Balanced scorecard model for Paulinian educational institutions

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Abstract

The researcher aimed to come up with a mission-centered strategic management system for Paulinian schools using the Balanced Scorecard (BSC) approach. To achieve this project, a consensus was derived from 39 schools in the Philippines run by the Sisters of St. Paul of Chartres (SPC) using the Delphi technique. The resulting BSC model included five perspectives, namely, spirituality, internal processes, learner and external community, learning organization, and fiscal resources perspectives. Strategic objectives with the corresponding key performance indicators (KPIs) were identified. Unique to the resulting BSC model is the inclusion of spirituality perspective which ensures the conscious infusion of long-lasting values in all aspects of the school.

1. Introduction

As Catholic schools, Paulinian educational institutions share in the evangelizing mission of the Church which is to participate in proclaiming "the good news of salvation to all, generate new creatures in Christ through baptism, and train them to live knowingly as children of God" (n.7), as the Vatican (1977) clarifies. Their mission is not only the development of students into professionals but more importantly their integral formation as persons (The Vatican, 1977). Evangelization encompasses all situations and problems in life regarding justice, freedom, development, and relationship between peoples and peace (Paul IV, 1975). Evangelization would not be complete if it excludes the mutual demands made by the Gospel and by the actual, concrete, personal and social life of people (Pontifical Council for Justice and Peace, 2004).

Truly committed to its vision and mission, the school administrators, faculty and staff of Paulinian schools periodically review their vision statements, identify their strategic

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directions, and draw up concrete plans of action so that they continue to fulfil their purpose as a school, to carry out their share in the mission of the Church, and to participate in the advocacy for peace and environmental stewardship. Over and above these, school administrators have to ascertain the school's financial viability and sustainability which are crucial to its life and mission. With all these concerns, running a school could be an overwhelming venture and administrators may lose sight of what are really essential as they confront all the diverse and numerous challenges from day to day.

Currently, Paulinian schools have no system of verifying whether they are indeed able in carrying out their mission and goals. There is a need for an integrated strategic management system for managing, monitoring, controlling, and measuring the extent of implementation of their strategic plans which consists of a framework that encompasses all aspects of the school's system. Having been made aware of this gap, the researcher decided to address the need for a strategic management system for the 39 Paulinian schools in the Philippines. Success stories of business and educational institutions that have explored the benefits of the Balanced Scorecard (BSC) provide encouragement for school leaders to utilize this framework to address their needs.

The main purpose of this study was to construct a BSC model that truly reflects the vision and mission of the Sisters of St. Paul of Chartres Education Ministry (SPCEM) which can be adapted in all Paulinian schools across the country. To achieve the aim and objectives of this study, the researcher gathered the consensus of stakeholders as to what are the main perspectives by which school performance shall be monitored, the priority strategic objectives that would contribute significantly towards the attainment of success, and the corresponding key performance indicators (KPIs) that would demonstrate the achievement of these. Using the data, the researcher constructed the BCS model with all its essential features.

The BSC was devised by Kaplan and Norton (1992) originally, as a performance measurement system that considers critical indicators of performance as seen from four important perspectives, namely: (1) customer perspective, (2) internal processes perspective, (3) learning and growth perspective; and (4) financial perspective. The BSC provides a complete picture of the company, attributing the company's success not only to financial gains but also to favorable operational measures such as customer satisfaction, internal processes, and organization's innovation and improvement activities (Kaplan and Norton, 1992). It was, later, endorsed as a strategic management system for business organizations (Kaplan and Norton, 1996b). Literatures reveal that companies and educational institutions that have adapted the BSC framework turned out as top performing companies (University of California, San Diego, 2003; Karathanos and Karathanos, 2005; Beard, 2009; Yek, Penney, and Seow 2007; University of Leeds Media, 2008). Although it was basically devised to serve business firms, it has been observed to be an effective framework that could address the needs of educational institutions

(Miller, 2008; Lyddon and McComb, 2008; Sutherland, 2000; Rompho, 2004; Kassahun, 2010).

As a confirmation of its usefulness and effectiveness, the BSC was lauded by the Harvard Business Review as "one of the most important and influential management ideas of the past 75 years" (Hillstrom, 2012, para. 5). In a recent world-wide study on management tool usage, the BSC was found to be the sixth most widely used management tool across the globe which had one of the highest overall satisfaction ratings (Marr, 2012a). The popularity of the BSC may be due to the claim that BSC closes the gap between mission and strategy (Knoess, 2005), and strategy and action (Sinha, 2006).

Non-profit organizations around the world have used the BSC in varied ways. Among others, it has been found useful in the assessment of academic programs (Sutherland, 2000; Keinath, 2005); in the development and implementation of strategy (Kettunen, 2005; Nayeri, Mashhad, and Mojajeri, 2008); and as a strategic management tool (Chen, Yang, and Shiau, 2006) in both non-sectarian and in Catholic settings (Diocese of Cairns, 2002; Marr, Shore, and Major, 2009). In the Philippines, Paulinian schools have started to explore the benefits of the BSC as a tool for evaluation and monitoring of action plans but have not yet widely explored its benefits to attain the vision and mission of Paulinian schools.

Paulinian schools are Catholic schools administered by the Congregation of the Sisters of St. Paul of Chartres (SPC) in the Philippines. There are 39 Paulinian schools located across the country and all are committed to provide quality education, to share in the mission of the Church, and to actively participate in the advocacy of peace and environmental stewardship.

Like all Catholic schools, every Paulinian school is essentially an institution that must fulfill its educational purpose. "That which does not reproduce the characteristic features of a school cannot be a Catholic school (The Sacred Congregation for Catholic Education [CCE], n. 25)," according to the Vatican (1977). What is then the purpose of the school? The Vatican adds that the Catholic school is a place of integral formation by means of a "systematic and critical assimilation of culture" (CCE, n.26); of developing the power of discriminating between truth and falsehood; of cultivating the intellect; of discerning the real value of things; and of making judgment over what is really essential (The Idea, 1976 in Ker, 2011). As a social system, the school is a place where social interactions happen, consisting of elements that interact with each other: individual, structural, cultural, and political (Hoy and Miskel, 2005). The 'individual sub-system' constitutes the individual member's own needs, beliefs, and cognitive understanding of their jobs. It also represents the unwritten, feeling part of the organization (Daft, 1994; Hoy and Miskel, 2005) which includes relationships, shared orientations and values, accepted informal procedures and norms, and shared beliefs and ways of thinking. The 'political sub-system'

refers to the informal, often clandestine forces that influence individual and organizational behavior. The 'structural sub-system' refers to the formal organization consisting of the communication lines of offices, rules, policies and procedures, and job descriptions that detail what each member is expected to perform in relation to the school's operation (Hoy and Miskel, 2005).

Figure 1 presents the internal elements that make up the school and illustrates how they interact with one another.
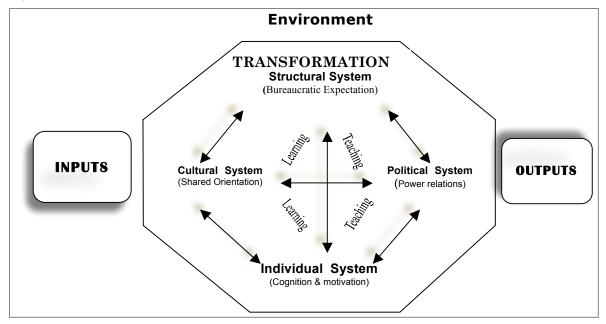

Figure 1. Internal Elements of the School System. (Hoy and Miskel, 2005, p. 24)

Hoy and Miskel (2005) asserts that "(o)ther things being equal, the greater the degree of convergence among the elements of the system, the more effective the system" (p. 30). This is referred to as the 'convergence postulate'.

Because of its commitment to the service of teaching and learning, the school takes on the characteristics of a learning organization; providing a place where learners develop their full potential, where "participants continually expand their capacities to create and achieve; where novel patterns of thinking are encouraged; (where) collective aspirations are nurtured; where participants learn how to learn together, and where organizations expand (their) capacity for innovation and problem solving" (Senge, 1990, p. 32). As the school functions as a learning organization, it would ensure the continual growth of the administration, faculty, and staff to increase their capacity to improve the quality of education and to meet the needs of the learners and the external community.

Figure 2 illustrates the whole process by which the consensus on the essential information essential to the construction of the BSC model was obtained.
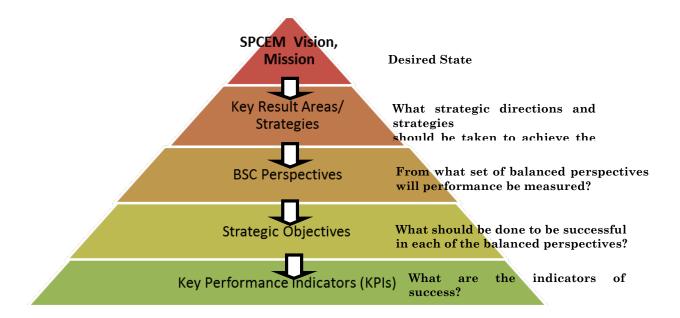
Figure 2. Illustration of the Process Flow from the Vision-Mission to Visible Outcomes

2. Method

The researcher made use of modified Delphi research method, a widely used and accepted method for gathering data from respondents within their domain of expertise (Hsu and Sandford, 2007). This method combined qualitative and quantitative processes in gathering the opinions and judgments from a group of geographically dispersed experts through a multiple-round questionnaire process (Linstone and Turoff, 1975; Bourgeouis et al. n.d.; Adler and Ziglio, 1996; Yousuf, 2007). The Delphi technique involved the interaction between and among the researcher and the 'Delphi experts' through a series of questionnaires and a systematic process of data gathering, the goal of which was to reach a consensus among the panel of experts (Skulmoski, Hartman, and Krahn, 2007). This data gathering and group communication technique, although not face-to-face, was useful and appropriate in that it allowed the participants to indicate their agreement or disagreement with the overall responses of the participants. Containing an element of anonymity (Dalkey, 1967; Yousuf, 2007; Günaydin, n.d.), the Delphi technique provided each of the participants equal opportunities to express their opinion without inhibitions (Rowe and Wright, 1999).

This particular study involved three groups of participants: 1) the Delphi experts, 2) the participants to the 2012 SPC Educators' Congress, and 3) the Executive Committee who were taken to represent the stakeholders from the 39 Paulinian schools in the country. The Delphi experts represented the stakeholders who were observed to living

the Paulinian ideals and values, namely, the school heads and administrators directly involved in school operations, high performing faculty members who have served for 10 years or more, students without any disciplinary record and who have studied in the school for more than eight years, alumni who were recommended by the faculty, and parents who have served for at least three years as officers of the Parents' Council. In the first round, 117 Delphi Experts responded to a two-part 20-item open-ended questionnaire using either the online, electronic mail, or paper-and-pencil format. The qualitative responses were gathered, coded and categorized using Weft QDA (Fenton, 2006). The results of the first round survey became the basis for designing the checklist that was used for the second round of the Delphi process. A total of 110 Delphi experts (94%) responded to the second round two-part, 55-item checklist survey which was the source of quantitative data.

The second set of questionnaire used by the Delphi experts was also administered to 234 delegates of the 2012 SPC Educators' Congress, a gathering of administrators and faculty from the all the 39 Paulinian schools across the country. The percentage agreement of the group of congress delegates were compared with that of the Delphi experts in the second round of the Delphi survey process. The items that obtained more than 50 percent agreement from both groups were short listed and included in the third survey questionnaire that was used to gather the judgment of the Executive Committee. This committee consisted of the provincial assistant for education, who was ultimately responsible for the SPCEM, and the presidents of the seven members of the St. Paul University System (SPUS). Strategic objectives and KPIs that were judged as 'high priority' and 'driver of performance', respectively, by a majority of Executive Committee members were accepted and included in the BSC.

3. Results

The strategic objectives and key performance indicators that resulted from the consensus focused on five major themes corresponding to five main concerns of Paulinian schools, namely: (1) Catholic identity and mission, (2) the teaching-learning process, (3) value-added innovations, (4) human resource development and formation, and (5) sustainability of the institution. These were grouped into five categories corresponding to the following five perspectives: (i) spiritual perspective, (ii) internal process perspective, (iii) learners and external community perspective, (iv) learning organization perspective, and (v) fiscal resource perspective.

Matrix 1 consists of the strategic objectives in the internal process perspective and the corresponding KPIs.

Matrix 1: Internal Process Perspective	
Strategic Objectives	**Key Performance Indicators**
To emphasize excellence and spirituality in all programs and processes	Evidence of values integration in all programs and in the teaching-learning process
To raise the level of academic performance	Performance of examinees in professional licensure examinations
To effectively manage curriculum and instruction	Number of programs accredited; level of accreditation of the programs; institutional accreditation or certification
To provide necessary educational services that support the effective delivery of quality education, relevant research and responsive community extension.	• Level of participation and involvement in community service programs and projects • Percentage of academic courses / subjects that include research and community service component. • Extent of involvement of faculty in research

The **internal process perspective** referred to how well the school performs its educative mission and its main role as an academic institution committed to teaching and learning. The strategic objectives centered on how the school can be true to its mission in pursuit of excellence and in forming students into holistic persons. The question to ask is, "How well is the school performing its educative task as an academic institution committed to the integral formation of its students?" Included in this category are all the elements that indicate how well the Paulinian school is doing its tripartite functions of teaching, research, and community extension. This is equivalent to the 'Internal Business Process Perspective' of business corporations (Kaplan and Norton, 1992; Niven, 2003) and 'Process Indicators' of community colleges (Lyddon and McComb, 2008). Other BSC users opt to call this category the internal stakeholders' perspective (Miller, 2008) which includes effective communication, secure and safe campuses, and integrated planning, and performance measurement.

Matrix 2 shows the strategic objectives related to Learners and Community Perspective and the corresponding KPIs.

Matrix 2: Learners and Community Perspective	
Strategic Objectives	**Key Performance Indicators**
• To intensify collaboration with other Paulinian schools through resource sharing	• More effective sharing of human, material, and other resources among Paulinian schools
• To enhance the curriculum for it to be responsive to the issues of globalization,	• Involvement in advocacy programs (environmental stewardship, peace

climate change and the need for disaster reduction management.	education, pro-life, volunteerism, and responsible citizenship)
• To innovate programs and services that respond to the needs of learners and the external community	• Customer satisfaction and loyalty • Increase in enrolment • Innovation of services and programs that respond to special needs
• To strengthen collaboration with strategic partners for more effective response to the needs of learners, the community and society.	• Improved collaboration, linkages and partnerships • Quality of linkages with national, international , local agencies

The **learners and external community perspective** reflects the value-added innovations that impact on the learners, and the local and global community. It is a reflection of the good image and impression that the school and its graduates make on the industry and the public which may result in short and long-term collaborations and linkages established with strategic partnerships for mutual benefit. This perspective corresponds to the 'customer perspective' of business firms (Kaplan and Norton, 1992) and the 'stakeholders' indicators of some community colleges which include measures such as student satisfaction, student retention, graduation rates, and community support (Lyddon and McComb, 2008). The researcher, however, distinguished the indicators that are indicative of the effectiveness and efficiency of the teaching-learning process and decided to retain these in the internal process perspective. Those that were categorized in the 'learner and community perspective' are objectives that steer the school to continually innovate and add value to existing services and programs in order to respond to the changing needs of the learners and the external community; resulting to better school image, increased popularity and stronger relationships with patrons, the industry, and the external community.

Matrix 3 consists of the strategic objectives related to the learning organization perspective and the corresponding KPIs.

Matrix 3: Learning Organization Perspective	
Strategic Objectives	**Key Performance Indicators**
• To empower a workforce that is professionally competent, committed, and compassionate; self-directed individuals who are living out the Paulinian spirituality	• Enhanced competence and qualification of human resource personnel • Better faculty performance evaluation results • Effective rewards system
• To provide formation program for the holistic development of human resources	• Improved relationships
• To strengthen the spirit of volunteerism,	• Evidence of good witnessing

Christian witnessing, and social responsibility	
• To increase the awareness of the Paulinian vision, mission and core values	• Living out of the Paulinian spirituality among the administrators, faculty, and staff

The **learning organization perspective** presents the school as a community that continually seeks the growth and development of its members (Senge, 1990; Watkins and Marsick, 1993; Hoy and Miskel, 2005) to increase their capacity to meet the needs of the learners and the external community. This perspective encompasses the development of the school's human resources in all aspects. This corresponds to 'learning and growth perspective' (Kaplan and Norton, 1996a) and 'learning and innovation indicators' that show how well people, groups, and the overall institution are learning and innovating so that they can achieve the desired process outcomes (Lyddon and McComb, 2008). Included in this category are the elements that contribute to the continuing growth of the administration, faculty and staff in all aspects of development.

Matrix 4 shows the strategic objectives in the Fiscal Resource Perspective and the corresponding KPIs.

Matrix 4: Fiscal Resource Perspective	
Strategic Objectives	**Key Performance Indicators**
• To involve everyone in the responsible use of resources for sustainability and viability	• Increased viability and sustainability • Alternative sources of revenue for the institution
• To internalize and practice the principles of good governance and Christian stewardship	• Ethical practices attuned to the principles of good governance and Christian stewardship
• To institutionalize programs on cost-reduction and judicious spending	• Well-formulated policies and guidelines for cost reduction • Reduced operational cost
• To develop and implement a standardized financial management system	• Fully implemented standardized financial management system
• To provide access to Paulinian education for the less fortunate	• Scholarships and discount are made available to the needy

The **fiscal resource perspective** is concerned with the sustainability and the economic life of the school. This is equivalent to the financial perspective of business organizations (Kaplan and Norton, 1992, 1996b), to the 'resource indicators' presented by Lyddon and McComb (2008); and to the 'Financial and Business Perspective' of Miller (2008). However, the focus of this perspective in this study is not so much the profit but the practice of good governance and Christian stewardship and how well resources are

optimized to serve the needs of the learners, the stakeholders, and the educational institution as a whole. The key question to ask is how well does it (the school) optimize the use of its financial and material resources to carry out its educative and evangelizing mission?
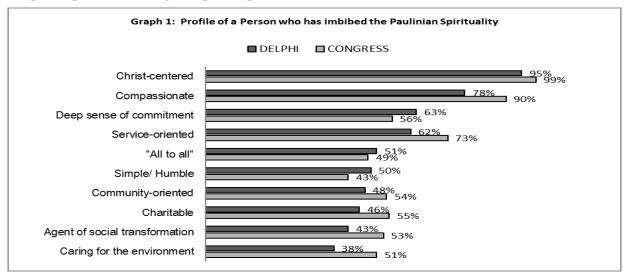
Matrix 5 presents the strategic objectives related to Spirituality Perspective and the KPIs that correspond to each objective.

Matrix 5: Spirituality Perspective	
Strategic Objectives	**Key Performance Indicators**
• To deepen knowledge of and relationship with God and neighbour	• Level of integration of spirituality in the system
• To empower every Paulinian to be involved in the mission of evangelization	• Extent of involvement in evangelization • A well-articulated and implemented systematized, organized, and institutionalized Religious Education programs
• To deepen awareness and interiorization of a clearly defined Paulinian Spirituality among stakeholders	• A dynamic and more Christ-centered, compassionate and prayerful community
• To implement well-designed comprehensive spiritual formation program	• Effectiveness of the spiritual formation program

The **spirituality perspective** was regarded by the respondents as the heart of Catholic education (The Vatican, 1977). This perspective ensures that the school is faithful to its identity and mission as a Catholic school. The concept of the school as a social system is significant in the process of developing spirituality. It could be gleaned from the participants' responses that spirituality in the school is reflected in all the four sub-systems. First, it is reflected in the individual members' speech and actions, manner of relating with others, way of life, and personal values and attitudes. Secondly, spirituality is reflected in the internal structures, or in the way the organization is set up, the regulations, the academic and disciplinary policies, the curriculum, the academic and non-academic programs, and school activities. Thirdly, spirituality is reflected in the political life of the school such as the way school leaders operate the school and in the way they relate and deal with the other members of the institution. There is ample evidence that persons in authority contributed largely to the shaping of Paulinian spirituality in school. Fourthly, spirituality is palpable in the shared orientations, values, beliefs, traditions and practices, norms, and culture in the institution. There was evidence that the shaping of spirituality among the individual members happen when there is support from all the internal elements of the school as a system. This confirms

the congruence postulate concept of the school as a social system (Senge, 1990; Hoy and Miskel, 2005).

Among the five sets of key performance indicators, it is the KPIs in the spirituality perspective that are most difficult to measure. Through a consensus, this study was able to establish the profile of a person who has imbibed the Paulinian spirituality. Graph 1 shows the 10 manifestations of Paulinian spirituality based on the responses of the Delphi experts and congress participants.

Graph 1: Profile of a Person who has imbibed the Paulinian Spirituality

■ DELPHI   □ CONGRESS

Characteristic	DELPHI	CONGRESS
Christ-centered	95%	99%
Compassionate	78%	90%
Deep sense of commitment	63%	56%
Service-oriented	62%	73%
"All to all"	51%	49%
Simple/ Humble	50%	43%
Community-oriented	48%	54%
Charitable	46%	55%
Agent of social transformation	43%	53%
Caring for the environment	38%	51%

The graph shows that there was a consistency in the responses of the two groups. The responses were confirmed further by the members of the Executive Committee as shown in Table 1.

Table 1. Profile of a person who has imbibed the Paulinian Spirituality -by the Executive Committee

Characteristics	Frequencies		
	VE	ME	NE
1. Christ-centered	8	0	0
2. Charitable / Compassionate	8	0	0
3. With deep sense of commitment	8	0	0
4. Service-oriented	8	0	0
5. Simple/humble	8	0	0
6. Community-oriented	8	0	0
7. "All to all"	7	1	0
8. Agent of social transformation	6	2	0
9. Cares for the environment	6	2	0

(VE= Very Essential; ME= Moderately Essential; NE= Not Essential)

Data show how the participants understood the top ten characteristics.

1. 'Christ-centeredness' had various meanings among the respondents: being God-centered and God-fearing, having a deep faith in God, having a deep love for God, being prayerful, practicing one's faith, consciously acting as a person made into the image of God, living out Gospel values, being a witness of God's love.

2. To the participants, compassion was manifested in the love and concern people had for others especially for the poor members of society. It also meant being warm, kind, caring, friendly, hospitable, welcoming, forgiving, and showing concern for others. One informant shared:

> A Paulininan cares for 'the least', 'the last', and 'the lost'; is not apathetic but gives service to other people especially to the less privileged.   She/he is compassionate towards the poor, the mentally and physically challenged and seeks ways to be one with those who are afflicted and finds ways to uplift their condition.

The responses echo the concept presented by spiritual authors about compassion.

> Compassion asks us to go where it hurts, to enter into places of pain, to share in brokenness, fear, confusion, and anguish. Compassion challenges us to cry out with those in misery, to mourn with those who are lonely, to weep with those in tears.   Compassion requires us to be weak with the weak, vulnerable with the vulnerable, and powerless with the powerless. Compassion means full immersion in the condition of being human. (Nouwen, McNeill, and Morrison ,1982, p.4)

In Jesus Christ, God revealed that he is a God of compassion who is in full solidarity with human kind, sharing our joys and pains, feeling all the sufferings of life with us (Nouwen, McNeill, and Morrison,1982). Jesus who "lived among us" (Jn: 1:14)… "was the concrete embodiment of God's divine compassion in our world. Jesus' response to the ignorant, the hungry, the blind, the lepers, the widows, and all those who came to him with their suffering flowed from the divine compassion which led God to become one with us" (Nouwen, McNeill, and Morrison,1982, p. 16). "In Jesus Christ, we see the fullness of God's compassion" (p. 23).

3. It was apparent that for the participants, charity and love were synonymous: "A Paulinian is able to bring God's love and charity to the community"; "He spreads the love and goodness of God to all people, against all odds"; "He embodies the essence of being a 'gift of love' to others"; "He is a person for others, by others, with others welfare and goodness"; "She/he is concerned of how other people feel and relate accordingly."   Respondents put emphasis in being a witness to the love of God, as manifested by the following response: "A Paulinian mirrors the all-encompassing love of God by being charitable at all times."

The Catechism of the Catholic Church (CCC) (Catholic Church, 1993) teaches us that charity is the theological virtue by which we love God above all things for his own sake, and our neighbor as ourselves for the love of God (n. 1822). Everything that we do must be founded on charity or love (n. 1826). "If I... have not charity," says the Apostle, "I am nothing." Whatever my privilege, service, or even virtue, "if I . . . have not charity, I gain nothing."(1 Cor 13:1-4). Charity is superior to all the virtues. It is the first of the theological virtues. In his first letter to the Corinthians, St. Paul says, "So faith, hope, charity abide, these three. But the greatest of these is charity" (1Cor 13:13 in n. 1826).

4. Spirituality is expressed in one's deep sense of commitment and tested in one's ability to make sacrifices. One informant elaborated that spirituality means "(t)o sacrifice for the sake of others and to deny oneself, to be resilient amidst all pain and suffering, and tenacious amidst trials and difficulties."

5. Service-orientedness is manifested in being active and available, ever ready to help someone in need. One informant explained: "A Paulinian zealously dedicates himself or herself to service especially towards the needy."

6. To the participants, being 'all to all' means not engaging in discrimination as explicitly expressed in this response: "(A) Paulinian is non-discriminating. She or he is able to relate with persons regardless of their status in life. A Paulinian does not separate herself from the minority (but) instead seeks ways to be one with and to finds ways to uplift the condition of the afflicted."

7. Paulinian spirituality is characterized by simplicity.   Respondents' notions of simplicity consist of accepting the truth about oneself as revealed by the following: "(A) true Paulinian is humble yet accepts her talents and gifts, and accepts the giftedness of others. He (or she) is one with a sincere heart. He (or she) is one who lives a simple life and inspires others to do the same."   The CCC confirms this as it states: "The disciple of Christ consents to 'live in the truth,' that is, in the simplicity of a life in conformity with the Lord's example, abiding in his truth" (n. 2470).

8. A Paulinian is a community-oriented person who is morally sensitive in the service of family, the Church and one's country. One informant revealed: "His (or her) decisions are based on the goodness of the general public or community. His (or her) sense of community and mission is manifested by developing his (or her) talents and skills using them for the betterment of the society". Being community-oriented also means preference for unity as expressed in the following informant responses: "A Paulinian prefers unity over division.   A Paulinian does not separate himself/herself from the minority instead seeks ways to be one with those who are afflicted or finds ways to uplift their condition". The Sacred Congregation for Catholic Education (The Vatican, 1977) stresses the importance of living in community in the following declaration:

"Young people have to be taught to share their personal lives with God. They are to overcome their individualism and discover, in the light of faith, their specific vocation to live responsibly in a community with others" (n.45).

9. Stakeholders believe that a Paulinian is an agent of social transformation who is able to influence others, as explained by one respondent: "She/he applies in real life what she/he teaches in the classroom and can influence others do the same in order to improve oneself and the community she/he belongs".

10. One informant asserted that "Paulinians care for the environment. They are greatly inspired to value their God-given responsibility as stewards of God's creation.   The CCC (Catholic Church, 1994) confirms this by recalling the story of creation: "In the beginning God entrusted the earth and its resources to the common stewardship of mankind to take care of them, master them by labor, and enjoy their fruits" (n. 2402).

Peace was not explicitly mentioned but it turned out that the 10 characteristics of Paulinian spirituality are universal values that are essential to peacemaking and are common to most religions as pointed out by Goenka (2000) as he addressed the delegates to the Millenium World Peace Summit on August 29, 2000.

There is an inner core common to all religions: the universal teachings of morality and charity, of a disciplined and pure mind full of love, compassion, good will and tolerance. It is this common denominator that religious leaders ought to emphasize, and that religious adherents ought to practice. If proper importance is given to the essence of all religions and greater tolerance is shown for their superficial aspects, conflict can be minimized.

Various writers emphasize the close relationship between spirituality and peacemaking (Nouwen, 2005; Timson, 2010). "Prayer is the beginning and the end, the source and the fruit, the core and the content, the basis and the goal of all peacemaking," Nouwen (2005, p. 10) wrote. Brantmeier (2010) believes that one can obtain peace by actually and personally nurturing one's sense of inner peace which refers to the practice of integrated spirituality.

The strategic objectives and key performance indicators gathered from the stakeholders were included in the BSC Model for Paulinian Schools. The resulting BSC Model for Paulinian schools is illustrated by Figure 3.
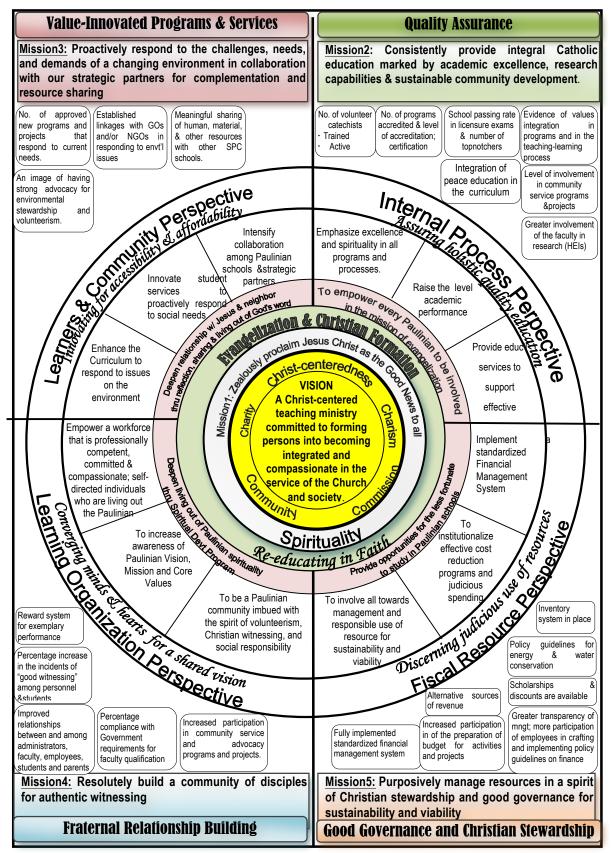
Figure 3: **The SPCEM BSC Model for Paulinian Schools.** This figure shows the BSC Model that may be used in relation to the current SPCEM vision-mission and strategic plans. (Adapted from Marr, 2012b)

4. Discussion

The output of the study is a BSC that reflects the vision and mission of the SPCEM. Since the data were gathered from the stakeholders from Paulinian schools in the Philippines, the resulting model does not necessarily apply to all schools or even to Catholic schools in general. However, the framework may be adapted to their respective situations. Due to spatial limitation, research results could not be presented and discussed in detail.

Constructing a BSC that applies to a system of schools may be complicated because of geographical location but this problem can be resolved by using appropriate methods. In this study, the Delphi method allowed the stakeholders to arrive at a consensus decision through the interactive process among the stakeholders. Arriving at a consensus on the priority strategic objectives and KPIs conforms with the recommendation for educational institutions to cover every important area of the institution and to come up with indicators that are timely, balanced, measurable, and practical (Miller, 2008).

The findings suggest that for a school to be considered successful, it must fulfill its purpose as a school, it must continually innovate to improve programs and services, it must expand the capacities of its members, and it must effectively manage its resources to ensure sustainability. In addition to these four, Paulinian schools must form its members towards peace via spirituality.

Although the resulting model may be adopted for institutional strategic management and monitoring purposes in Paulinian schools, it may be adapted to suit the current needs and situations of other mission-oriented educational institutions that give importance to the development of the inner life of its members as well as the promotion of peace.

The strategic objectives and key performance indicators that were considered in the five perspectives represent specific identified areas and elements in the school. It is also evident that elements categorized in spirituality perspective can overlap with the other four perspectives. This indicates that spirituality is not separate from the life and operations of the school but is integrated in all four perspectives. Figure 4 shows the specific aspects in the school that may be classified in each of the perspectives and those that coincide with the spirituality perspective.

Figure 4.   Specific Elements in The School Belonging to Each Perspective

Learner and External Customers' Perspectives	Internal Process Perspective
• Customer Satisfaction & loyalty	• Curriculum
• Student Services	• Delivery of Instruction
• Innovative Programs	• Research
• Special Programs	• Community Extension
• Partnerships, Collaborations and Linkages	• Academic Support Services
• Marketing Efforts	• Library, Laboratories
• Extra-Curricular Activities	• Use of ICT in Learning
• Advocacy programs related to	• Student Achievement
o Environmental Stewardship	• Performance in Government Examinations
o Peace education	• Program Accreditation
o Pro-life	• Institutional Certification
o Volunteerism	

Spirituality & Learner/ External Customer
- Students' Spirituality Development
- Student Care
- Orientation on the Vision-Mission & Paulinian Core Values

Spirituality & Integral Quality Formation
- Integration of values in teaching
- Religious Education
- Character Building & Values Education

Spirituality Perspective

Spirituality & The Learning Organization
- Spiritual Formation of the Faculty & Staff
- Orientation of Paulinian Spirituality
- Dialogue
- Enhancing Christian witnessing

Spirituality & Fiscal Resources
- Orientation on Code of Ethics
- Orientation on Good Governance & Christian Stewardship
- Providing access to Paulinian Education

Learning Organization Perspective	Fiscal Resource Perspective
• Human Resource Development	• Financial Resource Management
• Human Relations	• Cost Reduction Programs
• Job Satisfaction	• Physical Plant and Facilities Development
• Faculty & Staff Performance	• Management Information System
• Performance Management & Reward System	• Alternative Sources of Revenue
• Faculty & Staff qualification	• Resource generation
• Faculty & Staff Competence	• Scholarships and discounts
• Empowering potential managers	• Judicious use of resources

5. Conclusion

The output of the study is a BSC that reflects the vision and mission of the SPCEM. In this study, the Delphi method allowed the stakeholders to arrive at a consensus decision through the interactive process among the stakeholders. The findings suggest that for a school to be considered successful, it must fulfill its purpose as a school, it must continually innovate to improve programs and services, it must expand the capacities of its members, and it must effectively manage its resources to ensure sustainability. In addition to these four, Paulinian schools must form its members towards peace via spirituality. The strategic objectives and key performance indicators that were considered in the five perspectives represent specific identified areas and elements in the school. It is also evident that elements categorized in spirituality perspective can overlap with the

other four perspectives. This indicates that spirituality is not separate from the life and operations of the school but is integrated in all four perspectives.

The researcher recommends that those contemplating of using the BSC strategic management adapt the resulting framework to their own needs and environment. Stakeholders directly involved in the operations of the school must participate in the crafting of the BSC and in identifying KPIs. The resulting BSC must be disseminated to everyone in the school community for better implementation.

The internalization of spirituality and other desired outcomes cannot be measured in quantitative terms. It is therefore recommended that alternative means of capturing success and the use of qualitative indicators be explored by implementers of the BSC. It is likewise recommended that shared orientation (cultural subsystem), policies and systems (structural subsystem), and behaviors of school leaders (political subsystem) be aligned in consonance with the core values that are expected of the individual members (individual subsystem) in the school community to facilitate the internalization of the spirituality.

For future researches, case studies may be conducted on the implementation of the Balanced Scorecard Model to investigate the benefits of the BSC for strategic management, how to optimize its utilization, and how it can be improved. A performance management tool may be designed based on the framework and on the desired outcomes of the respective institutions, which include an assessment of the employee's performance and a training plan for improving performance.

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