, Formed in Relationship, Relationship, Young Personnel, Marist School, Appreciative Inquiry.

Introduction

Organizational Socialization Encounters refer to the lived experiences, interactions, and learning processes through which new or young personnel gradually come to understand, internalize, and adapt to the norms, values, roles, and expectations of an organization. In the context of a Marist school, these encounters are not abstract or purely instructional; rather, they occur through concrete, everyday experiences that shape how individuals learn “how things are done” and “who they are becoming” within the institution.

Organizational socialization theory explains that newcomers do not become members of an organization simply by being hired or appointed. Instead, they undergo a social learning process in which meaning is constructed through interaction with people, structures, and routines in the workplace (Van Maanen & Schein, 1979). These interactions—referred to here as *encounters*—serve as the primary sites where values, expectations, and behavioral norms are communicated, modeled, and reinforced.

In a Marist school setting, organizational socialization encounters may take both formal and informal forms. Formal encounters include structured activities such as orientation sessions, faculty meetings, training programs, and mentoring arrangements, where expectations related to teaching, professionalism, and Marist identity are explicitly articulated. Informal encounters, on the other hand, occur through spontaneous conversations with colleagues, daily classroom practices, shared reflections, and observed behaviors of senior members of the school community.

Research shows that these informal interactions are often more influential than formal programs in shaping newcomers’ understanding of organizational culture (Jablin, 2001). Importantly, these encounters are relational and contextual. Through repeated exposure to leaders, peers, and institutional practices, new personnel learn not only technical aspects of their roles but also the implicit values and moral orientation of the organization. Bauer et al. (2007) emphasize that effective socialization happens when newcomers actively engage with their environment and receive consistent social cues that help them make sense of expectations and fit within the organization.

Thus, organizational socialization encounters can be understood as developmental moments where professional identity, values, and practices are formed and reshaped. In a Marist school, these encounters are particularly significant because they mediate how educators and staff come to embody Marist principles such as presence, simplicity, service, and care for the young—not merely as stated ideals, but as lived commitments enacted in daily work and relationships.

Related Literature

Organizational Socialization among Young Personnel

Young personnel refer to new or early-career teachers and staff members who are in the initial stages of their professional journey within the organization. In this period, they are still learning how to navigate their roles, responsibilities, and relationships, while simultaneously trying to understand and internalize the norms, values, and expectations of the institution. In the context of a Marist school, young personnel are not only adjusting to technical and instructional demands but are also gradually encountering and interpreting the school's distinctive culture, identity, and mission.

Organizational research across the past decade continues to demonstrate that newcomers and early-career employees undergo a significant process of learning, adjustment, and sense-making as they transition into their roles and organizational cultures. Although the foundational work of Van Maanen and Schein (1979) described this process as organizational socialization, recent studies reinforce and extend these insights by showing how socialization dynamics shape newcomer adaptation and influence outcomes such as engagement, innovation, and proactive behavior in contemporary work settings.

Scholars define organizational socialization as the process through which individuals acquire the knowledge, skills, attitudes, and behaviors necessary to function effectively within an organization, and this process remains crucial for early-career adjustment and cultural integration. Contemporary reviews describe socialization as a mutual learning and adjustment process in which newcomers and organizational members interact to learn norms and expectations (Simsek, 2024). Recent research also highlights the role of socialization in helping new employees make sense of their roles and environments. For example, studies on Generation Z trainees reveal that newcomers must adjust to unfamiliar organizational cultures and learn core cultural elements in order to develop effective role performance and cultural fit (da Silva, 2023).

This process of adaptation reflects ongoing sense-making, where early-career employees interpret social cues and organizational practices to reduce uncertainty and build competence. Furthermore, contemporary empirical work shows that effective socialization promotes positive workplace outcomes, such as increased job satisfaction, engagement, and innovative behavior among new employees (Liao, 2022; research on new employee socialization). These findings reinforce the idea that organizational socialization is more than a transitional period—it shapes how early-career workers understand their roles, align personal and organizational values, and engage proactively within their new work environments.

In addition, scholars investigating socialization tactics report that structured socialization practices—such as formalized integration processes and support mechanisms—can significantly influence newcomer adjustment, role clarity, and psychological fit with the organization (Didion, 2024). These contemporary insights collectively show that the heightened adjustment and sense-making experienced by early-career employees is not merely a theoretical artifact of older models but a robust, empirically observable phenomenon in modern organizational research.

Young Personnel Phase

During this phase, young personnel are particularly attentive to social cues, feedback from colleagues and leaders, and everyday interactions that signal what is valued, acceptable, and expected in the workplace. These experiences shape how they learn to “fit in” and how they begin to perform their roles with confidence and clarity.

Young personnel are also in the process of identity negotiation. As Ibarra (1999) explains, early-career professionals often experiment with provisional identities as they try to align their personal values, professional aspirations, and organizational expectations. Within a Marist school environment, this negotiation involves reconciling one's emerging identity as an educator or staff member with the relational, values-driven, and mission-oriented character of Marist education. Questions such as “*Where do I belong?*”, “*How am I expected to lead or serve?*”, and “*What does it mean to be Marist in my role?*” become central to their experience.

The study's focus on young personnel therefore allows for an exploration of how these individuals make sense of their place within the organization. Sense-making theory suggests that newcomers actively interpret their experiences to construct meaning about their roles and the organization as a whole (Weick, 1995). Through daily encounters—such as mentoring relationships, collegial interactions, classroom practices, and institutional rituals—young personnel gradually develop an understanding of how they are positioned within the school community and how they can authentically contribute to its mission.

On Learning the Marist School Culture

This concept refers to the process through which young personnel gradually come to understand, adopt, and embody the core values and educational philosophy of a Marist school. Central to this process is the internalization of the Marist charism, which emphasizes love of work, love for students, service, simplicity, and

a strong sense of family spirit. These values shape not only pedagogical practices but also relationships, leadership styles, and everyday interactions within the school community (Marist Brothers, 2017; McLaughlin, 2019).

The formation of Marist identity among young personnel does not occur solely through formal instruction. While structured formation programs, orientations, and values education provide explicit teaching about Marist ideals, much of this identity formation unfolds through informal and relational experiences. Mentorship from senior colleagues, observation of role models, participation in community life, and daily encounters with students and co-workers serve as powerful avenues for transmitting Marist values in practice rather than in abstraction (Marist Brothers, 2017).

From an organizational perspective, this process reflects broader theories of organizational socialization, which emphasize that newcomers learn institutional values through a combination of formal mechanisms and informal, experiential learning (Van Maanen & Schein, 1979; Saks & Gruman, 2018). For young personnel in Marist schools, socialization therefore becomes both a professional and formative journey—one in which they do not merely comply with organizational expectations but gradually integrate Marist values into their personal identity and sense of vocation as educators. Through repeated encounters, relationships, and reflective practice, these values become lived commitments rather than externally imposed norms, enabling young personnel to authentically participate in the Marist mission of education and service.

Culture, Commitment and the Socialization Process among Young Personnel

Organizational culture plays a central role in shaping teachers' commitment to their schools, particularly during the early stages of organizational socialization. Recent evidence indicates that teachers generally demonstrate the highest levels of affective commitment, while perceptions of bureaucratic culture are reported at the lowest level (Kiral & Kacar, 2024). This suggests that teachers are more emotionally attached to their schools than constrained by rigid rules or formal structures. Importantly, variations in commitment and cultural perceptions are not significantly influenced by gender, educational attainment, or teaching specialization, but are strongly shaped by seniority, type of school, and length of service in the same institution (Kiral & Kacar, 2024). These findings underscore the idea that commitment develops over time through sustained exposure to the organizational environment— an insight that is highly relevant to the socialization of young or newly hired personnel.

The study by Kiral and Kacar (2024) further demonstrates that different dimensions of organizational culture predict distinct forms of organizational commitment. Task culture significantly predicts affective commitment, achievement and support culture predict continuance commitment, and support culture is a strong predictor of normative commitment. Notably, all dimensions of organizational culture significantly predict affective commitment at the highest level, emphasizing that school culture is a decisive factor in fostering teachers' emotional attachment to their institutions. This has important implications for young personnel, who are still forming their organizational identities and learning what it means to belong to the school community.

Affective commitment is defined as an employee's emotional attachment to, identification with, and involvement in the organization (Meyer & Allen, 1991; Meyer et al., 2012). Teachers with strong affective commitment remain in the organization not because they must, but because they genuinely want to (Balay, 2000; Mowday et al., 1979). Such individuals accept the organization's values, actively engage in organizational activities, and experience a sense of satisfaction and pride in being members of the institution (Meyer et al., 2002). Within the context of organizational socialization, this form of commitment is particularly significant for young personnel, as it reflects the successful internalization of organizational values and culture. When young teachers experience supportive relationships, meaningful work, and value alignment during their early encounters, affective commitment becomes a key indicator of effective socialization.

In contrast, continuance commitment is grounded in an employee's awareness of the costs associated with leaving the organization (Meyer & Allen, 1991; Meyer et al., 2012). This form of commitment is influenced by long-term gains such as salary, status, retirement benefits, and job security, as well as organizational rules and social pressures that discourage turnover (Gundlach et al., 1995). While continuance commitment may help retain teachers, it is largely instrumental and self-oriented. For young personnel, reliance on continuance commitment alone may indicate incomplete socialization—where individuals remain in the organization due to necessity rather than genuine attachment or shared values.

Normative commitment, on the other hand, is rooted in a sense of moral obligation and ethical responsibility to remain in the organization (Meyer & Allen, 1991; Meyer et al., 2012). Employees with strong normative commitment believe it is morally right to stay and contribute, often influenced by social expectations, institutional norms, and internalized values. In school settings, this form of commitment reflects the ethical and value-laden nature of teaching as a profession. For young personnel, the development of normative commitment

signals deeper cultural integration, where organizational expectations and moral standards are no longer external pressures but are personally embraced.

Taken together, these forms of commitment highlight how organizational culture and socialization processes interact over time. For young personnel in schools, early encounters with supportive, achievement-oriented, and task-focused cultures are critical in shaping affective and normative commitment, which are more desirable and sustainable than commitment based solely on necessity. The findings of Kiral and Kacar (2024) reinforce the importance of intentionally cultivating school cultures that emphasize support and achievement, particularly for newcomers who are still learning how to navigate, interpret, and embody the values of the organization.

Theoretical Lens

Social Constructivism as an Interpretive Lens for Organizational Socialization in a Marist School

This study is theoretically anchored in Social Constructivism, operationalized through the theory of organizational socialization advanced by Van Maanen and Schein (1979) and later expanded by Schein (2004). Social constructivism posits that meaning, identity, and knowledge are not transmitted mechanically but are constructed through social interaction, shared experiences, and interpretation. Within organizational contexts, this perspective emphasizes that newcomers do not simply “learn” the organization; rather, they actively make sense of it through encounters with people, practices, symbols, and values. Van Maanen and Schein (1979) conceptualized organizational socialization as the process through which individuals acquire the social knowledge, skills, attitudes, and behaviors necessary to assume an organizational role effectively. Socialization, therefore, is not limited to technical competence or task performance, but involves developing an organizational perspective—an understanding of “how things are done here” and “what is valued here.” This view aligns strongly with social constructivism, as it recognizes that organizational culture is learned through lived experience and interaction rather than formal instruction alone. Schein (2004) further deepened this perspective by asserting that culture and leadership are two sides of the same coin. Culture shapes the criteria for leadership, while leadership simultaneously reinforces, transmits, and sometimes transforms culture. In the context of a Marist school, where leadership and teaching are deeply embedded in values such as family spirit, simplicity, presence, service, and love of work, culture is not merely an organizational backdrop but a moral and relational framework that guides daily practice. Young personnel entering such an environment must therefore engage in a process of social learning that is simultaneously professional, relational, and values-oriented.

Organizational Socialization as a Socially Constructed Process

From a social constructivist standpoint, organizational socialization is best understood as a dynamic and interactive process, rather than a linear or standardized one. Wanberg (2012) emphasized that socialization facilitates newcomers’ awareness of organizational culture and supports their adjustment by shaping how they interpret experiences, relationships, and expectations. This is particularly relevant for young personnel in Marist schools, who often arrive with pre-existing beliefs, professional ideals, and personal values that may or may not align fully with the school’s ethos. As noted by Shoho and Barnett (2010), one strength of Van Maanen and Schein’s framework is its capacity to examine both the prior preparation of newcomers and their on-the-job social experiences. This allows researchers to explore how young personnel bring their own identities into the organization while simultaneously being shaped by it. In a Marist context, this dual process becomes especially salient, as young teachers and staff are not only learning institutional routines but are also negotiating their emerging professional identities within a faith-inspired educational mission.

Informal Socialization and Meaning-Making in Marist Schools

In many educational systems—particularly in faith-based schools—formal socialization mechanisms may be limited, uneven, or secondary to informal, relational processes. Drawing from studies on newly appointed school leaders, Wanberg (2012) observed that in contexts where formal induction is minimal, newcomers rely heavily on informal interactions with colleagues to learn the culture of the school. These interactions include everyday conversations, mentoring relationships, collaborative work, and shared responses to challenges. This insight is especially relevant to the present study, which focuses on young personnel and situates socialization within the relational ecology of a Marist school. In such settings, culture is often transmitted through presence, accompaniment, modeling, and shared practice, rather than explicit instruction. Young personnel learn what it means to be “Marist” not only through formation programs but through observing how senior colleagues relate to students, respond to difficulties, and embody the school’s values in ordinary situations.

From a social constructivist lens, these encounters function as sites of meaning-making, where young personnel interpret what behaviors are acceptable, what values are prioritized, and how professional and personal identities are integrated. Organizational socialization thus becomes a process of co-construction, where culture is reproduced and subtly reshaped through interaction.

Identity Negotiation, Influence, and Cultural Continuity

The theoretical framework also acknowledges that newcomers enter organizations with their own beliefs, values, and expectations, which may initially differ from those of the organization (Van Maanen & Schein, 1979). Over time, through sustained interaction, newcomers must learn to navigate these differences. In leadership studies, this process involves not only adaptation but also influence, as new principals gradually shape practice and culture (Shoho & Barnett, 2010). While young personnel may not hold formal authority, they nonetheless participate in micro-level cultural reproduction and change through their teaching practices, relationships with students, and engagement in school life. In a Marist school, this negotiation takes on additional depth because organizational culture is inseparable from mission and charism. Socialization, therefore, is not merely about conformity but about internalizing shared meaning while retaining authenticity. Young personnel may have gradually learn how to align their personal vocation with the Marist mission, contributing to cultural continuity while also bringing fresh perspectives shaped by their generation and experiences.

Relevance of the Framework to the Present Study

Using social constructivism and organizational socialization as the theoretical lens allows this study to examine how young personnel actively construct their understanding of Marist school culture through lived encounters rather than assuming a uniform or automatic process of induction. It foregrounds the importance of relationships, informal learning, and interpretation, which are central to both Marist pedagogy and values-based education. This framework is particularly appropriate because it: Recognizes young personnel as active meaning-makers, not passive recipients of culture; Accounts for the relational and informal nature of socialization in Marist schools; Allows exploration of how professional identity, faith-inspired values, and organizational culture intersect; Illuminates how cultural awareness and adjustment emerge through everyday encounters rather than solely through formal programs.

Social constructivism, as articulated through the organizational socialization theory of Van Maanen and Schein, provides a robust interpretive lens for understanding how young personnel in a Marist school come to know, live, and embody the school's culture. It frames organizational socialization as a relational, interpretive, and values-laden process, deeply aligned with the ethos of Marist education and the lived experiences of young educators within it.

Technical Literature

Appreciative Inquiry (AI) is an appropriate and well-aligned research approach for this study because the research intentionally focuses on the positive, enabling, and life-giving experiences of young personnel as they learn, adapt to, and embody the Marist school culture. Rather than examining deficits, gaps, or problems in organizational socialization, the study seeks to understand what works, what supports learning, and what sustains commitment within the Marist educational context. This strengths-based orientation directly corresponds with the core principles of Appreciative Inquiry, which emphasize discovering and amplifying existing capacities, values, and successful practices within organizations (Cooperrider & Srivastva, 1987; Cooperrider et al., 2008).

The research topic centers on “encounters”—real-life interactions, relationships, and experiences through which young personnel come to understand and internalize Marist values. Appreciative Inquiry is particularly suited to studying such encounters because it privileges narratives of success, meaning, and affirmation, allowing participants to reflect on moments when they felt supported, guided, or formed within the organization. By focusing on peak experiences, supportive relationships, and meaningful practices, AI enables participants to articulate how Marist values are not only taught but lived and transmitted through everyday interactions (Bushe, 2011).

Moreover, Appreciative Inquiry aligns closely with the values-driven and relational nature of Marist education. The Marist charism emphasizes presence, family spirit, encouragement, and belief in the potential of the young—principles that resonate strongly with AI's humanistic and relational foundations. AI views organizations as socially constructed through relationships and shared stories, making it particularly suitable for exploring how young personnel construct meaning and identity within a Marist school community (Gergen et al., 2004). Through appreciative dialogue, participants are invited to name experiences that reflect love of work, love for students, service, simplicity, and community—values central to the Marist mission. In addition, the study aims not merely to describe experiences but to generate insights that can inform formation practices, mentoring, and leadership support for young personnel. Appreciative Inquiry is especially effective for such purposes because it produces knowledge that is immediately generative and actionable. By identifying conditions and practices that already support successful socialization and formation, the study can offer

constructive directions for strengthening Marist formation programs without framing young personnel as deficient or unformed (Cooperrider et al., 2008).

Finally, Appreciative Inquiry is methodologically appropriate because young personnel are still in the early stages of identity negotiation and organizational learning. A deficit-focused or problem-centered approach may unintentionally reinforce vulnerability or inadequacy. In contrast, AI creates a psychologically safe space where participants can speak openly about growth, support, and meaning, thereby yielding richer, more reflective data. This approach honors participants as capable sense-makers and co-constructors of organizational culture, consistent with both contemporary organizational socialization theory and the Marist educational philosophy.

Appreciative Inquiry provides a coherent philosophical, methodological, and ethical fit for this study. It allows the research to surface the strengths, relationships, and formative experiences that enable young personnel to learn, adapt, and flourish within the Marist school culture, while remaining faithful to the values of hope, accompaniment, and belief in human potential that define Marist education.

This research investigates how young members of a Marist school experience and internalize the school's culture, particularly by looking at positive and meaningful social interactions and practices that support their organizational socialization using a strengths-based lens.

Significance of the Study

This study is significant both theoretically and practically as it contributes to a deeper understanding of organizational learning, socialization, and values formation within faith-based educational institutions, particularly Marist schools. At the theoretical level, the study extends organizational socialization and organizational learning literature by illuminating how young personnel learn, interpret, and embody institutional values through everyday encounters and relationships. By focusing on positive, lived experiences using an Appreciative Inquiry approach, the study offers a strengths-based perspective that complements dominant deficit-oriented or problem-focused models of organizational adjustment. In doing so, it enriches theoretical discussions on how values-driven cultures are sustained and transmitted, especially in educational organizations where identity, mission, and relational practices are central.

Practically, the findings of this study provide valuable insights for school leadership, human resource units, and formation teams on how young personnel can be more effectively integrated and supported in the early stages of their professional journey. By identifying the encounters, practices, and relationships that facilitate successful adaptation to the Marist school culture, the study offers evidence-based guidance for improving onboarding processes, mentoring systems, and formation programs. These insights can inform institutional policies related to staff development, leadership formation, and organizational learning, ensuring that young educators are not only technically prepared but also mission-aligned and well-supported.

Furthermore, the study contributes directly to the strengthening of Marist formation programs by highlighting how formal formation initiatives and informal relational experiences work together in shaping commitment to Marist values such as love of work, love for students, service, simplicity, and family spirit. At the institutional level, the findings can support continuous organizational development by helping schools intentionally nurture environments that sustain engagement, belonging, and purpose among young personnel.

In essence, the study addresses a critical organizational and educational concern—the formation and retention of the next generation of educators in values-based schools. Through its thoughtful methodological approach and context-sensitive focus, it has the potential to positively influence how Marist and similar educational institutions cultivate committed, resilient, and mission-driven educators, thereby strengthening the long-term vitality and identity of their educational mission.

Research Problem

This study aims to examine how organizational socialization unfolds among young personnel in Notre Dame of Marbel University, a Tertiary Marist school in the Philippines, focusing on the relational encounters through which institutional culture, values, and identity are learned and embodied.

Methodology

Research Design

This study employed a qualitative research design using Appreciative Inquiry (AI) as its guiding methodological approach. Qualitative inquiry was appropriate as the study sought to explore the meanings, interpretations, and lived experiences of young personnel as they undergo organizational socialization within a Marist school context. Appreciative Inquiry was chosen because it focuses on positive experiences, strengths, and enabling conditions rather than deficits or problems. In the context of organizational socialization, AI allows for the exploration of what works in helping young personnel understand, internalize, and live out Marist values

and practices. By foregrounding affirming encounters and successful experiences, the study aimed to surface insights that can inform organizational learning, formation, and leadership practice within the institution.

Participants

The participants of the study consisted of six (6) young personnel from Notre Dame of Marbel University (NDMU). Participants were selected based on the following inclusion criteria: Currently employed at NDMU; Have been in service for less than seven (7) years and are not more than thirty-five (35) years old at the time of the study. Although the inclusion criteria specified that participants should have been in service for less than seven (7) years, one participant was retained in the study despite having a total of ten (10) years of service at the time of data analysis. This participant met the inclusion criteria at the time of the initial interview, having completed only seven (7) years of service when she was first interviewed for the study. Given that the data collection occurred within this defined period, her experiences were still reflective of early-stage organizational socialization. Moreover, her inclusion provided valuable continuity and depth to the analysis without compromising the study's focus on young personnel undergoing organizational socialization. Although the maximum age requirement was set at 35, the six participants interviewed were all aged 30 years or below. These criteria were set to ensure that participants were still in the early stages of organizational socialization, actively negotiating their professional identities and adapting to the culture and expectations of the institution. Focusing on young personnel allowed the study to capture fresh perspectives on how organizational culture is encountered, interpreted, and embodied in everyday work life.

Setting

The study was conducted at Notre Dame of Marbel University (NDMU), a Catholic, Marist institution of higher learning in the Philippines. As a values-driven educational organization, NDMU explicitly grounds its mission, policies, and daily practices in the Marist charism, which emphasizes family spirit, simplicity, presence, love of work, and service. This setting provided a rich context for examining organizational socialization as a relational and values-oriented process, particularly among young personnel who are still learning how to align personal identity with institutional mission.

Data Sources

The primary data source for this study was in-depth, semi-structured interviews with the participants. The interviews focused on participants' organizational socialization encounters, including both formal and informal experiences through which they learned about the culture, values, and expectations of the Marist school. In addition to formal induction and formation activities, the study intentionally explored day-to-day interactions, such as: Informal conversations with colleagues; Mentoring and guidance from senior personnel; Participation in meetings and collaborative work; Classroom and office practices; Ordinary encounters that shaped participants' understanding of "how things are done" in the institution. These everyday interactions were treated as critical sites of meaning-making and cultural learning.

Data Collection Procedures

Data were collected through in-depth, one-on-one interviews conducted at a time and place convenient to the participants. An interview guide was used to ensure consistency while allowing flexibility for participants to narrate their experiences freely. Open-ended questions encouraged participants to reflect on positive encounters, supportive relationships, and meaningful moments that helped them adapt to the Marist school culture. Each interview lasted approximately 60 to 90 minutes and was audio-recorded with the participants' consent. Follow-up questions and probes were used to clarify responses and deepen understanding. Field notes were also taken to capture non-verbal cues and contextual details that enriched data interpretation.

Data Analysis

The data were analyzed using thematic analysis, following a systematic and iterative process. Interview recordings were transcribed verbatim, after which the researcher engaged in repeated readings of the transcripts to achieve data familiarization. Initial codes were generated to capture significant statements, recurring ideas, and meaningful experiences related to organizational socialization. These codes were then clustered into broader themes that reflected shared patterns across participants' narratives. Consistent with Appreciative Inquiry, the analysis focused on strengths, enabling conditions, and positive socialization experiences rather than deficits. Themes were refined through constant comparison and reflective memo-writing until coherent and conceptually rich categories emerged.

Ethical Considerations

Ethical principles guided all stages of the research. Prior to data collection, participants were informed about the purpose of the study, their voluntary participation, and their right to withdraw at any time without consequence. Written informed consent was obtained from all participants. Confidentiality and anonymity were strictly maintained by using pseudonyms and removing identifying information from transcripts and reports. All data were securely stored and accessible only to the researcher. The study was conducted with sensitivity to power relations, ensuring that participation did not affect the participants' professional standing within the institution.

Results and Discussions

I. Understanding Of The Marist School Culture

1. From Learning Values to Way of Life

The findings reveal that young teachers perceive school culture at NDMU as a deeply ingrained *way of life* rather than merely a set of formal rules or policies. **Participant 1** aptly describes, culture "*becomes part of your daily life*," emphasizing that it permeates not only professional practices but also the mindset and identity of the individuals within the school community.

sinasabinating culture it is a way of life, so sguro kung anobayung daily life when it comes to of course teaching, and part rinsiguro kung ano bang values ngagina share sang Marist, kumbagahindi lang sya about kung ikaw, but of course the environment na meron ka that affects who you are as well, nanaging part nasya ng daily life mo, so for me sir damosya ang School Culture...(P1)

Culture as a way of life reflects the view that learning the Marist culture goes beyond formal instruction. It involves internalizing values such as simplicity, presence, love of work, and family spirit—the core of Marist spirituality—and living them out daily in teaching, relationships, and community life.

What makes it different pag may word talaganamarist is the core values.....Pag may Marist school culture kasi, kumbagayung way of life natin, it makes things easier because of the family spirit naandoonsya, nanagingpartenasya, like of course sa environment na meron ka that makes you feel at home, at the same time andunyang different core values that we have nasguroiyonyungrason kung bakityung way of life mo, mas, ofcourse being in school is not easy gid there would be challenges. Pero kasi nga may marist core values tayo natinatawag is kasi na doon yung love of work, so personally sir iyonsiguro because not all the time things will be easy, but because you love what you do so the tendency is that it became part of your life... (P1)

As mentioned by participant 1, '*the environment na meron ka that affects who you are as well*' suggests that the Marist school environment itself plays a formative role. The community becomes a living context where shared values are modeled, experienced, and absorbed—shaping one's attitudes and behaviors until they naturally become part of one's identity and routine. Further, the line that says "*nanaging part nasya ng daily life mo*," signifies that learning the Marist culture reaches its deepest form when it becomes habitual and embodied—seen in how one teaches, treats others, and engages in service.

2. Collective Repetitive Practices

School culture is shaped by repetitive and collective practices within the institution. The process of learning school culture is strongly influenced by the repetition of collective practices across the institution. Participant 4 highlights that these ongoing, shared activities are crucial in shaping and sustaining culture, ensuring that values are consistently experienced and reinforced.

collective action done by people within the school, within the institution itself. Kumbagayung mga bagay na could be repetitive also napaulit ulitsiyananangyayari. Like, ginagawa ng mgatao within the school system po sir, I think that's my definition of a school [culture]. P4

The phrase "*collective action done by people within the school*" emphasizes that culture is not imposed from the top, but rather constructed and sustained by the community itself through daily interactions and routines. When the participant says, "*could be repetitive also napaulit-ulitsiyananangyayari*," this repetition reflects the habitual and consistent embodiment of values, which over time become ingrained as part of the

school's identity. In a Marist context, these repeated actions—such as daily prayer, acts of kindness, service to others, collaboration, and presence—are the tangible expressions of Marist spirituality in action.

In essence, learning the Marist school culture as a way of life means participating in and internalizing these collective practices. By engaging in the same routines and shared values as others in the community, individuals learn not just *what* the Marist values are, but *how to live them out* daily. The culture is not static but a living system created through the “ways and practices” of all members—teachers, students, and staff—as emphasized by Participant 3.

Ako, school culture [are] ways and practices of teachers and students and as well as the personnel sa school... P3

This collective enactment fosters a shared understanding and unity within the school community. Similarly, participants 7 shared that school culture is lived and expressed through everyday practices that have evolved and been sustained over time.

School culture amonisa ang mga practices... mga more than 10 years namga practices sang school.. (P7)

These practices include not only **academic and organizational routines**—*pano mag design, pano mag anona, panomakigano ang systema sang skwelahan*—but also the **relational and ethical dimensions** of school life in terms how teachers interact with students, how the administration communicates with faculty, and how professional relationships are maintained. Participant 7 recognizes that these shared ways of relating and working together form the **visible expression of culture** within the institution.

Ang kulturapagkakipagrelasyonang samagastudyante, ano ang mga do's and don'ts dirar kay magkaiba man gid naibang mga schools...(P7)

3. Systems and Structures

Participants recognize that school culture is embedded in formal systems and structures, including policies on hiring, promotions, academic standards, and leadership.

Culture includes hiring, promotion, academic policies, and leadership styles (Participant 5).

Participant 5's sharing seems to emphasize that school culture is deeply embedded in the institutional systems and leadership structures that shape how a school operates.

School culture, and aminiyang aspect... for example, sa system, pamamalakat ng mga administrators, (P5).

It underscores that culture is not only about people's behaviors or values but also about the organizational processes and governance patterns that direct daily life within the school. By citing examples such as “*paano nag-hire, paano nag-promote, ano ang sulod sang curriculum*,” he recognizes that policies, procedures, and academic frameworks are themselves cultural expressions. These structural elements reflect the school's priorities, its educational philosophy, and the kind of community it aims to form. In a Marist context, these systems mirror the values of stewardship, service, and formation, ensuring that institutional practices uphold the Marist vision of education. Participant 5 also mentioned about leadership transitions,

The transition from Ma'am Maggie to Ma'am Aney... naschockakosa NDMU.. (P5)

This illustrates how leadership styles influence and reshape school culture. Leaders serve as key cultural agents who translate institutional values into concrete policies and norms. The participants' sense of adjustment during leadership changes reflects how culture is dynamic, evolving with shifts in administrative direction while still anchored in core institutional principles. Also, the text segment “*mulasapin akamali itina unit papuntasakabuan*” expresses a systems perspective that school culture operates at multiple levels—from individual departments to the whole institution. Each level contributes to and is shaped by the overall organizational structure, creating a holistic ecosystem of beliefs, policies, and practices.

For me school culture, since ng adaming kong skwelahan ng anakadtuan, ma differentiate ko gid ang ginatawag na culture. when it comes to uhm system, iba gid ang ano on how they decide samga decisions sa isa ka sitwasyon and then sa relationship tama tung ginambal nima amfreia, may mga kanya kanya gid kita sang ngaano relationship ng aginatawag. for example sa ibang skwelahan nga example

sadeped no ma differentiate gid ilanga culture. the way sila mag handle sa isa ka tao. well dirasandmuibapudilang culture kay ma feel mo gid ang family spirit, no. tapos ang culture may gina follow nga, saakon. for me. saatonngatrisis may arakitangauhh, ano to. nang may ara culture sensitivity, family spirit mgaamona haw. gina follow gid natu ang anosaskwelahan baa ng ilanga goals, mga mission, vision and all no. So didtokita nag ano, nag evolve ang culture sang skwelahan... (P7)

From the sharing of participant 7, school culture becomes distinct and recognizable through lived experience across different institutions. When he said that '*damonakongaskwelahannganakadtuan, ma differentiate ko gid ang ginatawagnga culture*', it expresses that culture is something felt, observed, and experienced—a product of both the school's systems and its relational atmosphere. The participant points out that culture manifests in two key dimensions: Systemic and structural processes — *Iba gid ang on how they decide samga decisions sa isa ka sitwasyon*' and the other one is Relational and affective dimensions — *'sa relationship tama tung ginhambalni Ma'am...may mga kanya kanya gid kita sang ngaano relationship ngaginatawag.'* This distinction shows that school culture encompasses both the organizational system (decision-making, management, procedures) and the human system (relationships, communication, and sense of belonging).

Well dirasa NDMU ibapudilang culture kay ma feel mo gid ang family spirit.. (P7)

From the text segment, the participant shared that the Marist Family Spirit is the defining hallmark of the school's culture. Unlike other institutions, NDMU's culture is described as warm, nurturing, and community-oriented, where relationships reflect the values of care, simplicity, and mutual respect. This aligns closely with the Marist value of presence—being close to others in a genuine, humble, and loving way.

4. Teaching Style and Outcomes

The style of instruction and the quality of graduates are seen as cultural markers (Participant 3). The distinct teaching style and quality of graduates also serve as vital cultural marker, demonstrating that culture informs not only social norms but also educational goals and outcomes. This alignment between culture and academic performance reinforces the school's identity and pride, influencing how teachers perceive their role in the institution.

saano – style of teaching kay marealize ko nasiya, kagsa graduates namaproduce sang school, part siya sang, I think, school culture. Kay usually mabatian ko saibannadirikamoskwela kay ang skwelahanngani, ang mga teacher siniamoni, qualified gid ang mga teachers, amonimagtudlo ang mga teacher, kag ang mga graduates nila, ng qualified gid. So, part gid sang school culture for me ang style of teaching kag ang graduates. (P3)

Participant 3 shared about the style of teaching and the quality of graduates as integral expressions of the school's culture—showing how the Marist way of education shapes both teachers and learners. He recognizes that the distinct manner in which teachers teach is not just an individual method, but a reflection of the Marist educational ethos.

The statement that says '*ang mga teacher siniamoni, qualified gid ang mga teachers, amonimagtudlo ang mga teacher*' highlights a culture of professional excellence and consistency, where teachers embody certain shared standards of competence, compassion, and integrity.

Furthermore, by linking teaching style to the kind of graduates produced '*ang mga graduates nila, ng qualified gid*'—implies that the Marist school's culture is transformative. The values and pedagogical approaches practiced by teachers are transmitted to students, shaping them into graduates who reflect the same character, competence, and values that define the institution. Thus, teaching in a Marist school is not just about instruction; it is an experience of formation and participation in a living tradition. Teachers are both bearers and builders of culture—they sustain and model the Marist way of life through their teaching, relationships, and dedication to forming well-rounded, value-driven graduates.

And for me sir if there is one world that would summarize guro what Marist school culture is, aside from being Marist itself, is having a heart in the things that we do. Kumbaga, we teach with a heart, we do this with a heart. Parang that's one thing na [naintegrate] judnako since college up until teaching right now, na if I'm doing this, bibigyan ko ng puso kasi itoyung culture natin; itoyung not expected of us but we do this not just because it's part of the culture [but] an amazing thing to do. It's not

only for ourselves but also for other people to do things with a heart and passion.
(P4)

Participant's 4 sharing expresses that the Marist school culture is a culture of the heart—where teaching and working are infused with love, passion, and purpose. To teach in a Marist school means to embody compassion as a daily habit, reflecting the Marist values of presence, simplicity, and love of work. It is an experience of living the Marist mission from within, where one's actions are driven not by obligation but by heartfelt commitment to serve others.

Halimbawa before siyanabagsak, ano ang gihimomo, na parang ganun, responsibilidad tana nanilaya. So pagsinasabing Marist school culture, nandoonyungserbisyo. Ipakitanatonsailanaginalantawnaton ang mgaestudyante, nakailangan [natin silang] isatisfysaginabuhatnato. Kapag teacher ka, kailanganmagperform ko kay ginabayaran ko, and kung mabagsaknisiyadapat may himuon ta. It's always service. Let's say sagobyernoabi, parang kapoy, kataramad, kumbagababagsak kayo, walaakongpakealam kasi hindi ko kayo kailangan. Pero sa Marist na culture, no, icoconsider natin ito, ano ang pwedenatinggawin, we journey with them. Feeling ko yun ang pinagkaiba, as a Marist educator, malibansa love, naga serve ta. (P5)

This sharing of participant 5 expresses that the Marist school culture is a culture of loving service—a way of life where teaching is an act of care, responsibility, and accompaniment. A Marist educator does not merely perform tasks but journeys with learners, ensuring that each student is supported and valued. Service becomes the concrete expression of love, rooted in the Marist ideals of presence, simplicity, and love of work. To teach in a Marist school, therefore, is to live out this mission of compassionate service—to see one's role not just as a job but as a vocation that nurtures others with humility, empathy, and heart.

5. Culture Becomes a Reason to Stay

Significantly, culture emerges as a significant factor for participants retention and long-term commitment in the school. The emotional connection to the school—described as a “family” environment—drives loyalty even when better financial opportunities exist elsewhere. This sense of belonging indicates that organizational culture transcends workplace satisfaction, becoming an integral part of personal identity and professional motivation.

Participant P2's insight that “Positive culture drives employee retention and long-term commitment” encapsulates the shared sentiment that NDMU's culture provides not just a workplace, but a home-like environment. In the Marist tradition, the **family spirit** is not symbolic—it is felt through genuine care, supportive relationships, and mutual respect among colleagues and administrators. This sense of belonging nurtures emotional security, making personnel **personally invested** in the institution's life and mission.

Positive culture drives employee retention and long-term commitment (P2)

Participant P6's statement, ‘Mag-retire gid siguroakosa NDMU... wala ka gid timomahambalngakalain para maghalin ka’ reflects deep emotional attachment and satisfaction with the workplace environment. The absence of conflict or negativity- wala ka gid timomahambalngakalain- speaks to a culture of respect, fairness, and harmony—key factors that contribute to retention. For this participant, NDMU is more than an employer—it is a community that one grows old with, where professional life and personal fulfillment intertwine.

Mag-retire gid siguroakosa NDMU... wala ka gid timomahambalngakalain para maghalin ka... (P6)

Participant P7 shared, ‘Sa kadamo sang schools nganakadtuan ko, diri ko nakita ang family...’ This highlights the uniqueness of NDMU's culture, where the Marist family spirit distinguishes it from other institutions. While other schools may offer better salaries or benefits, NDMU offers a culture of care, collaboration, and relational warmth that fulfills a deeper human need—to belong and to be valued. This familial environment strengthens both affective commitment (emotional attachment) and normative commitment (moral obligation to stay)—both of which are powerful drivers of long-term service.

Sa kadamo sang schools nganakadtuan ko, diri ko nakita ang family...(P7)

Participant 5 shared that Culture isn't just a feel-good concept here—it's the main reason employees stay, despite better pay elsewhere... Organizational culture, once internalized, becomes part of personal identity. This illustrates how NDMU's culture has become transformative rather than merely organizational. Personnel

internalize the Marist ethos until it becomes part of who they are, shaping how they teach, serve, and relate to others even beyond the campus. This level of cultural internalization turns work into vocation—a calling rooted in shared values and purpose.

As a result, retention is not just about comfort or stability—it's about identity alignment between the individual and the institution.

II. Organizational Socialization Experiences

Organizational socialization refers to the process through which new members of an institution learn, internalize, and adapt to its culture, values, and expected behaviors. It involves how personnel—especially newcomers—acquire the knowledge, attitudes, and skills necessary to function effectively within the organization. In the context of Notre Dame of Marbel University (NDMU), this process means learning what it means to be “Marist”—not only as an personnel but as a person formed in the values uphold by the institution as Marist.

The following themes capture how new personnel adapt to and adopt the school's culture through their experiences and interactions.

1. Being Formed by the Community Itself

For young personnel at NDMU, learning the school culture means being formed by the community itself—watching, engaging, and living alongside mentors who exemplify the Marist spirit. It is a process of becoming Marist by doing and belonging, where professional growth and personal formation intertwine. Participant 3 for instance describe that learning the school culture is an experiential process that began as a Marist student and continued upon becoming a teacher.

I learned it through experience, naobserve ko samga teachers ko dati kung paanosila mag tudlo or paanonilaitreat ang mga students (P3).

It shows that culture was not explicitly taught but lived and demonstrated. This reflects that Marist culture is transmitted through experiences, daily encounters, and modeled behavior rather than through formal instruction.

2. Observational Learning from Seasoned Teachers

Participant 3 also mentioned, ‘*Nalearn ko pagidsiya through casual conversation man and observation samga teachers... especially samga seasoned*’. It highlights the importance of mentoring and social learning in the process of cultural adaptation. Through observing how experienced teachers respond to challenges and interact with students, the young teacher gradually internalized shared Marist values such as consideration, patience, and love for students.

Participant 5 sharing demonstrates that learning the Marist culture happens not through formal instruction, but through immersion and observation in the daily life of the institution. His experience highlights how growth and cultural learning emerge from attentive observation of others' behaviour, values, and professional practices.

Gumagaling ang taodahilsamgataongnakapalibotsa kanya and mahilig kasi ako mag observe (P5)

For Participant 1, Marist school culture is primarily learned through observing the lived example of seasoned colleagues and administrators. The participant cites figures like “Ma’am Marcela” and “Doc Andy” whose leadership reflects humility, simplicity, and love for education—the very core values of St. Marcellin Champagnat's Marist spirituality.

When the participant says, “*makitamoyung humility ba... magandasyanapagyungmga people in that position na they remain humble*,” it highlights that the most powerful lessons about the Marist identity are not verbal or procedural, but behavioral—witnessed in how leaders conduct themselves with grace, accessibility, and simplicity despite their authority.

Uhm, sguro sir yung idea ng pag, sigesaano, uhm may mga encounters ako like for example, department head namonsiMaam Marcela. Yung pagiging humble diba kay maristiyung humility, simplicity so jannasabi ko sir, magandapag like for example Doc Andy. makitamoyung humility ba, so magandasyanapagyungmga, especially people in that position na they remain humble... (P1)

Participant 1 further shared that “*you really need to go back to who really Saint Marcellin is*”. It shows that for the participant, observing humble leaders evokes a spiritual and historical consciousness. The daily

actions of mentors become tangible reminders of the founder's original vision of humility, simplicity, and love of work. This connection reinforces the idea that the Marist culture is not just an institutional identity but a living tradition, continuously transmitted through people who embody the founder's spirit in the present context.

3. Formation through Collegial Relationships and Conversations

The reference to “casual conversation” underscores that the process of learning culture happens interpersonally and relationally. The participant learned “what to do” not through manuals but through everyday interactions—asking questions, receiving advice, and engaging in community dialogue. This reflects the Marist Family Spirit at work: a culture of support, openness, and shared responsibility that forms new members through relationship.

Nalearn ko pagidsiya through casual conversation man and observation samga teachers kasi usually, sometimes as a newbie tung time na to may mga questions ngaano ang ubrahon ko kung may problem na ga arise, and then dirasiya ma form ba kay ang iban naga share lalona ang mga seasoned na okay amodapatni ang lantawonmo, amodapatni, mgaamonanga bagay nga tung na learn ko man namaging considerate no, nailovemogani tung student amonasiya. Kag through observations man saginaubra sang mga current or mga seasoned teachers. (P3)

Participant 5's sharing shows that interaction with colleagues leads to personal transformation. Exposure to competent, generous, and collaborative peers reshaped their self-perception and work ethic. It encapsulates how the collective excellence of the community becomes a socializing force. Rather than competition, there is a culture of mutual upliftment—where individuals become better because they are surrounded by people who embody Marist diligence and a passion for continuous learning.

Ang narealize ko, gumagaling ang taodahilsamgataongnakapalibotsa kanya, and ang kulura ng NDMU, gumagaling ka kasi lahat magaling, napipilitan ka magingmagaling kasi magaling lahat na parang ganun, ay magalingsiyaperohindisiyananggalingsainggit. Pag gawasnimo, ay hawoddiay ko, mas hawod ko sailangtanan, kay ngano man, for example, the idea, this thesis naginawork ko subong, malakingmahaginito ang Ma'am Aneyl and Sir Jun, support lang tanan, pero the idea, itoyunggawinmo, para pagpresentmosiya brilliant kaayosiyapagabotsailahangtanan. Murag undergrad lang nisamgaanonamo. So feeling ko isa din yunsanaexperience ko na feeling na Marist na Marist. Yung in terms sa knowledge, in terms sapag share samga, halimbawa, academics, grabe mag hataggrabe mag share. Nabatian ko kay Ian, maupod man si Sir Wilter maupod man si Ma'am Juvy, parang nagalearn ka from this [gathering]. Excited akong mag graduate para mag learn, parang ganun ang kulura, excited kang gawin to kasi may matutuhan ka. Kaya ansarapmagkajowa, totoo, yunyun standard ko, kung magkajowaako gusto ko natututoako, and yunyun Marist, natututoakoaraw-araw, natututoakosabatasan, sa knowledge sang iban, mahilig kasi ako mag observe. Parang Marist way yun, kasi saibang school, [it's like why should I share this to you, maybe you'll be better than me], parang ganun, perodito, unsay labotnakosalabaw-labaw. Grabe lang, siguroyun, andamikongnatutuhan, kung aalisakosa Notre Dame, okay naako.

The statement of Participant 1, “kami mismo as personnel sir, especially mga bata pa kami, maging reminder din syasa amin” (P1) reveals that learning happens through collegial interactions and daily encounters, not just through formal mentoring.

By witnessing and engaging with senior administrators who model Marist virtues, younger personnel internalize values that shape their conduct and mindset at work. These encounters serve as living reminders of what it means to be Marist—humble, compassionate, and committed to education as a vocation, not merely a job.

So kumbaga kami mismo as personnels sir, especially mga bata pa kami, maging reminder din syasa amin nakumbaga we need to be humble and you really need to go back to who really saint marcelin is dibanasya, nag start sya with humility, simplicity. So makitamosya ah, itoyungpagkakaibasaibang administrators sa other institutions, yung humility, andon, yung humility, simplicity, and ofcourse ang maganda doon yung love talaga for education kasi ofcourse not all, kasi may iba din minsan, pero ang sa especially sa experience ko saibang heads ko sir is yung,

we are reminded to do our work but at the same time maging pro-student kumbagadibaminsan– (P1).

Participant 6's statement—*"Hindi man syabudlayi-adapt, ang Marist culture kay hindi man syaamona gid ka bug-at... madali lang syai-adjust"*—reveals that the Marist school culture is not rigid or intimidating, but naturally welcoming and humane. This suggests that new personnel do not experience a difficult cultural transition because the environment itself is conducive to inclusion and belonging. The ease of adaptation reflects a lived expression of the Marist value of family spirit—a culture that embraces, guides, and accepts newcomers with warmth and simplicity. Participant 6 shared,

Hindi man syabudlay I adapt, ang marist culture kay hindi man syaamona gid ka bug at kumbaga I adapt kung ano ang nakagawiankagsigurosaano, sa environment eh. Madali lang sya I adjust tungodsamgaemployado man pud, ngahindi hassle pakisamahan nan amona. Sa admin, ang pinakauna gid ang admin. Ang atonnga admin is very approachable. kumbagawala sang gap ba. na ay president nisyay ay Acad Vice president nisyay so may boundary sya but hindimo ma feel. Diba.. (P6)

The text segment *"madali lang syai-adjust tungodsamgaemployado man pud, ngahindi hassle pakisamahan"* highlights that the community members themselves serve as the carriers and transmitters of Marist culture. The participant's experience suggests that the kindness, cooperation, and collegiality of employees make cultural learning organic. This interpersonal warmth and genuine concern align with the Marist value of presence—being available and supportive toward others. In such an environment, culture is not enforced through policies but embodied in daily interactions, making it easier for new personnel to internalize the shared norms of respect, collaboration, and compassion.

4. Relational Leadership and a Supportive Environment

Learning the Marist school culture happens through relational leadership and a nurturing environment where encouragement, fairness, and care are practiced daily. The community's shared joy in one another's growth, coupled with authentic relationships and institutional support, in stills the Marist values of family spirit, presence, and love of work.

The participant's statement—*"Sa admin, ang pinakauna gid ang admin... very approachable... wala sang gap ba (P6)*—shows that leadership style plays a crucial role in shaping and reinforcing the Marist school culture. In NDMU, administrators are perceived as approachable, relational, and unassuming, qualities deeply rooted in the Marist virtue of *humility*. Even though leaders hold high positions - *ay president nisyay ay Acad Vice President nisyay (P6)*- they interact with employees without boundaries of intimidation or distance.

5. The Experience of Leadership as Relational rather than Hierarchical

In the statement of participant 6, *"Ang good example si Sir Andy, nangmabatyaganmo gid nga admin sya, pero ma touch mosya kay tungod sang the kind of relationship naginahatagniyasa imo, -* It reveals that leadership within NDMU is deeply relational rather than hierarchical. Although Sir Andy holds an administrative position, the participant highlights that his leadership is not distant or authoritative, but warm, personal, and human. This form of leadership—rooted in compassion and accessibility—embodies the Marist value of presence, where leaders make others feel valued and supported. Such presence "touches" people not through power but through authentic connection, leaving a formative impression that shapes how others, especially young personnel, relate and lead in return.

Another significant statement in relation to the theme is the one shared by participant 1 as examined in the succeeding parts of the discussions.

Sa ano sir, uhm, based sa conversations namon sir, taposmakitamosya the way she leads, thats an example with ano, Maam Marcela, kung paanonya kami i lead, tapos there's this one time kay diba nag sabay kami pa manila sir, Tas makita ko syanga like for example, simple lang gid nasya like tung pagsulodsa NDMU diba, ang iba kay mga teachers namonsila before, so syempre normally they would call us by our first names, but siMaam Marcela, tawgonnya gid kaming "Maam" kumbagaikawdawnakilig ka gud kay syemprebago ka lang, daw may respect nasaimo, kay ofcourse di mo man ginapangayo gid na, peronangikawmismo especially pag bag o ka sir, halamaam nag balik ko, so daw simple words. Like dawmgaamo lang sina sir, like pagmakitamonaginarepetokamannila, like dibamagpatawag meeting or what, nang like anoba, hindibalaparehassaibanna very autocratic, pero like they would respect your time, dawamona ang nakita ko sir,

ginarespetonila ang time motapos, ang sguroofcourse very ano gid, yung recognition like, for example review.. (P1)

Participant 1 describes her unit head as a leader who models Marist values not through authority but through relationships characterized by empathy, humility, and sensitivity. Statements like *“hindibalaparehassaibanna very autocratic, pero like they would respect your time”* and *“simple nga mag message nga ‘proud of you’”* illustrate that leadership at NDMU is gentle yet empowering—a form of leadership that *listens, acknowledges, and uplifts*.

This form of relational leadership mirrors the Marist Family Spirit, where authority is humanized, and professional guidance is accompanied by affection and understanding. Through this, new or younger personnel learn the culture of care and mutual respect by *experiencing it firsthand*.

The participant’s appreciation of “simple words” and “small gestures of recognition” points to another key aspect of Marist relational culture—the emphasis on affirmation. When the administrator sends a short message like “proud of you” or publicly acknowledges someone’s effort, these small acts foster a sense of belonging and motivation.

For example sa SSG so ofcoursehindi man gid perfect pero simple nga mag message nga “proud of you” or nang like simple na mag post gud ka sir tasi mention monga moderator or something, uhm, simple lang syapero with that act, ma feel mona you are valued, you are recognized, and kumbaga very supportive in a way na di gudsyaparehassaibannga, okay nilapawanakoniamosina, kay ano, supportive sya so saganong way uhm, magpapakitasya ng it’s really what marist educators are, so syempreyung mga administrators— (P1)

This approach reflects the Marist understanding of love of work—that excellence and service grow best in an atmosphere of encouragement, not fear. In this way, affirmation becomes a cultural practice that reinforces self-worth, gratitude, and solidarity—values essential to sustaining the spirit of family and presence within the community. Further, the participant’s remark—*“you feel valued, you are recognized, and kumbaga very supportive in a way na di gudsyaparehassaiban”*—illustrates how the Marist environment itself is a teacher. In NDMU, support and affirmation are institutional habits that create a sense of psychological safety. New members easily adapt because the workplace environment reflects the Marist commitment to nurture, guide, and affirm others, making the culture *felt* rather than merely described.

6. Learned through Encouragement, Support, and Genuine Care within Relationships

For the Participant 6, the Marist school culture at NDMU is sustained and learned through an atmosphere of encouragement, support, and genuine care within relationships—particularly those between colleagues and administrators.

Siguro kay tungodsining push pushbalasamga heads and teachers pudngakanang excited silangainang, parehassini excited silamakataposako masteral, Taposubong excited naman silayanga mag ph.dako. So inang 3 to 5 years from now is ara gid akosandmu. Mag retire gid siguroakosandmuya, kay ga enjoy akosa environment, naga enjoy akosa the kind of relationship ngaginahatagnila. Kasi walakagidtimomahambalngakalain para maghalin ka, kay kumbagaginahatagnya ang tanan. Ano pagid? Kung sasweldohanay okay man ta. Angat tayo sa lahat sa relationship gid. Kay kung mangkotonmosakadamo sang mga friends monga arasaibannga school ang gina dream gid actually nila is ndmu kay ang mabatiannilanga feedback halinsaemployado is very positive. Nang du anoba. Kumbaga kung papilionsilakunwala pa silanangemployosandmu gid sila kay, wala ka sang halos ngamabatiannga negative samgaemployadongamahambalnga “ay ginakuripot kami nindmu” dako pa ganiatonnga raise allowance kaysasapul. 800 lang balasila, 2000 kita. Limpyopagidnaatungasweldo. (P6)

The participant’s experience of being “pushed” and supported by leaders reveals that leadership at NDMU is participatory and empowering rather than directive or controlling. This aligns with the Marist value of *presence*—being available to accompany others and celebrate their milestones. Through these relational acts, personnel learn that to be Marist is to lead others through care, affirmation, and shared purpose. The participant’s expression of joy and belonging—*“Mag retire gid siguroakosa NDMU ya, kay ga enjoy akosa environment, naga enjoy akosa the kind of relationship ngaginahatagnila”*—reveals that the environment itself

functions as a source of formation. Learning the Marist culture occurs through experiencing the warmth, trust, and support that the community provides. The sense of emotional safety—where employees feel valued and recognized—becomes the foundation for long-term commitment and loyalty.

Participant 4 also express through his narratives that the Marist school culture is both learned and transmitted through relational influence, modeling, and unconscious imitation within a nurturing environment with the leaders. In his sharing, participant 4 said,

Sir Andy. ana gud, they boast of their experience nga part of the marist culture na, ahh ganon. And sometimes they are not doing it consciously parang lumalabas lang sila out of the abundance of their heart siguro. I think ill be like that also sir na parang im learning more about the marist culture that I would like to share with others, and then pano ko sya ma uphold? I believe same pud kay (P4)

Participant 5's sharing also reflects how young personnel in the Marist school learn the institutional culture not through formal instruction, but through **experiential encounters of care, encouragement, and trust** within a supportive community. In his sharing:

Hayaan kongmagshishine ang batangito, kumbaga opportunity, icacategorize ko sa opportunity to grow as a teacher. Ginasupportahansa study, ginasupportahansasimpleng post, ang support system sasulod, grabe. Maliban sa doon, samga gusto mongipush, grabe ang suporta, na parang you do you, nandito kami at hindi kami maiingitsaanongnaabot mo. Yun ang nalearn ko samgatigulang, grabesila mag motivate, grabesila mag inspire, this is your time, kami taposna kami, so sigepagustokamo da and magexplorekamoayuhonniyo career niyo, siguroyun, the support. And ito, personal masyado, siguroyungpagigingmapagbigay, for example ganito. Maybe kasi sapinangalingankongkulturahindi naman ganito, na parang kailanganmagluhod ko sa [aking] senior, dapatmahadlok ko sa [aking] senio (P5)

The description of a “*grabe ang suporta, na parang you do you, nandito kami at hindi kami maiingitsaanongnaabotmo*” demonstrates a non-hierarchical and relational model of leadership. This is organizational socialization in its most humane form — younger personnel internalize the school culture through lived experiences of affirmation, rather than fear or competition. Such experiences communicate a powerful message: in the Marist environment, success is communal, not individual. Furthermore, the line “*grabesila mag motivate, grabesila mag inspire, this is your time, kami taposna kami*” exemplifies mentorship rooted in humility and service, qualities deeply aligned with the Marist virtues of simplicity, humility, and love of work. Seasoned teachers act as cultural transmitters, guiding the young not by authority, but by example and encouragement. Finally, the participant's reflection — “*Maybe kasi sapinangalingankongkulturahindi naman ganito... na parang kailanganmagluhod ko sa senior...*” — highlights the contrast between hierarchical cultures and the Marist culture of relational equality. The young personnel experience culture learning as a transformation — from fear-based respect to mutual respect, from deference to shared growth.

7. Formation into Leadership as Vocation

The reflection, “*should I be given any leadership roles in the future... I think I'd really be able to share what I have learned from my former leaders*” signifies that the participant views leadership as service and stewardship—a continuation of what they have received.

This aligns with the Marist understanding of leadership as relational and formational: to lead is to accompany, to nurture, and to model faith and humility in action. The participant's confidence arises not from authority, but from the formative relationships that shaped their own growth—showing that Marist leadership is learned experientially and relationally.

Unconsciously I'm sharing it to the younger teachers eventually. Na mention ko rin before sir na should I be given any, leadership roles kumbaga eventually in the future, muragi think its one thing naim confident of na id really be able to share what i have learned from may former leaders and pass it on samga future na mag follow pudsakoa. (P4)

The participant's experience shows that the Marist school culture at NDMU thrives through human relationships grounded in authenticity and care. Mentors lead not by instruction but by example, and their influence shapes younger personnel who, in turn, become the next bearers of the Marist spirit. Through this

relational and supportive process, learning the Marist culture becomes not just professional development—it becomes formation for leadership, service, and lifelong mission.

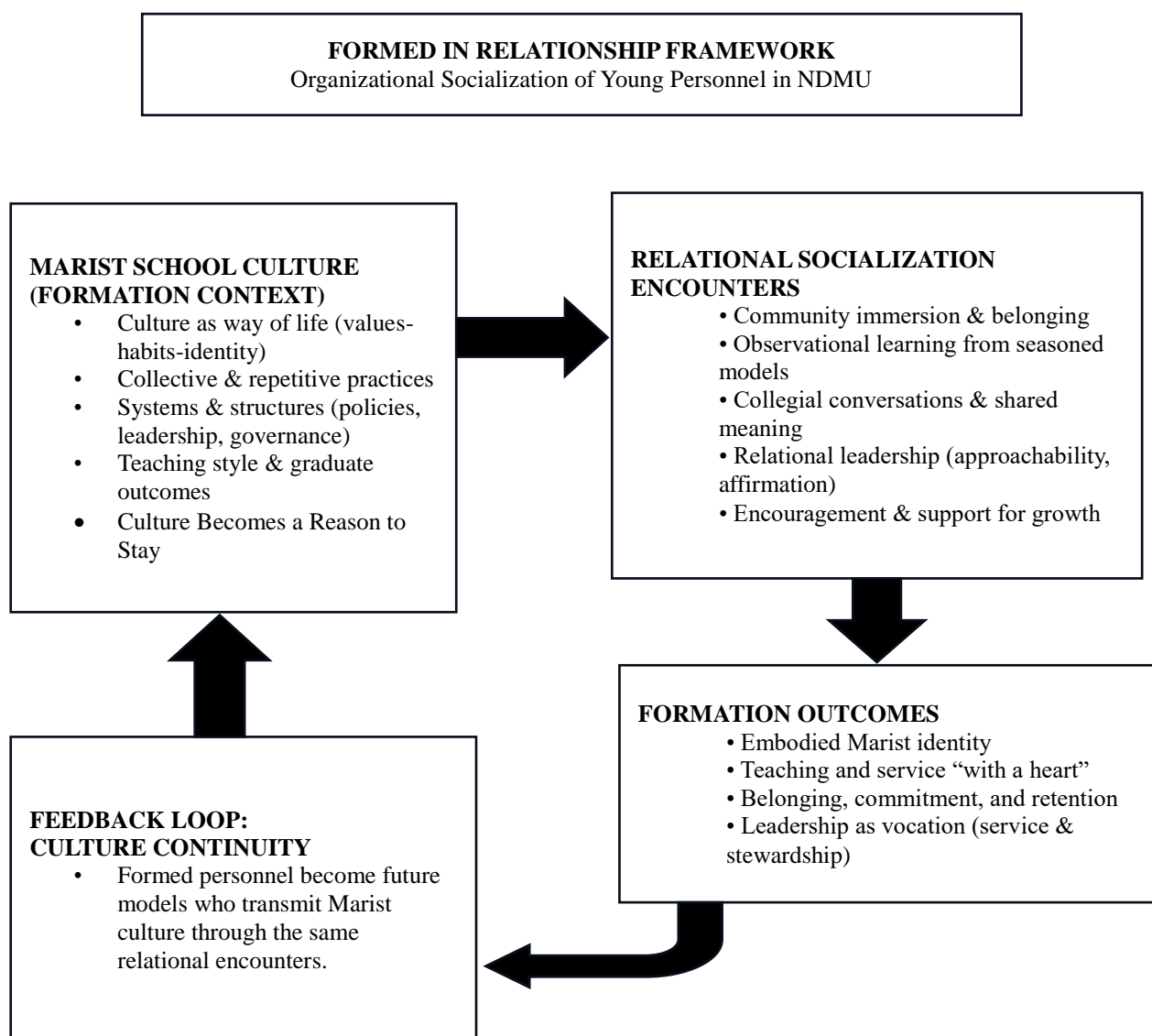


Figure 1: Formed in Relationship Framework from the Organizational Socialization encountered by young personnel

Formed in Relationship Framework: Organizational Socialization of Young Personnel in a Marist School

The Formed in Relationship Framework explains how organizational socialization among young personnel in a Marist school unfolds primarily through relational encounters rather than through formal policies, orientations, or procedural training alone. The framework positions Marist school culture as a formation context—a lived environment where values are continuously modeled, experienced, and internalized through everyday relationships. In this setting, socialization is not a one-time event but an ongoing, relational process that gradually shapes identity, commitment, and leadership orientation.

At the core of the framework is the idea that culture is caught more than taught. Young personnel do not merely learn Marist values through explicit instruction; instead, they encounter these values in action—through interactions with colleagues, mentors, leaders, and students. These encounters become formative moments where professional roles, moral orientation, and personal identity converge.

Relational Encounters as Socialization Mechanisms

Within this cultural context, organizational socialization occurs through a series of interconnected relational encounters. First, relational exposure allows young personnel to observe how Marist values are lived. Through everyday observation of seasoned teachers, administrators, and peers, newcomers begin to “catch” the culture—seeing humility in leadership, care in teaching, and service in action. This exposure initiates social learning by making values visible and concrete.

Second, relational learning emerges through dialogue and shared reflection. Informal conversations, mentoring interactions, and collegial exchanges provide spaces where young personnel ask questions, seek guidance, and make sense of their experiences. Through dialogue, values are clarified, meanings are negotiated, and cultural expectations are collectively understood.

Third, relational leadership influence plays a crucial role in shaping socialization. Leaders in the Marist school are experienced as approachable, affirming, and relational rather than authoritarian. Their leadership style embodies Marist values in practice, demonstrating that authority is exercised through presence, accompaniment, and care. These encounters leave a strong impression on young personnel, shaping how they understand leadership and authority within the organization.

Fourth, relational support and affirmation sustain growth and adaptation. Encouragement, recognition, and genuine concern from colleagues and leaders create a psychologically safe environment where young personnel feel valued and supported. This relational climate nurtures confidence, motivates professional growth, and reinforces a sense of belonging within the school community.

Formation Outcomes: Identity, Commitment, and Leadership as Vocation

As these relational encounters accumulate over time, they lead to distinct formation outcomes. Young personnel develop an embodied Marist identity, where values are no longer external expectations but internalized dispositions that guide daily practice. Teaching and work are approached “with a heart,” characterized by care, accompaniment, and service. Professional roles become expressions of personal and moral commitment rather than mere functional responsibilities. This embodied identity strengthens organizational commitment. The experience of belonging to a supportive, values-driven community fosters emotional attachment and loyalty to the institution. Commitment is sustained not primarily by contractual or material considerations but by identity alignment and shared mission.

Finally, the framework culminates in leadership as vocation. Formed through relational encounters, young personnel come to understand leadership as service, stewardship, and accompaniment. Having been shaped by relational leadership themselves, they develop a readiness to pass on the same values and practices to others. In this way, socialization becomes generative: those who are formed eventually become future formators, ensuring cultural continuity within the institution.

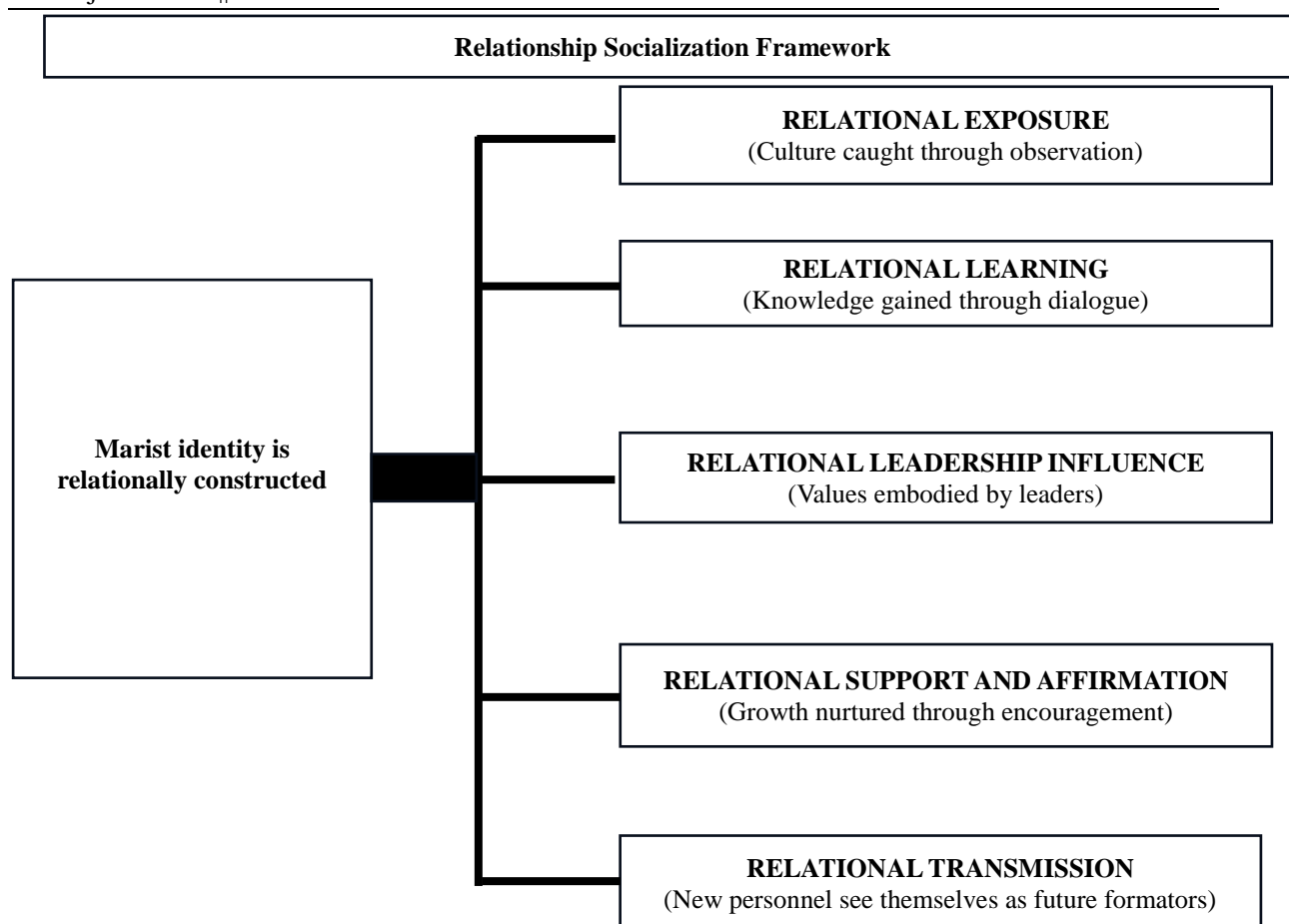


Figure 2: The Relational Socialization Framework illustrates how young teachers at Notre Dame of Marbel University (NDMU) become formed in the mission through a series of interconnected relational processes

Organizational socialization is not simply as a technical or procedural process. The framework emphasizes that formation in a Marist school occurs primarily through relationships—where values are lived, modeled, affirmed, and gradually internalized. In this sense, socialization is not driven by policy manuals or orientation sessions alone, but by sustained human encounters that communicate what it truly means to be a Marist educator.

At the heart of the framework is the understanding that Marist identity is relationally constructed. Young teachers come to know, embrace, and live the Marist mission through everyday interactions with leaders, colleagues, and students within the school community. Each component of the framework represents a distinct but interrelated pathway through which this formation unfolds.

Relational Exposure

Relational exposure refers to the initial and ongoing encounters through which young teachers observe Marist values being lived in practice. Through daily interactions—such as witnessing how senior teachers treat students, how administrators exercise humility, and how colleagues collaborate—young teachers “catch” the culture. These observations make abstract values like presence, simplicity, love of work, and family spirit concrete and visible. Relational exposure thus serves as the entry point of socialization, where values are first encountered not as doctrines, but as lived realities.

Relational Learning

Relational learning occurs when these observations are processed through dialogue and reflection. Informal conversations, mentoring exchanges, and shared problem-solving moments allow young teachers to ask questions, seek clarification, and make sense of their experiences. Through dialogue, meanings are negotiated and cultural expectations are clarified. This learning enables young teachers to connect Marist values with their own teaching practices, professional identity, and sense of purpose.

Relational Leadership Influence

Leadership influence within the framework highlights the role of leaders as cultural models. At NDMU, leaders are experienced not merely as authority figures but as relational guides who embody Marist values in their conduct. Their approachability, respect, and affirmation demonstrate that leadership in a Marist school is exercised through presence and accompaniment rather than hierarchy or control. These leadership encounters shape young teachers' understanding of authority and influence, forming in them a vision of leadership rooted in service and humility.

Relational Support and Affirmation

Relational support and affirmation sustain the socialization process by creating a safe and nurturing environment. Encouragement, recognition, and genuine care from colleagues and administrators help young teachers gain confidence and feel valued within the community. This supportive climate reduces anxiety, facilitates adaptation, and reinforces a sense of belonging. Through affirmation, young teachers internalize the message that growth is communal and that their contributions matter to the life and mission of the school.

Relational Transmission of Marist Values

The framework culminates in the relational transmission of Marist values, where young teachers envision themselves to becoming bearers of the mission. Having internalized Marist values through relational exposure, learning, leadership influence, and support, they begin to model these values in their own teaching, relationships, and emerging leadership roles. In this way, socialization becomes generative formed teachers will gradually assume responsibility for forming others, ensuring the continuity of the Marist mission within the institution.

Insights

The findings suggest that organizational socialization in a Marist school is not primarily a technical process of "learning the rules," but a human process of becoming. It is relational because the deepest learning occurs through encounters with people who are mentors, colleagues, administrators, and students who make Marist values visible and believable in daily life. It is formative because these encounters do more than help young personnel adjust to tasks; they shape how they think, feel, relate, teach, and interpret their work as meaningful. And it is identity-shaping because, over time, the Marist way is no longer experienced as an external expectation but as an internal orientation which is something that becomes part of one's professional self and personal character.

In this sense, culture functions as a living environment rather than a static set of ideals. Values such as family spirit, humility, simplicity, love of work, and service are encountered in the "ordinary" in how leaders speak, how colleagues share resources, how teachers respond to struggling students, and how support is given without competition. Because values are repeatedly embodied in relationships and practices, young personnel learn them not only cognitively ("*I understand what Marist means*") but behaviorally and emotionally ("*I feel it; I experience it; I practice it*"). This is why participants describe culture as something that becomes part of daily life: it is sustained by repeated, collective, and relational experiences that slowly form habits and dispositions.

The findings also show why relationships are central: they create the conditions for psychological safety and belonging, which makes adaptation easier and deeper. When leaders are approachable and affirming, when peers are generous and collaborative, and when excellence is encouraged without humiliation or rivalry, young personnel are more likely to take risks, ask questions, grow in confidence, and embrace the mission as their own. In such a community, leadership is understood less as hierarchy and more as accompaniment—a way of guiding others through presence, encouragement, and care. This reshapes how young personnel imagine their own future leadership: not as authority to control, but as a vocation to serve.

Because of these sustained relational encounters, young personnel undergo a movement of formation from learning about Marist values to living them in practice (teaching "with a heart," serving with responsibility, accompanying learners), from mere belonging to deeper commitment (staying not only for stability but because identity aligns with mission), and from being primarily formed by the community to gradually becoming formators themselves—those who will transmit the same spirit to others through their own relationships, mentoring, and leadership.

Ultimately, the study implies that Marist organizational socialization is a cycle of mission transmission. The institution forms young personnel through relational culture; then, as they mature, they help sustain and renew that culture by embodying the same values in how they teach, relate, and lead. This is how a Marist school preserves continuity across generations: not mainly through documents and programs, but through people who have learned the mission by living it in relationship.

Implications

The findings imply that NDMU's policies should explicitly recognize organizational socialization and formation as relational processes rather than purely procedural requirements. Institutional policies on onboarding, formation, leadership, and human resource management may be strengthened by formally valuing mentoring, accompaniment, and lived exposure to Marist values as essential components of personnel development. Policies related to hiring, promotion, and leadership appointment should continue to signal the primacy of Marist values such as humility, service, collegiality, and commitment to mission—alongside professional competence, thereby ensuring that institutional decisions consistently reinforce the university's identity and charism.

In terms of practice, the study highlights the importance of intentional relational practices in sustaining Marist culture. Mentoring, collegial dialogue, and everyday affirmation emerge as powerful formative mechanisms and should be consciously nurtured across departments and units. Leadership practices, in particular, play a critical role. When administrators and unit heads model approachability, respect, and encouragement, they create psychologically safe environments where young personnel can adapt, grow, and internalize the mission more deeply. Formation activities may thus prioritize reflective and experience-based approaches that connect Marist values to daily teaching, service, and professional challenges.

At the systems level, the findings suggest that institutional systems function as cultural reinforcers and must therefore align with the relational and formative character of the Marist tradition. Performance management, communication, and decision-making systems may be refined to recognize relational contributions, collaboration, and service, not only measurable outputs. When policies, practices, and systems are coherent with one another, they sustain a culture where young personnel move from initial belonging to long-term commitment and eventually to leadership understood as vocation. In this way, NDMU ensures the continuity of its mission by forming educators who are not only competent professionals but also future bearers of the Marist spirit.

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