



Yermo

Educational Model

• 2024 •

Servants of the Sacred Heart of Jesus and of the Poor ~ SSCJP

This document integrates the revision of the Yermo Educational Model
updated by the General Commission for Education of the SSCJP.



EDELVIVES

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Introduction

In this document we present the Yermo Educational Model that guides the educational practice of the schools served by the Congregation of the Servants of the Sacred Heart of Jesus and of the Poor, under an integral and transformative proposal that incorporates the challenges faced by humankind in today's world.

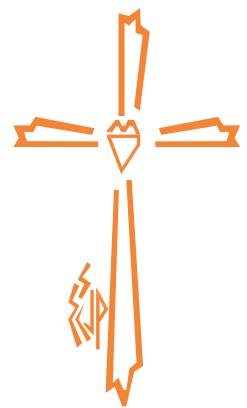
First and foremost, the Yermo Educational Model is composed of a Frame of Reference. This chapter includes a Historical Aspect, where the figure of the Founding Father, as well as his educational proposal for the Congregation, are made known; the Congregational Timeline that highlights the most relevant events in each of its historical periods; a Humanist-Christian Philosophical Aspect which conceives the human person that is to be educated in an all-inclusive manner and on whom the pedagogical proposal is founded; the Current Situational Aspect, with its characteristics of dynamism, change and challenges of a globalized society.

Next, the Pedagogical Framework is presented, containing a systematic and coherent structure that implements methods and techniques in vertical and transversal axes. These combine three pedagogical approaches, strengthening and complementing each other to promote academic excellence.

Finally, the Management Framework is defined as a unifying force within the educational community, ensuring all aspects of the school – from teachers to administrators, students to parents – are working toward shared goals, all guided by a well-defined strategic plan that outlines the path to achieve those goals and ensure smooth operation across the board.

I

Reference Framework



The Reference Framework contains three aspects: Historical, Philosophical and Situational, which support the educational structure of the Servants of the Sacred Heart of Jesus and of the Poor, incorporating the Educational Proposal of the Founding Father from which the Congregation's ministry emerges.

CONGREGATION OF “SERVANTS OF THE SACRED HEART OF JESUS AND OF THE POOR”

1. HISTORICAL ASPECT

The Yermo Educational Communities of the Congregation of the Servants of the Sacred Heart of Jesus and of the Poor founded by Saint José María de Yermo y Parres, who narrates:

“The community was born on December 13, 1885, under the poorest and most inhumane conditions. But, with blind faith on the protection of the Sacred Heart of Jesus, under whose guardianship it had been placed, and not heeding the lack of support from the world, I proceeded with its establishment, confident that success would be obtained. Four sisters and sixty poor were installed at Calvary that day in which the seed of a tree was planted, and whose fruits we begin to contemplate this day”.¹

These ministries arise as a response to the interpellation of history and the impoverished man at the end of the 19th century, in the nation's context of the Porfirian Era in which positivism reigned.

1.1 TIMELINE: EDUCATIONAL FOUNDATIONS

With the purpose of making known the institutional growth that the Congregation of Servants of the Sacred Heart of the Jesus and of the Poor, founded by Father Yermo, has had, the different historical periods are described below in chronological order. They include the different historical, religious and internal governing events, from its establishment up to the present-day General Superior.

In each stage, the most relevant events and the number of educational institutions that were founded throughout the history of the Congregation are highlighted.

a) 1st Phase: 1885-1904 – From its foundations to the death of the Founding Father

- Politically, this stage is marked by the Porfirian Era of dictatorship and a time of religious persecution where religious men and women were expelled from Mexico; consequently, charitable works practically became extinct.

¹ CC 22

- Public charities were not able to cope with so much hardship due to the lack of human and economic resources. Suffice it to say that 75% of the country's inhabitants were illiterate.
- The founding of the Congregation of the Servants of the Sacred Heart of Jesus and of the Poor responded to the urgent needs of children, elderly, sick and indigenous people. The day after its establishment, its first school began.
- This period is characterized by the organization of the Congregation, the formation of the Sisters and Congregational Assemblies that provided canonical stability.
- In order to unify the Congregation, on the day of the Feast of the Sacred Heart of Jesus, June 28, 1889, Father Yermo appointed Mother Concepcion G. de Quevedo as its first General Superior. She was endorsed during the First Assembly held in 1895.
- On August 18, 1902, during the First General Chapter of Business, Mother Concepcion G. de Quevedo was re-elected as General Superior. Also, the First General Commission on Education for the Congregation was created.²
- At the conclusion of this stage, there were 13 houses and 138 Sisters.

b) 2nd Phase: 1904-1917 – General Superior: Mother Concepción G. de Quevedo

- Politically, this stage is marked by the Mexican Revolution of 1910.
- All new foundations were entirely related to the field of education. It was a difficult time for the Congregation, for it began to take its first steps without the guidance of the Founder.
- There were three notable events during this second stage: The Pontifical approval of the Institution by the “*Decretum Laudis*”, the Second General Chapter in which Mother Concepcion G. de Quevedo was re-elected, and the Definite Approval of the Congregation by the Holy See.
- The Congregation established its first community outside of Mexico in the United States in 1907.
- By this time, there were 23 houses and 244 Sisters.

c) 3rd Phase: 1917-1930 – General Superior: Mother Catalina Cruz de la Torre

- Politically this phase is marked by religious persecution in Mexico between 1926-1929.

² Cfr. CC 340; Bertoglio, Guadalupe Lucía, *La Fuerza de una Entrega*, Roma, 1988, pp. 639 and 652, *Mem.* 1, p. 231

- The 10 new communities that were established were all related to the field of education. This stage was characterized by a period of suffering and purification that made the Congregation mature before persecution, imprisonment and loss of material goods, including buildings.
- The Third General Chapter took place, and Mother Maria Catalina Cruz de la Torre was elected General Superior and re-elected at the Fourth General Chapter.
- The Congregation extended its presence to Cuba, and the “Misericordia Cristiana”, Father Yermo’s apex in his apostolic work, was seized by the Mexican Government.
- Up until 1930, the Congregation counted with 32 houses and 397 Sisters.

d) 4th Phase: 1930-1942 – General Superior: Mother Ma. Francisca Javier Martínez

- In the historical context of this period, there was religious persecution in the country. The Mexican government was brutally against Catholic schools, which it persecuted and closed.
- Only one community was founded in the field of education.
- The Congregation celebrated its 50th Anniversary of establishment. The Fifth General Chapter took place where Mother María Francisca Javier Martínez was elected General Superior and re-elected at the Sixth General Chapter. For two years the General Government of the Congregation had to be relocated to El Paso, Texas due to the religious persecution.
- The Congregation traversed through an internal and external crisis due to scattered communities and government-seized houses that brought apostolic work almost to a halt.
- Up until 1942, the Congregation had 38 houses and 428 Sisters.

e) 5th Phase: 1942-1954 – General Superior: Mother Ángela del Sagrado Corazón Rodríguez

- In the historical context, World War II took place and Communism appeared.
- The Seventh General Chapter took place where Mother Ángela del Sagrado Corazón Rodríguez was elected General Superior. Her enthusiasm and self-denial extended the work of the Congregation, as the shadows of religious persecution dissipated. She was re-elected at the Eighth General Chapter.
- This was a period of expansion for the Congregation and vocations flourished. Increased attention was given to the formation of the Sisters. There was growth and improvement of all apostolic work. The first steps were taken for the Beatification of the Founder, Father José María de Yermo y Parres.
- As of 1954, the Congregation had 55 houses and 553 Sisters.

f) 6th Phase: 1954-1966 – General Superior: Mother María Elena de Alba

- In the historical context, the Second Vatican Council took place as well as the Social Revolution.
- Major emphasis was placed in the field of education. All the schools went through the process of accreditation that gave their studies official validity.
- In the Ninth General Chapter Mother María Elena de Alba was elected, and re-elected at the Tenth General Chapter. For the first time in the history of the Congregation, the General Superior traveled to Rome and presented herself to the Holy See. It was an era of expansion and consolidation. The religious and professional formation of the Sisters greatly improved. Emphasis was placed on strengthening the Congregation's specific goal of serving the poor.
- Up until 1966, the Congregation had 67 houses and 606 Sisters.

g) 7th Phase: 1966-1978 – General Superiora: Mother Guadalupe de Velasco Cueto

- In the historical context, the Post-Second Vatican Council crisis unfolded and significant advances in technology took place.
- In the field of education, the apostolic works were confirmed as being in accordance with the founding charism and at the service of the poor.
- In the Eleventh General Chapter, Mother Guadalupe de Velasco was elected and was re-elected in the Twelfth General Chapter. In 1970, the first steps were taken to organize the Congregation into Regions. The first mission *Ad Gentes* was founded in Kenya, Africa. The Congregation expanded its service to other types of ministries.
- In 1968 the Extraordinary General Chapter decreed the erection of the following Regions in Mexico: North, Central and South, each with its respective governing bodies.
- Up to 1978, the Congregation had 68 houses and 548 Sisters.

h) 8th Phase: 1978-1990 – General Superior: Mother Margarita Fernández Sáenz

- In the Thirteenth General Chapter Mother Margarita Fernández Sáenz was elected as General Superior and re-elected at the Fourteenth General Chapter.
- There was significant growth in vocations which brought new hope. Effort was made in improving the formation of Sisters, clarifying and deepening the charism of the Congregation, both in its BEING as Servants and in their role in the Church. There was more participation in Diocesan and Parish Ministry.
- The Beatification of the Founding Father was finally attained in 1990.
- Up to 1990, the Congregation had 65 houses and 598 Sisters.

i) 9th Phase: 1990-2002 – General Superior: Mother Guadalupe Lucía Bertoglio Faustini

- Historically, globalization was at its peak.
- The Mexican Government instituted the Congregations as Religious Associations.
- In the Fifteenth General Chapter Mother Guadalupe Lucía Bertoglio was elected as General Superior, and re-elected in the Sixteenth General Chapter. Our Holy Founder was canonized. Provinces and Regions were erected. The Congregation expanded to include Venezuela, Nicaragua and Chile. The Congregation opened more apostolic works in diverse ministries.
- In 2002, the Congregation had 82 houses and 680 Sisters.

j) 10th Phase: 2002-2014 – General Superior: Mother Magdalena Sofía Juárez Nieto

- In the Seventeenth General Chapter Mother Magdalena Sofía Juárez Nieto was elected General Superior and re-elected in the Eighteenth General Chapter. Truly living the charism was pursued through the projects that emerged in each General Chapter starting in 1996, this continued to unite the Congregation in a common objective.
- An agreement was signed for 99 years for “La Joya Colonial”, the “Misericordia Cristiana” building in the city of Puebla. The Museum of the Founding Father was inaugurated in this location.
- There was an increased presence of the Servants abroad.
- Until June 30, 2014, the Congregation had 81 houses and 657 sisters.

k) 11th Phase: 2014-2021 – General Superior: Mother Ma. Guadalupe Cortez Ruiz

- In the Nineteenth General Chapter Mother Ma. Guadalupe Cortez Ruiz was elected General Superior and re-elected in the Twentieth General Chapter.
- The Congregational projects that emerged in each General Chapter continued to unite the Congregation in a common goal. A renewed desire arose in the Sisters to live the spirituality of Sacred Heart and the charism at a deeper level.
- New communities were established in Tierra Nueva, San Luis Potosí, “Guadalupe Victoria” School; a Parroquial School in Santa Eulalia, Jacaltenango, Guatemala; “La Visitación de María” Mission in Tanguibe, Nasaltuko, Kenya.
- The following houses, in the field of education, were closed: “La Sonrisa de Dios” in Querétaro; “Hispano Mexicano” School in Mérida, Yucatán; “Juventud y Hogar” School, in Puebla; “Casa Hogar Monserrate” in El Sisga, Colombia, and Parroquial School “Miguel Ángel” in Matáchí, Chihuahua.
- Up until July 28, 2023, the Congregation had 84 houses and 612 Sisters.



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“Father Yermo lived a concrete experience having to do with the abandonment and misfortune of the poor, and through this experience he became aware of his calling to respond to divine inspiration and remedy the spiritual and material needs of the poor with true charity. He not only wanted to systematically transmit knowledge and skills, but more so to form well-defined men and women determined in their values, their being and doing, in order to humanize their environment, renewing their culture, transforming society and building their history”.³

1.2 FATHER YERMO'S EDUCATIONAL PROPOSAL

“For us, the ideal must be to educate true Christians and lead them to God. An integral education encompasses the spiritual, moral, intellectual, physical and social aspects of the human being. In all of these aspects, the school and children's homes need to help our poor, so that they can take advantage of the few or many gifts that God has granted them. It is necessary to foster their good inclinations and correct the bad ones”.⁴

This is achieved through the catholic school, the primary apostolate of the Sisters. According to Father Yermo, *“schools should be the preferred choice over the other ministries of the Congregation”*.⁵ It is in this calling that they are summoned to render a humble service to the Church for the benefit of the human family.

Today Pope Francis points out that:



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“Catholic educational institutions offer everyone an education aimed at the integral development of the person that responds to the right of all people to have access to knowledge and understanding. But they are equally called to offer to all the Christian message -respecting fully the freedom of all and the proper methods of each specific scholastic environment - namely that Jesus Christ is the meaning of life, of the cosmos and of history”.⁶

³ Cfr. M. de ALBA, SSCJP, *El Padre Yermo*, p. 152

⁴ Yermo y Parres, José María, *Conferencia sobre amor, servicio y educación a los niños pobres*, Puebla, 8 de noviembre de 1890: APY, Doc. 4371, *Positio*, p. 488

⁵ CC 320

⁶ Pope Francis, *Address of Pope Francis to the Participants in the Plenart Session of the Congregation for Catholic Education (For Educational institutions)*, February 13, 2014

2. PHILOSOPHICAL ASPECT

Our philosophy of education is founded on the charism that the Congregation received from its Founder.

2.1 CHARISM

It is the configuration with Christ Servant and Merciful, which is manifested by the spirituality of love and reparation and in the evangelical service to the poor and needy.⁷

2.2 IDEOLOGY

Every Yermo Educational Community is called, according to the Founder's thought, to create an environment animated by the evangelical spirit of liberty and charity, which favors the development of the student's personality and Christian being; enlightening their intelligence with the truths of the faith and forming their will with correct moral attitudes.

- a) **Mission.** We are a religious community whose purpose is to evangelize and promote the poor through an integral education in order to spread Christ's kingdom on earth.
- b) **Vision.** Faced with the challenges of a changing world, the Yermo Educational Communities are consolidated as Institutions where our students receive a holistic education, that guides them into assuming their commitment to evangelize, so that they can transform and serve society.
- c) **Values.** The values promoted by the Yermo Educational Communities are: love, liberty, responsibility, service and respect.
 - **Love.** merciful love is an expression of Charity, which requires a humble donation and sacrificed self-giving to remedy the needs of others in a careful, delicate manner and according to their possibilities.

"May they not look with indifference at the sorrows and joys of others. Make them reflect on the sufferings of others, especially those that the girls may overlook due to their superficiality".⁸

- **Liberty** is the inner strength that makes a person grow and choose what is right. *"You shall educate in obedience, subjecting them to a firm and gentle discipline that respects the initiative and liberty of the girls".⁹*

⁷ Cfr. SSCJP, *Constitutions*, Puebla 2017, N. 2. (It is understood as imitating Christ in service and mercy, offering everything for the salvation of souls.)

⁸ Yermo y Parres, José María, *Directorio para la educación de las niñas que están a cargo de las SSCJP*, II parte, Cap. 4, "Del trato con sus compañeras"

⁹ Idem "Reglas de prudencia relativas a la libertad", Cap. 18, N. 3

- **Responsibility** consists of taking ownership of one's actions and their consequences, as a result of the decisions we make. *"They will be subject to your orders with diligence and punctuality, accommodating their conduct to it, and not undertaking anything that would prevent their faithful compliance to them".*¹⁰
- **Service** implies discovering and intelligently making personal values available to others for the good of the community.

*"You will teach them that solid piety is not sad, rude or ridiculous. On the contrary, they will understand that love concurs with the simplicity and diligence of providing service to others. With due permission they will help and encourage others with their assistance and kind words".*¹¹

- **Respect** consists in recognizing one's own dignity, that of others and the behavior based on this recognition.

*"You shall treat them in a kind way showing goodness; you should avoid demonstrating behavior that is cold, unemotional, harsh or indifferent. Girls should always be spoken to in a benevolent, delicate and respectful manner trying diligently to help them in their needs".*¹²

2.3 GUIDING PRINCIPLES

Based on the thought of the Founding Father, to educate is to form the heart; in order to obtain the utmost fruits in education, the following principles are employed:¹³

- a) The SSCJP have, as a basic pedagogical principle, service, that is manifested as an expression of merciful love, attending to the spiritual and material needs of our poor through an assiduous coexistence with them.
- b) Yermo education must form the heart from early childhood, with solid and lasting foundations based on the principles and values of the Gospel.
- c) Yermo education is ample in its instruction, according to the conditions and needs of the students, caring for and cultivating the development of their natural aptitudes.

¹⁰ Idem, II Parte Introducción

¹¹ Idem, II Parte Cap. 4, N. 5

¹² Idem, Cap. 21, *De la Mansedumbre*, N. 2

¹³ Cfr. CC Nn. 316-340; Yermo y Parres José María, *Proyecto Hombre*, pp. 11-33

- d) The way students need to be treated should always be with charity, patience and justice, avoiding harshness.
- e) The student in interrelation, is the architect of his own formation.
- f) Teachers must confidently place their students in the hands of God.
- g) Teachers should consider the work of educating the poor as one of the most distinguished jobs of Christian life.
- h) In order to carry out this mission, teachers must study the necessary sciences, and have sufficient and broad knowledge, especially about Christ's doctrine.
- i) The Yermo Educational Communities provide students with the same education provided by the State, through the official Plans and Programs of each country, enriching it with religious and moral formation.
- j) Parents have the mission and right to choose the education they want for their children; in this educational task, their witness of life is essential.
- k) The religious community will take special care to humbly obey all the determinations or directives of the Church, manifesting love, adherence and respect to the Supreme Pontiff, and will instill these same sentiments in the Educational Community.

2.4 SYMBOLS

The characteristic symbols that Identify the Yermo Educational Communities are:

a) Coat of arms of the House of Yermo or Heraldry

The coat of arms of the House of Yermo is made up of the following: a silver field with a green oak tree. At the foot of the tree, there is a black wolf in a walking attitude, a gold border and eight red blades.

The military insignia of the Morion or Zelada on the shield is adorned with burnished steel placed entirely in profile, looking to the right side as a sign of its legitimacy.

The open and raised visor has three visible grills nailed with gold borders and lined with gules of red color; medium lambrequins with dark shades, gold with brown shades, pink and darker shades of pink and gold with light brown shades.



They are illuminated and painted in the first quarter of the shield, which is the head of this amplification of weapons and can be seen in the escutcheon.¹⁴

- The silver field manifests the purity of the lineage, for whoever uses it.
- The gold field signifies merit.
- The red blades signify victory.
- The oak symbolizes strength.
- The wolf represents boldness.

b) Father Yermo's Official Sign

- **A life to illuminate the world**

This logo was created in 1990, the year of Father Yermo's beatification. It contains elements that symbolically describe his life.

- The circle or sun, symbolizes Christ, light of the world, the transcendent, the union with God and with mankind. The horizontal sections symbolize a fragmented world, consequence of sin, hatred, war, poverty and misery. It is the world of the poor that suffer. It is a world in movement, rupture and reconciliation that the Sacred Heart of Jesus shares with Father Yermo in his work of merciful love in favor of the poor.
- The colors that oscillate from orange to yellow, symbolize the Light of Christ, that through the holy life of Father Yermo is illuminating the world to the extent that the charism of humility and merciful love is made present.
- The spike of wheat symbolizes the life of Father Yermo, life crushed with pain and suffering in the likeness of Christ to become bread for the poor. This pain and suffering are also expressed in the cross that forms the stem.
- The monogram located to the right side of the spike of wheat are the initials of José María de Yermo y Parres.¹⁵
- The phrase "Giant of Charity" written in three languages surrounds the circle. This title was given to Father Yermo during the flood of 1888, by the Governor of Leon, Guanajuato.



¹⁴ Title of nobility of the Yermo family- APY, Doc. 3901 (Note: the words are written in Old Spanish)

¹⁵ Design by Sister Teresita de Jesús Azcorra and artwork by Architect Joaquín Xicoténcatl

c) Motto

“To educate, one must love intensely”.

d) Father Yermo's Hymn

**Let us sing a thousand hymns of glory,
in praise of the grand Servant of God
Let us exalt his remarkable victory
with accents of triumph and honor. (bis)**

Father Yermo, your blessed forehead
the eternal laurel wreath,
He who grants infinite bliss
to the heroes that exalt the faith.

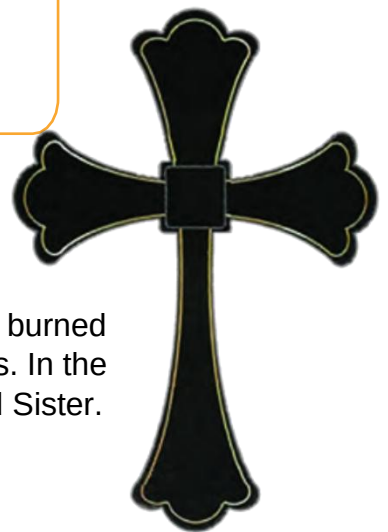
In the eternal mansion of heaven
you now enjoy boundless glory.
We have seen our desire fulfilled
to see you raised at the altar.

Father Yermo, the poor and humble
in you, found their Shepherd.
A total surrender is not measurable,
you gave them your life and love.

Father, you who loved the poor and children,
and knew how to give your life,
by surrounding with tenderness and love
those who had neither roof nor bread.

e) Cross

The cross was designed by the Founder. It is made of natural iron and burned to a black color. In the center is an engraved heart crowned with thorns. In the ceremony of the first vows, this cross is given to each newly-professed Sister.



3. SITUATIONAL ASPECT¹⁶

The Congregation of Servants of the Sacred Heart of Jesus and of the Poor serves in education in different countries: Mexico, United States, Guatemala, Nicaragua, Cuba, Columbia, Chile, Italy and Kenya.

The role of the Education Ministry of the Servants is to form genuine men and women, in view of their ultimate journey on earth. To mould them into the image of Jesus Christ, Servant and merciful is truly a challenge that involves renewing the Church's first action striving to unite Evangelization and Promotion.

Thus, flows the desire to support and encourage the legitimate aspirations of our poor with an education that is more dignified, free and developing of their person.

3.1 CULTURAL REALITY

We possess a cultural wealth that is expressed in a variety of popular or sectoral expressions. Among those that stand out are: the openness to the transcendent, the cultivation of beauty in its relationship with nature, its source of inspiration, a sense of community from which arises interdependence and international communication, that in turn influences the creation of a transnational culture that is debilitating or destroying the customs and values of each country.¹⁷ In this reality, one's own identity is gradually lost.

The educational experience, as a communication of culture, becomes the most appropriate path through which...



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"...man develops and perfects his many bodily and spiritual qualities... He renders social life more human both in the family and the civic community, through improvement of customs and institutions. Throughout the course of time he expresses, communicates and conserves in his works, great spiritual experiences and desires, that they might be of advantage to the progress of many, even of the whole human family".¹⁸

In this educational process, it becomes necessary to discern, in the face of the wealth of cultural pluralism, what contributes to forming values that lead to the fullness of human life.

¹⁶ These aspects are adapted to the local reality

¹⁷ Cfr. PPCEM, 124

¹⁸ GS 53

3.2 FAMILY REALITY

Even though the family is gradually losing its essence, it is clear that it continues to be the social foundation in most of the countries in which we serve. In many of them, values for life are cultivated, such as a sense of justice, solidarity and warmth in hospitality.

Nonetheless, the family has been affected by the culture of death and social media that have caused its instability and its growing disintegration,¹⁹ manifested in phenomena such as the decrease or disappearance of communication between family members, the increase in divorces, crises of values, the exaltation of partial and selfish visions of happiness which facilitate the disconnection between sexuality and love as much as they increase a mentality of antinatalism.

The economic crisis and unemployment in the countryside and in cities, has caused an increase in emigration to the major cities of the countries themselves. This causes inevitable disintegration of families and isolation, which harms the human being.

3.3 EDUCATIONAL REALITY

Efforts to reach the poor are being made by educational institutions that seek a fair financial contribution from parents and other organizations, that can help achieve greater inclusion in schools.

In our schools, there is a lack of preparation of lay people in faith formation; therefore, our children and youth do not adequately receive the full fruits of the Gospel.

“Schools ordinarily have limited autonomy. Principals do not have authority to make their own decisions. There are often extensive administrative responsibilities as a result of federal and state projects. They are obligated to participate in these projects, restricting them in what was considered as the most important goal”.²⁰

There is noticeable deterioration in the working conditions of teachers, as well as a decrease in their vocational responsibility in the authentic human formation of their students. This affects the quality of their being as witnesses of life.

The complex work and economic reality of parents results in little commitment from them in the educational mission of their children.

The change in mentality and structures frequently subjects ideas to discussion. This is particularly noticeable among young people, whose, impatience and sometimes affliction leads them to rebellion.

¹⁹ Cfr. DP 575, 610; PPCEM 94-95; SD 9, 216, 218

²⁰ CEM, *Educación para una nueva sociedad*, p. 56

Aware of their own role in social life, young people hurriedly want to participate in it. Therefore, it is not uncommon for parents and educators to experience increasing difficulties in carrying out their mission.²¹

3.4 MASS MEDIA REALITY

The accelerated scientific and technological advancement of social media has allowed us to join the world, learn about other cultures, become aware of local and international difficulties, while at the same time allowing us to build the human family.

Unfortunately, a powerful manipulative influence is exerted at the service of material, ideological and political interests in favor of a minority. Anti-values are instilled, the truth is hidden or biased, triggering wrong judgments about the world and man. These ideas favor consumerism, violence and pan-sexualism.²²

As far as the media is concerned, the right to education is not exercised, given that there is a lack of formation of a more critical conscience towards these, and an attitude of indifference is perceived.

3.5 DIGITAL REALITY

The context of advanced technologies, such as artificial intelligence (AI), machine learning, autonomous and intelligent systems, encryption, tracking and facial recognition, is increasingly at the center of political and social debates.

“The public, scholars, civil society, governments and policymakers are increasingly aware of and concerned about data processing technologies and algorithms that businesses are developing in a relatively lightly regulated and inconsistently regulated environment.”²³

In order to rediscover its positive potential and given the complexity of this scenario, it is necessary to reflect once again on the metaphor of the network that was proposed at the beginning as the foundation of the Internet.

The figure of the network invites us to reflect on the multiplicity of routes and nodes that ensure its resistance without there being a center, a hierarchical structure, a vertical organization. The network functions thanks to the co-participation of all elements.

The more cohesive and supportive a community is, and the more it is animated by feelings of trust and pursues shared goals, the greater is its strength.

²¹ Cfr. GE 7

²² Cfr. SD 8; PPCEM 29

²³ Flahaux, J.R., Green, B.P., Skeet, A.G., *Éthics in the age of disruptive technologies: An operational roadmap*, Markkula Center for Applied Ethics, Santa Clara University, Santa Clara, CA, June 2023, page 15

“The community, as a network of solidarity requires mutual listening and dialogue, based on the responsible use of language [...] a network created not to entrap, but to liberate, to protect a communion of people who are free.”²⁴

3.6 ECONOMIC FINANCIAL REALITY

The economic structure of neoliberalism, applied to several countries, has demanded great sacrifices and has opened a greater gap between social classes. The rich are getting richer; the poor, increasingly poorer, even falling into extreme misery. This contributes to corruption and the concentration of wealth in the hands of a few.²⁵

The lack of employment causes emigration and overpopulation in large cities, in addition to increase in prostitution and drug trafficking.

3.7 SOCIO-RELIGIOUS REALITY

We cannot only see popular religiosity as a privileged expression of faith, but also as the expression of diverse values, criteria, behaviors and attitudes that have been born from Catholic dogma and constitute the wisdom of our people, forming its cultural matrix.²⁶

The fundamental lack of knowledge of Jesus Christ and evangelization in families results in indifference in the living and celebration of faith, little or no hope in people's lives, discouragement, despair and, in some cases, the loss of the meaning of life.

The constant invasion of sects and pseudo-religious movements confuses faith and drives the Catholic Church to redefine an image of a new life in Christ through knowledge of the Word that leads to a commitment of openness to their brothers and sisters and a sacramental life lived not only as a social act.

A prevailing need is discovered to promote new paths of ecclesial unity, which favor participation at all levels and of all charisms and ministries, as well as an increasingly intense concern for the promotion of the Missions *Ad Gentes* and the preparation of pastoral agents.

²⁴ Pope Francis, *Message of His Holiness Pope Francis for the 53rd World Communications Day*, Vatican, January 24, 2019

²⁵ Cfr. Itací 13; SD 181; Cfr. CEM, *Del encuentro con Jesucristo a la solidaridad con todos*, nn. 54 and 56

²⁶ Cfr. SD 35

SSCJP MISSIONS AD GENTES



Mexico



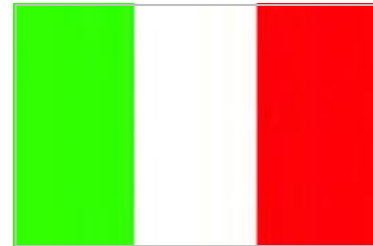
Guatemala



Cuba



Columbia



Italy



Kenya



Nicaragua



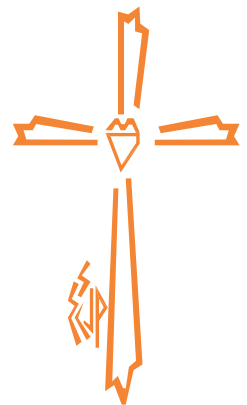
Chile



United States

II

Pedagogical Framework



The Pedagogical Framework is a structured framework that outlines the learning process in a systematic way, considering the desired type of human being that is to be formed, the environment in which he grows and develops, the key actors involved in their education and the most effective methods and techniques to achieve optimal learning outcomes.

In the 19th century, the ideal of educating “true Christians” emerged from the heart of Father Yermo. Touched by grace, he was able to understand the real needs of human beings that were impoverished since their early childhood. At this stage of human development, an integral education is of utmost importance for it encompasses the spiritual, moral, intellectual, physical and social life of the child. Our final goal is to educate human beings in an integral manner, using all the means at our disposal in order to raise their quality of life. We help them to become aware of their dignity and to be the authors of their own formation.²⁷ Our service, through education, must be provided as an expression of merciful love, following the example of Christ the humble servant who came to serve and not to be served.

The elements that constitute the Pedagogical Framework are: plans and study programs for each level, own curriculum, profiles, lesson planning, the learning process, methodology and didactics, assessment of learning, and the institutional evaluation system.

1. PLANS AND PROGRAMS OF STUDY AT EACH LEVEL

The education provided to children and youth of all genders in school-age, encompassing levels from preschool through university, including technical schools and academies, is officially recognized and validated by the educational authority of each country where we serve, ensuring its validity based on each schools’ established curriculum plans and programs.

In order to be faithful to the charism bequeathed to the Congregation by the Founder, the educational approaches of each grade level are tailored, as best as possible, toward the most unprotected and/or impoverished social classes in the different environments where the Congregation serves.

2. OWN CURRICULUM

While adhering to the official educational plans and programs of the country, the Yermo Educational Centers develop their own institutional educational projects, as a dynamic and ongoing pedagogical reflection that serve as a vital tool to guarantee the quality of the education provided within the institution.

²⁷ Cfr. SSCJP, *Constitutions*, Puebla 2017, n. 201

For the teachers, the primary educational agents of the Yermo Family, the human and Christian formation of the students *“is a mission that liberates in an integral way, favoring the experience of one’s faith in order to become authentic Christians and form just and fraternal societies.”*²⁸ For this reason, it incorporates Campus Pastoral Ministry in its own curriculum, as well as the following aspects that impact the transversality of its pedagogical action:

- Openness to the transcendent and formation for prayer: cultivation of silence, contemplation, aesthetic sensitivity, admiration and respect for the richness of nature.
- Religious Education Programs and preparation for the Sacraments.
- Spiritual enrichment grounded on the Word of God, the Liturgy and the living of the Sacraments.
- An attitude of openness for continuous ministry through prayer, apostolic work and missionary motivation.
- Formation of a Sense of Belonging to the Church.
- Formation of the conscience in personal and social sin and its consequences, as well as the duty of personal and social reparation.
- Program for the formation of values.
- Formation of right-judgment, in the hierarchy of values, with a coherent attitude towards human Christian values.
- Formation of the will, with capacity for choice and personal decisions.
- Formation of habits of hygiene, work, study and collaboration.
- Acceptance, appreciation and education of one’s own sexuality, of the capacity to love in deep friendship, with psychological and emotional balance.
- Formation for open dialogue and teamwork.
- Formation of a critical conscience in the face of diverse ideologies, structures and systems.
- Education for discernment.
- Appreciation and experience of justice as an attitude that seeks the good of others above personal selfishness, lived in equality, fraternity and respect for the rights and dignity of others.

²⁸ PGE, N. 51

- An unavoidable aspect of the educational community, is the continuous formation of teachers, inside and outside of school. This aspect is of utmost importance and also constitutes a core operational element of the Model, given that the role of formators of Disciples and Missionaries is acknowledged.²⁹
- Programs of social participation that promote service in ministry.

3. PROFILES

The Educational Community is made up of various actors: the religious community, teachers, students, parents, alumni, administrative personnel and support staff, all working together to evangelize and promote the well-being of the students within an environment of solidarity, liberty, respect for others, and a sense of shared community and participation.³⁰

3.1 RELIGIOUS COMMUNITY

It is the animating group of the Yermo Educational Centers, whose goal is to lay the foundation for the demands and commitments of our mission in education. It is enriched with the teachings and examples of Father Yermo, who urges the Sisters to promote and evangelize the poor in the following manner:

*“Consider the work of teaching the poor girls as one of the most distinguished professions in Christian life, remembering how the Savior gave himself the title of Teacher, and encouraged the Apostles to teach the ignorant”.*³¹

The Servant teacher:

- Possesses great charity in order to guide the souls of children and youth to God.
- Studies and comprehends the personal needs of her students.
- Cares for the students in a careful and delicate manner.
- Reaches out and welcomes them in a friendly and personal manner.
- Establishes human and emotional interpersonal relationships.
- Reaches out and welcomes those who have no place elsewhere.
- Serves with humility, simplicity and joy, remembering that she came to the Congregation to serve and not to be served.³²

²⁹ Cfr. PGP, p. 38

³⁰ Idem.

³¹ CC 332

³² Cfr. Bertoglio, Guadalupe Lucía, *Profeta y Apóstol de la Caridad Evangélica*, p. 245ss

3.2 TEACHER

“Do not forget that the only and true Teacher from whom we must learn to educate is Christ our Lord. His lessons transcend all borders and run through all centuries until the end of time, because they are divine”.³³

The profile for Teachers required in our schools is based on these principles:

- A person who is open to transcendence in order to educate in the truth.
- Coherent with what he/she teaches and lives, as a conviction and a passion that expresses an authentic vocation.
- Handles current challenges with continuous formation.
- Educates the students towards being a human in whom Jesus lives.
- Possesses a generous spirit that inspires, motivates and convinces with his/her testimony those he/she intends to form.
- Deeply convinced that he/she participates in the sanctifying and educating mission of the Church; for this reason, it cannot be separated from the ecclesial mission.
- As member of the Yermo Family, he/she strives to ensure that his/her educational work is permeated with the characteristic spirit of efficiency, simplicity, service and preferential love for the poor that Saint José María de Yermo y Parres continues to communicate to the collaborators who were respected and appreciated by him, as were the teachers.

3.3 STUDENTS

The students are fundamental to all our educational activities, since they are in the process of maturation and formation. They promote in themselves an action that is self-taught and creative, so that in the future, they will be *“useful for themselves, for their families and for the society where they will live and obtain their salvation.”*³⁴

To this end, they must develop the following traits:

- Recognize their own dignity as children of God.
- Love God and their neighbor with attitudes of interiority, gratitude and coherence between faith and life.

³³ Yermo y Parres, José María, *Conferencia*, Puebla, 8 de noviembre de 1890

³⁴ CC 329

- Achieve emotional equilibrium.
- Select and utilize information appropriately.
- Interact freely in their environment, caring for it responsibly.
- Develop life-long skills that, in addition to knowledge and abilities, include attitudes and values that enable them to successfully handle diverse tasks.
- Their spirituality is imprinted by the devotion to the Sacred Heart of Jesus.
- Live a Christian life that leads them to a missionary commitment.
- They distinguish themselves by participating, showing solidarity and service within their families and society.

3.4 PARENTS

Parents have been chosen by God himself to be the first educators of their children, being this an inalienable right.

The mission of parents as educators, consists in providing their children with all that is necessary for the gradual maturation of their personality, from the human-social and Christian-ecclesial points of view.

Parents, with their participation in the educational community, facilitate the integral education of their children with their testimony and collaboration.

3.5 ADMINISTRATIVE PERSONNEL AND SUPPORT STAFF

Lay persons *“are called by God so that by exercising their proper function and being led by the spirit of the Gospel they can work for the sanctification of the world from within, in the manner of leaven. In this way, they can make Christ known to others, especially by the testimony of a life resplendent in faith, hope, and charity.”*³⁵

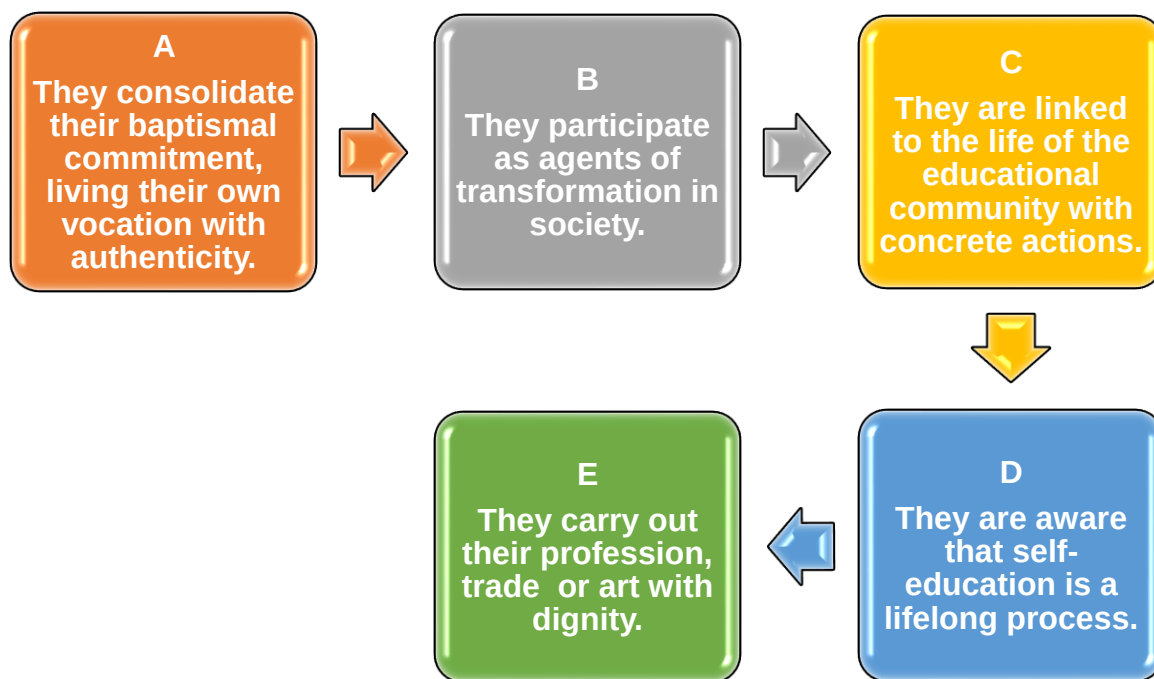
- With their testimony of work and service they stimulate the values of the philosophy of the Institution in the students.
- They contribute to the smooth running of all educational activities.
- They truly identify themselves with the educational goals of the Institution.
- They possess an authentic affection for their lay vocation.
- They are committed to the Institution by being faithful and loyal to the trust given to them.

³⁵ Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to faith*, n. 7

3.6 ALUMNI

"The goal is to seek what serves for their salvation, so that in the future they can be useful for themselves, for their families and for society in which they will live".³⁶

Our students graduate from our schools with the following profile:



4. LEARNING MODELS

López Díaz argues that knowledge encompasses all its epistemological, socio-anthropological, psychological and didactic variables, where the skills to transmit knowledge are found in the traditional, cognitivist constructivist and connectivist models: behaviorism, cognitivism and constructivism,³⁷ that focus on learning as a process of change (whether of behavior or cognition); these are currently quite limited proposals that do not face the new challenges in the formation of citizens.

In congruence with the thought of our Founder, previously commented, it is convenient for teachers to revisit the humanist and constructivist philosophy, for these are incorporated in the Yermo Educational Model.

³⁶ CC 329

³⁷ Cfr. Siemens, G., 2004

A humanistic education is a type of education that aims to holistically develop individuals as complete human beings, nurturing students to become valuable members of society, both for themselves and for others.

The humanistic model considers the whole person and their unique experiences, emphasizing the individual's potential for personal growth, self-awareness, and positive transformation, while placing strong focus on ethical values and social responsibility.³⁸

The constructivist approach establishes skills to guide mental processes of information, representation and action; which can be understood as the steps that transform previous knowledge, or schemas, into new knowledge, making the student an active participant in the learning process.

Among the principles and implications of the New Pedagogical Model are:

4.1 MEANINGFUL LEARNING

The most relevant principle of meaningful learning is that all new knowledge must be related to the previous one.



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“The most important single factor that influencing learning is what the learner already knows. Find this out and teach accordingly”.³⁹ “The teacher’s main task... [is to motivate the student] to relate substantially and not arbitrarily the new material to his or her cognitive structure”.⁴⁰

The connection between what is most important – prior knowledge – and the ability to understand content meaningfully is that prior knowledge acts as a foundation upon which new information can be anchored and integrated.

4.2 DEEP LEARNING

Biggs makes a distinction between deep learning and surface learning, emphasizing that any learning activity, including the expected student performance or evidence, should stimulate in the learner a genuine need to learn.

In developing a teaching activity, “the most important factor” requires specific skills from the teacher like: probing into the students’ current knowledge, identifying their alternative conceptions and being flexible enough to adjust the lesson plans and teaching strategies based on this understanding.

³⁸ Quintero, J., 2007

³⁹ Ausubel, D. in A.M. Pope (1980), *The Teacher as Learner – Some Factors in the Learning Process*, *Journal of In-Service Education*, 7:1, p. 73

⁴⁰ Ausubel, D. in Olivera, E., Gómez, J., Orellana, A., *Learning Kinds for Students if Technical High School, An Analysis from the David Ausubel’s Theory in Orientación y Sociedad*, 2012, No. 11, p. 8

4.3 SITUATED LEARNING

This approach emphasizes connecting education to the student's immediate context and reality, using authentic learning practices that are coherent, meaningful and purposeful.⁴¹

It recovers Vygotskian principles of sociocultural learning, based on *“the premise that knowledge is situated, meaning it is part and product of the activity, context and culture in which it is developed and used. An experience that embodies this concept involves a learning situation where individuals actively engage with their environment, incorporating their emotions and actions to construct meaningful knowledge deeply rooted in their cultural understanding”*.⁴²

The key to the ‘situate’ is for a teacher to create learning scenarios that are relevant to the students’ real-life context, whether within the school environment or outside of it, where students actively engage with their peers, grow through collaboration and learn by sharing their own knowledge and skills within their group.

When students actively engage in discussions, share information, analyze problems, debate ideas and collectively develop solutions, they are truly immersed in learning activities that lead to deep and meaningful understanding, rather than just passively receiving.

According to Díaz Barriga, there are eight models or procedures that promote situated learning, encouraging engagement with real-world contexts through reflective, critical and deep-thinking activities.⁴³

The following are considered the principles and implications of this New Educational Model:

1. Problem based learning focused on authentic problems.
2. Case studies.
3. Project method.
4. Situated practices or in situ learning in real scenarios.
5. Service learning.
6. Collaborative team work.
7. Situated exercises, demonstrations and simulations.
8. Learning mediated by Information and Communication Technologies (ICT).

⁴¹ Cfr. Díaz Barriga, F. (2003), *Situated cognition and strategies for meaningful learning in Revista Electrónica de Investigación Educativa*, Vol. 5, No. 2

⁴² Díaz Barriga, F. (2003) *Cognición situada y estrategia para el aprendizaje significativo in Revista Electrónica de Investigación Educativa*, Vol. 5, No. 2, p. 106

⁴³ Cfr. Ortega, F. (2017), *Principios e implicaciones del Nuevo Modelo Educativo in Revista Latinoamericana de Estudios Educativos*, Vol. XLVII, No 1, p. 49

4.4 SOCIO-EMOTIONAL LEARNING

Learning becomes meaningful when it truly contributes to an individual's overall personal and social development, which can be achieved by incorporating dimensions like: Intellectual Openness, Sense of Responsibility, Self-Awareness, and Teamwork and Collaboration.⁴⁴

The key competence related to the development of socio-emotional skills of children and adolescents is 'learning to live together' and 'learning to learn.'⁴⁵

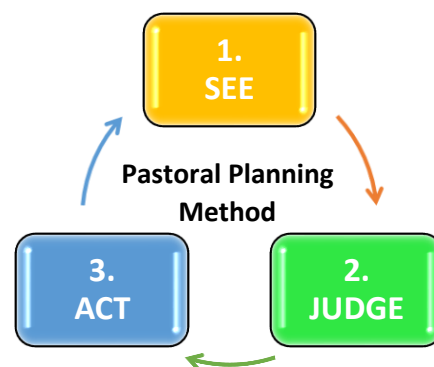
It then becomes clear that a curriculum based on key learning and areas of personal and social development, such as the one proposed, will give due attention to the simultaneous learning process of 'learning how to learn' and 'learning how to live together' effectively.⁴⁶

The key socio-emotional skills that students are typically expected to develop are: self-awareness, self-management, social awareness, relationship (skills to relate to others), and responsible decision-making.

The 'ConstruyeT' program is used as a reference point. This program aims to enable students to understand and manage their emotions, establish and achieve positive goals, feel and demonstrate empathy towards others, and establish and maintain collaborative relationships.⁴⁷

5. PASTORAL CYCLE METHOD

The main activity of the Yermo Educational Centers is 'Campus Pastoral Ministry', which promotes the faith formation of the educational community through the planning, execution and evaluation of religion classes, which form part of their personalized curriculum. Additionally, the experience of different celebrations, programs and sacramental catechesis is fostered, using the See, Judge, Act Pastoral Method.



⁴⁴ Cfr. Secretaría de Educación Pública (2016), *El Modelo Educativa 2016*, México, pp. 15-16

⁴⁵ Cfr. Idem., pp. 48-49

⁴⁶ Cfr. Idem.

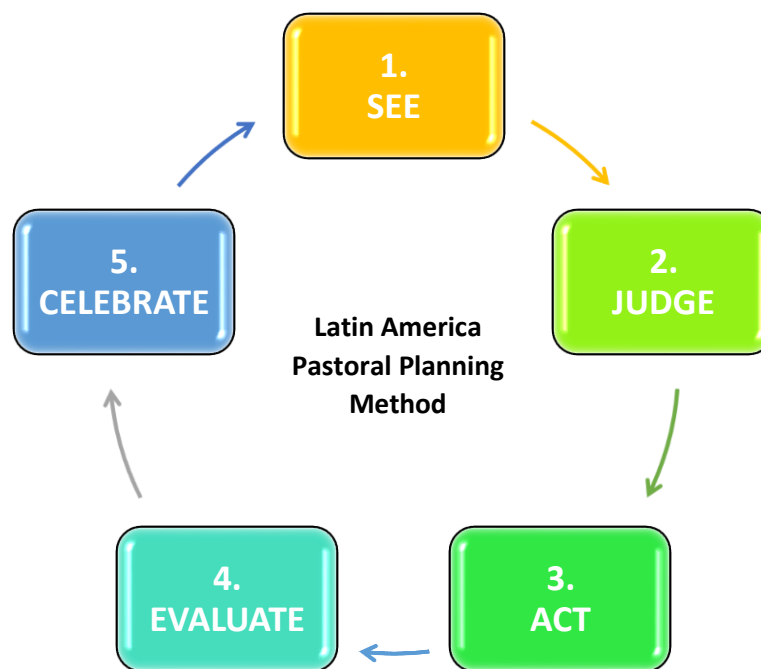
⁴⁷ Cfr. Secretaría de Educación Pública, *Programa Construye T* en <https://www.gob.mx/sep/acciones-y-programas/programa-construye-t-4598>

The See-Judge-Act Method goes back to the method of assessment of life, which emerged within the pastoral proposals of the Catholic Youth Workers (JOC) that Father Joseph Cardijn encouraged in the 1930s. Later, Pope Saint John XXIII used this method in his encyclical letter *Mater et Magistra*, being this, the first time it was explicitly cited in a document of the papal magisterium.

The Second Vatican Council used this method in the pastoral constitution *Gaudium et Spes*.

At the General Conference of Catholic Bishops of Latin America in Medellín and Puebla, this method acquired unanimous acceptance, making it the standard method of work Latin American. Two additional components were added at a later date: Evaluation and Celebration.

- a) **See.** Actively observing and recognizing the challenges faced by people in need, often by looking beyond the surface level of reality to understand the underlying social and systemic factors that contribute to their situation.



First of all, it invites us to critically observe the delimitation of the problem or the statement based on facts and not prejudices, in order to discover underlying attitudes, thoughts, values and behaviors.

Secondly, the facts must be analyzed, looked at as a whole, taking into account the universal aspects, verifying whether they are isolated or related.

Thirdly, the causes are established in order to determine the problem and possible solutions. Finally, the consequences of the decision are analyzed based on the experiences that each person has and on the enriching questions that give rise to discernment in communities and social organizations inviting to review one's life at work, family and society.⁴⁸

b) Judge. The facts are analyzed in light of the principles that the members of the groups possess in order to catch sight of possible solutions; in this case, in the light of God's Revelation in Jesus. The New Testament and the documents of the Church are used to illuminate reality and accept the situation, but also judging it to transform it.

The use of biblical texts may vary; therefore, it has its limitations. Everyone has their way of seeing things, so each pedagogue seeks the text that allows them to better understand the situation.

The Bible provides a framework within which reality can be understood. Consequently, this revelation will make it possible to give meaning-interpretation to the problem that is being analyzed.

Jesus himself is present today in the different Christians who commit to working together as a group in an environment of life, "because where two or three are gathered in my name, there I am in their midst" (Mt 18:20). In this phase, life is reviewed in comparison with the fact that is analyzed, in order to discover faith through the experience of God and the transformation that arises from it, brought about by discernment.

c) Act. Through the interpretation of the text and the context of reality, Jesus allows us to act through sharing with others. Our eyes are opened to life, to be transformed and become transformed for the community, to communicate. With this transformation, knowledge is different.

Now, there are limitations in acting to determine if these transformations are authentic, to know that life has changed and how the presence of Jesus has been perceived. It is enough to see that you can stop carrying the past, leave the mental blocks, open your eyes to the resurrection of the heart, of faith.

This phase promotes reestablishing relationships with our brothers in Christ, with the planet, with life. Acting is based on the determination that emerges from the attitudes towards the facts, which must change, leaving the criteria of judgment aside, transforming the habits that will be questioned by the Word of God.

⁴⁸ Cfr. Borán, 2004

d) Celebrate. This process is based on rejoicing in the experience of life, integrating it with faith. It is here where achievements, failures, joys, sadness, life itself are recognized just by knowing the presence of the liberating God who makes history with his people. “The celebration strengthens faith and puts the group and its members in direct contact with the central Mystery of Christianity: the passion, death and resurrection of Jesus Christ.”⁴⁹

At this moment the search for struggle and justice in the name of the Gospel is celebrated, in transformation through prayer.

e) Evaluate. This moment allows us to enrich and perfect the perspective we have regarding the facts, through possible actions to fulfill the objectives.

Likewise, this action allows questioning in relation to the consequences of the decisions to overcome the difficulties that arise. New actions are stimulated, since each one has a different vision of reality. Jesus, in this case, allows each person to have their own way of reading the context, to advance in our days and generate new knowledge.

These fundamental pillars of the pastoral method can be applied to every event in our lives: seeing reality, valuing experience, identifying our participation in a certain situation, judging and reflecting on experiences from the perspectives of the gospel, making life a source of revelation, and deciding what must be done from the being, in favor of the community, to reflect those changes that will allow the revision, to see again from the transformation of reality.⁵⁰

6. LEARNING PROCESS

Our founder's conception of planning encourages us to understand the global learning process as a means for the student to be the authors of their own growth through activities, essays and discovery. In this process, intelligence is capable of constructing and reconstructing and not only of receiving knowledge, that should not be exclusive, but rather open to other possibilities. In addition, the four pillars of education are taken into account, the four foundations that support the educational action as one of the most important in society. These were established by Jacques Delors (1925-2023) in a report presented to UNESCO in 1996. There, the existence of these four pillars or objectives that education should meet were proposed. The pillars were defined as ‘learning to know’, ‘learning to do’, ‘learning to be’ and ‘learning to live together’.⁵¹

Pope Francis describes this process in the following way: *“In order to educate, one has to be able to combine the language of the head with the language of the heart and the language of the hands. In this way, the*



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⁴⁹ Aguiar, 2013, p. 19

⁵⁰ Cfr. Rodríguez, Francis y Arias, 1997

⁵¹ Cfr. Delors, Jacques, *Learning, the Treasure Within*, UNESCO 1996

*student can think what he or she feels and does, can feel what he or she thinks and does, and can do what he or she feels and thinks. A total integration.”*⁵²

*“By encouraging this training of the head, the heart and the hands, intellectual and socio-emotional education, the transmission of individual and societal values and virtues, the teaching of a committed citizenship concerned for justice, and by imparting the abilities and knowledge that can prepare young people for the world of work and society, families, schools and institutions become essential vehicles for the empowerment of future generations”.*⁵³

In various texts and statements, Pope Francis insists that, due to the interconnectivity that exists in the world, what threatens humanity and the planet is a single crisis, the socio-environmental one. In order to overcome this crisis, education, which has transformative power, plays a major role. Any change requires an educational route, Pope Francis reiterates, speaking of The Global Educational Compact and a new concept of education. All in all, we can identify three axes for the implementation of the Compact: 1) Restore fraternity, 2) Revitalize the educational project and 3) Build the ‘education village’.⁵⁴

The pedagogical action of the educator lies in creating the working conditions that allow students to develop their abilities and skills, that strengthen them in learning and that are reflected in the social performance profiles in the environment where they operate.⁵⁵

7. LESSON PLANNING

*A teacher’s planning is crucial for fostering student learning and competency development. This implies strategically structuring learning activities across various formats such as scenarios, instructional sequences and projects, ensuring they present intellectual challenges that encourage students to generate diverse solutions and actively engage with the material.*⁵⁶

By integrating the content of the official programs of each country and the school’s own curriculum in their planning, teachers will form human beings with autonomous judgment and appropriate congruent criteria. They should also carefully consider the students’ home lives and needs when designing teaching methods and structuring the school day, in order to ensure that students can maximize their learning potential by adapting the education to fit their individual circumstances.

⁵² Pope Francis, *Address of his Holiness Pope Francis to the Participants at the Seminar “Education: the Global Compact”*, February 7, 2020

⁵³ Idem.

⁵⁴ Cfr. Conferencia Episcopal de Latinoamericano y Caribeño (2022), *Documento de trabajo Pacto Educativo Global en América Latina*, pp. 24-29

⁵⁵ See Appendix 2 *In reference to Humanistic Pedagogical Model*, pp. 58-59

⁵⁶ Secretaría de Educación Pública (2011), *Plan de Estudios Educación Básica*, México, p. 27

7. DIDACTIC METHODOLOGY

*“...some means needed to be implemented in order to obtain the fruit God our Father expects. The first is to confidently place all the students’ souls in the paternal hands of God, guaranteeing that for Him all things are possible; always prayer, charity, patience, perseverance, and justice; harshness only serves to instill hatred towards the authority. The poor should be treated as children of the King of Heaven. The unity and support among yourselves are crucial”.*⁵⁷

All educational activity is developed through a well-structures and organized approach in order to decide which pedagogical strategies are most appropriate. The Yermo Educational Model is made up of three elements that interrelate in the said process:

- a) **Personal, family and social knowledge** is achieved by actively engaging with our poor through open communication and interpersonal relationships, in order *“to gain a deeper understanding of their character and respecting their unique individuality”*.⁵⁸

The role of family involvement in their child’s education is crucial, therefore, the school actively communicates with parents and dynamically supports them in their primary responsibility of educating their children, aiming to foster a positive home learning environment, empowering parents to own up to their mission as educators.

Concerning the socio-cultural context of the students, the school assumes *“as the initial step of the process, the condition and necessities of our poor, involving ourselves in their way of living”*⁵⁹. Avoiding paternalism, our pastoral pedagogical effort is aimed at an educational service embodied in their own reality that promotes them integrally.

- b) **Formation of the heart and educational self-management.** This process implies a promotion and evangelization that drives the educational community to a commitment of educating the student in a teleological and axiological formation so that he/she is able to project his/her actions with freedom and responsibility.
- c) **Personal, environmental and community transformations.** Once the personal, family and social understanding is acquired, it is necessary to put it into practice through the Values Formation Program that allows the student to be transformed into a person who assumes a loving commitment to serve Jesus Son of God, his community, country, and Christ’s Church, as well as contributing to the improvement of his environment.

⁵⁷ Bertoglio, Guadalupe Lucía, *Proyecto Hombre*, p. 36

⁵⁸ CC 336

⁵⁹ CC 329

The theory mentioned above is Vygostky's sociocultural theory which emphasizes that a person's development is deeply intertwined with their social-cultural interactions, meaning that learning and cognitive development primarily occur through interactions with others, not in isolation; essentially, a person's development cannot be understood without considering their social environment.

This development consists in the interiorization of cultural instruments such as language, which initially is not ours, since it is part of the human group we belong to. Therefore, to truly understand how our minds work, we must first understand the tools and symbols that we use to interact with and interpret the world around us, as these 'mediators' essentially shape our mental processes and how we make sense of reality.

The three moments considered in the method involve the formation of a series of strategies, making the educational goals a reality. This educational Model attempts to integrate students with the social process of their environment. This environment, in which values and anti-values coexist, requires of constant evangelization. Hence, the following methodologies are cultivated:

- Active participation
- Team work
- Dialogue and community reflection
- Educational auto-formation
- Conscious awakening in all its dimensions (critical judgment)
- Discernment
- Exercising of physical, intellectual, moral and spiritual faculties
- Personal and silent introspection
- An environment of joy and service
- Discipline that takes into account loving vigilance, and merciful correction

A parallelism with our Founder is found in the pedagogical applications of David Ausubel. He declares that the teacher should be aware of the student's prior knowledge. This is to say that the teacher should actively assess students' prior knowledge in order to plan lessons that effectively build upon it, ensuring that the new content can be effectively connected to what the students already know. To this means, some specific strategies can be used:

- Organization of materials in the classroom in a logical and hierarchical manner, taking into consideration that not only the content matters, but also the way in which it is presented to the students.
- Using motivation as a fundamental tool that helps students maintain an interest in learning.

- Promoting actions that help keep student interested in learning.
- Providing and using examples, such as visual aids, diagrams, charts or pictures in order to teach concepts. These are known as 'Advanced Organizers'.

8.1 PEDAGOGICAL STRATEGIES

Emphasis is placed on a teaching approach that prioritizes the teacher's deliberate actions to actively promote student learning, which is supported by a rich theoretical formation; for it is theory that cradles the necessary creativity that accompanies the intricacies of the teaching/learning process.

The Yermo Teacher strives to promote various actions aiming to encourage the development of learning in the student.

In relation to learning models, it is necessary to consider the following:

- a) The application of these models is not obtained automatically; rather, lesson planning and control in execution is needed. The activities need to be related to knowledge about one's own mental processes.
- b) They imply a selective use of one's own available resources and capacities. When a student uses a strategy, they must have a variety of tools or approaches available to them, so that they can select the ones that best fit the specific challenge or task at hand.
- c) Strategies are composed of smaller, more specific 'building blocks' like learning techniques, tactics and individual skills, and the success of the strategy heavily relies on how effectively these components are implemented and combined.

Consequently, to truly master learning strategies, a thoughtful and reflective approach to learning strategies is needed, where one needs to not only be skilled in using specific techniques, but also to actively think about how and when to apply them, rather than, simply using them automatically.⁶⁰

9. EVALUATION

The Yermo Schools understand evaluation as an improvement strategy that identifies the strengths and weaknesses of the school administration, of the key actors in the education and learning of its students.

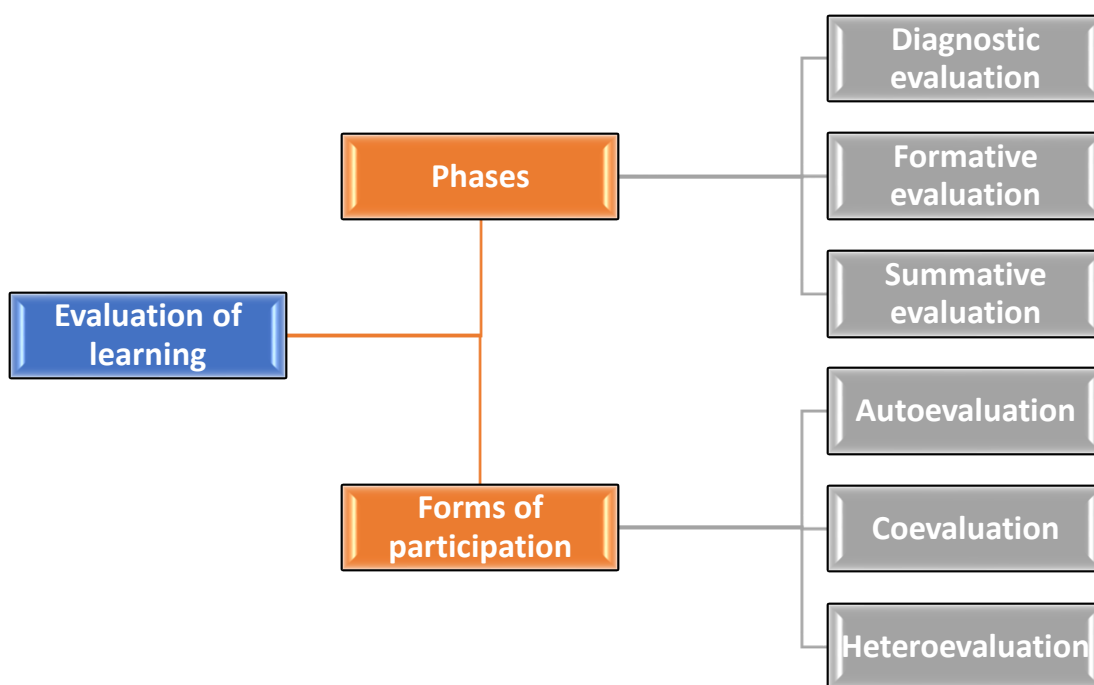
⁶⁰Cfr. Valle Arias, A.; Barca Lozano, A.; González Cabanach, R.; Núñez Pérez, J.C., *Las estrategias de aprendizaje: revisión teórica y conceptual en Revista Latinoamericana de Psicología*, Vol. 31, No. 3, Bogotá, Colombia 1999, p. 429

This evaluation system is aimed at qualitative and quantitative assessments of the Yermo Educational Model (MEY), its school curriculum, teacher performance and student learning.

9.1 EVALUATION OF LEARNING

Evaluation of learning is a critical component for the teaching and learning process, as it involves gathering evidence, making informed judgments about student progress and providing feedback to support the development throughout their formation.

According to our foundations, the focus of evaluation is formative, taking into consideration the situations as well as the subjects that are involved.



First of all, the PHASES established in this design are:

- a) Diagnostic Evaluation.** Helps one understand the student's prior knowledge.
- b) Formative Evaluation.** Occurs during the learning process, and it is used to evaluate progress and to determine if there are any learning gaps, as well as to rethink actions by providing feedback on knowledge acquired.
- c) Summative Evaluation.** Its goal is to make decisions related to accreditation.

Second, the forms of participation in the process are taken into account:

- d) **Autoevaluation.** Seeks for students to learn and evaluate their learning process and actions, serving as a basis for them to improve in their learning.
- e) **Coevaluation.** This process allows them to learn and evaluate the processes and actions of their peers, with responsibility. This represents an opportunity to share learning strategies and to learn together.
- f) **Heteroevaluation.** Directed and applied by the teacher. It contributes to the improvement of learning by the students through the creation of learning opportunities and the improvement of teaching practices.

9.2 INSTITUTIONAL EVALUATION SYSTEM

It is essential to promote an adequate evaluation system in order to provide necessary information to optimize the improvement process. According to the learning results and achievements of the educational programs of the Yermo Schools, educational actions are improved and strengthened. Annually, the Board of Directors of the School reports on what has been achieved in the school year and, based on this, new educational actions are generated.

Participatory evaluation is recommended as the proposed evaluation for the Yermo Model of Education whose characteristics are the following:

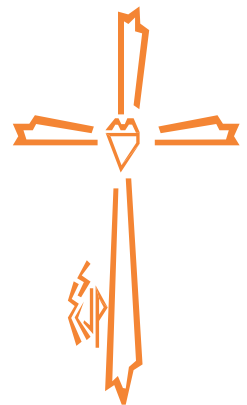
- a) Participatory evaluation is a method of program evaluations where all the stakeholders of the educational program actively participate, essentially reflecting critically on their own actions and programs' impact, based on their direct experiences and perspectives.
- b) The fundamental evaluation criterion is achievement of self-promotion, in the sense of co-management.
- c) The method consists primarily of: reflection-action-reflection.
- d) The individuals involved in the evaluation process are the same individuals who receive and utilize the knowledge gained, leading to a deeper understanding and reflection of their own transformation practice.

The structural dynamism of the Model implies that educators are responsible in selecting and designing the appropriate instruments that can be applied in the evaluation and follow-up of each of the strategies, in accord with certain indicators that act as guides. Each Educational Institution, depending on its characteristics, needs and purposes, adjusts these indicators in order to design the most adequate instruments that can reflect the execution of the Model.



III

Management Framework



The Management Framework is defined as the set of actions that are carried out within the Yermo Educational Community to guide the institutional dynamics that allow for the realization of its Mission and Vision, thereby projecting the collaborative work that achieves operability of the actions proposed in the dimensions of the Strategic Plan, in order to attain assimilation of the features of the Educational Model.

Its spirit is based on the design of an essential educational process that facilitates the organization of resources in order to obtain the proposed actions. It constitutes, therefore, the formulation of some of the basic criteria that help execute actions and achieve the assessment of the members of the Educational Community in decision making, as well as effectiveness in its implementation, through three significant Fields:

YERMO EDUCATIONAL MODEL

	FIELD	DIMENSION	TOOLS	
SERVANTS OF THE SACRED HEART OF JESUS AND OF THE POOR	Pedagogical	Pedagogical - curricular	Academic teaching Programs Formative Evaluation Evaluation for life Evaluation for transformation	
	Educational - Evangelizing (Campus Ministry)	Human- Christian Development (community)	<u>Traits</u> - Transcendence - Human Dignity - Service	<u>Lines of Action</u> - Faith and life, faith and culture - Integral Formation - Social Projection
	Organizational	Organizational Operational Administrative Financial	- Organizational Chart - Calendar - Organization and procedure manuals - Projects by Section, Departments, Organization and Infrastructure	

As can be observed, each Field has its corresponding Dimension and Instrumentation.

1. PEDAGOGICAL FIELD

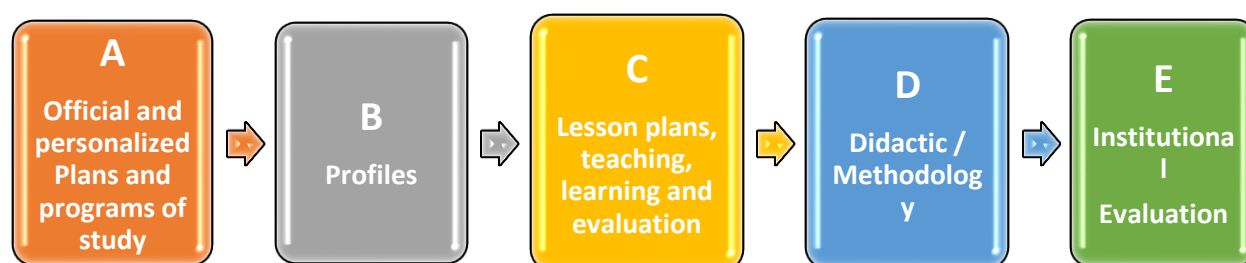
We promote an education that encompasses each and every man, a type of education that efficiently develops all the aptitudes in the human being. This is achieved in the subjective, creative, social-cultural and historical spheres. It is consistent with Christian humanism that is characteristic of Catholic education made present in institutions, methods, levels and content promoting said education.

1.1 DIMENSION

Pedagogical-curricular

1.2 TOOLS

In the pedagogical field, the dimension Pedagogical–Curricular is considered operational through the official and personalized plans and programs of study, the profiles, the lesson plans, teaching-learning and evaluation, the didactic-methodologies and Institutional evaluation. They take into account what was noted by our Founder: *“Assure yourselves that our schools shall offer girls the same education, proposed by the Government but also including religious education with true morality.”*⁶¹



- a) **Official and Personalized Plans and Programs of Study.** At each area and level, the structured content of the official and personalized plans and programs of study form the vertical axis. The structured content in the philosophy of the Congregation forms the transversal axis, promoting Human Development.
- b) **Profiles.** The profile intended for students, is the result of an integral education composed of a quality academic education imbued of human and Christian values. This enables them to grow and mature personally and socially, henceforth transforming them into human beings capable of constructing a society that is more just and fraternal.
- c) **Lesson Plans, Teaching-Learning and Evaluation.** The entire educational action is developed through a systematic process that determines the pedagogical strategies. The Yermo Educational Model is composed of three moments that interact in said process: personal, family and social knowledge.
 - This is achieved through actively engaging with our poor through open communication and interpersonal relationships, in order *“to gain a deeper understanding of their character and respecting their unique individuality”*.⁶²

⁶¹ CC 332

⁶² CC 336

- The role of family involvement in the child's education is crucial; therefore, the school actively communicates with parents and dynamically supports them in their primary responsibility of educating their children, aiming to foster a positive home learning environment, empowering parents to own up to their mission as educators.
- Concerning the socio-cultural context of the students, the school assumes *"as the initial step of the process, the condition and necessities of our poor, involving ourselves in their way of living"*⁶³. Avoiding overprotection, our pastoral pedagogical effort is aimed at an educational service embodied in their own reality that promotes them integrally.

d) Didactic Methodology. The Yermo Educational Communities distinguish themselves for their endeavor in forming the student integrally in all his dimensions.

This didactic methodology seeks personal, environmental, community and social transformation of the student, prioritizing individual and group attention to each student. It responds to a faith, ethics and epistemology, namely, to a way of knowing and acting in a cultural and socioeconomic context.

e) Evaluation. Evaluation addresses the quantitative as well as the qualitative aspects of education that are accomplished in two dimensions. These are evaluation of the process and evaluation of the results. It is for this reason that a designated evaluator, periods, mechanisms and instruments be assigned. This assures that the process is evaluated from the beginning to the end of each stage, as well as for the whole Model.

It must be integral, applied to all aspects and all involved in education. At the same time, it should be a continuous process that allows detection of failures promoting changes that assure well-ordered work.

The evaluation of information being presented is actively used to guide improvements in the educational process. The feedback from the evaluation acts a 'control mechanism' to identify areas needing adjustment and designing better learning strategies.

The learning objectives must be clearly defined, operational and striking a balance between theoretical knowledge and practical application, responding to the interests and abilities of the students within their learning environment.

Although the Model contains charismatic and philosophical elements that constitute its essence or foundation, it is susceptible to being periodically evaluated through reflection and analysis of diverse educational experiences,

⁶³ CC 329

in the light of ecclesiastical and Congregational documents as well as in light of the signs of the time.

The evaluation design proposed in this Model makes reference to the “*evaluation as synthesis of reality*”,⁶⁴ which is inscribed in a wider sociological current. Within this perspective, participative investigation and participative evaluation are two main tendencies closely related to each other.

2. EDUCATIONAL-EVANGELIZING FIELD (CAMPUS PASTORAL MINISTRY)

The primary role of the Sisters as educators is not just to impart academic knowledge, but rather, to guide students towards a deeper relationship with Christ, first by fostering a strong moral character (path of virtue) and then by integrating faith with their studies in the sciences and arts.⁶⁵

The Yermo Educational Model is based on the values of Christian Humanism; however, this does not mean that it is closed to values of other cultures, nor to positive advances in modern science and technology. It seeks the human and Christian formation of all the members of the Educational Community for its total realization.

2.1 DIMENSION

Human-Christian Development

2.2 TOOLS



a) Trait: Transcendence

- **Line of action: Dialogue of faith–life and faith–culture**



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“In helping pupils to achieve through the medium of its teaching an integration of faith and culture, the Catholic school sets out with a deep awareness of the value of knowledge as such. Under no circumstances does it wish to divert the imparting of knowledge from its rightful objective”.⁶⁶

⁶⁴ Vaca, Irma, *Evaluación educativa, trayectoria y perspectivas*, UNESCO Digital Document, 1996, pp. 54-68

⁶⁵ Cfr. CC 335

⁶⁶ Sacred Congregation for Catholic Education, *The Catholic School*, Rome March 19, 1977, n. 38

In this way, the social process of its environment is integrated, where situations in need of evangelization coexist. Consequently, the Educational Community values cultural plurality in the pedagogical and educational processes.

In promoting human and Cristian development we form the heart and mind. We educate to form people committed to evangelical values. We search, in the divine source, wisdom and science to educate the poor. Our models are Christ, merciful Servant, and Mary the epitome of a woman. We conceive faith education as a systematic process of Christian maturity which allows us to gradually prepare students to assume their Baptismal commitment as Missionaries. We nurture an evangelical environment of liberty, love and joy, leading students to filial adherence to the attitudes of the Sacred Heart of Jesus, providing spaces for them to live their faith in the educational context.

b) Trait: Human Dignity

• Line of action: Integral Formation

We educate to forge the traits that characterize the human-Christian dignity, emphasizing our being in the image and likeness of God, hence the positive appraisal of oneself.

In the educational process, we encourage students to acquire habits of corporal, mental, moral and spiritual hygiene. They are also encouraged to live a disciplined life with liberty and respect. The Institution establishes actions that orient a person to achieve sustainable and permanent development of their being and their environment, seeking the formation of a conscience capable of acting for the common good.

It operates in harmony with Pope Francis in response to the call to face *“the urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development...”*⁶⁷ It is necessary to develop a committed awareness regarding the care of this common House through the lens of an integral ecology, which puts the dignity of the human person at the center. God has created everything based on his creature.



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*“Then God said: Let us make human beings in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, the tame animals, all the wild animals, and all the creatures that crawl on the earth. God created mankind in his image; in the image of God he created them; male and female he created them”.*⁶⁸

⁶⁷ Pope Francis, *Encyclical Letter Laudato Si on care for our common home*, Rome 2015, n. 13

⁶⁸ Gn 1:26-27

The Yermo Educational Model fits perfectly in the dynamism of a humanism that is integral and renewed. It promotes the complete development of the human being and at the same time renews society and culture. This integral formation reflects the harmonious development of the physical, intellectual, moral, and supernatural faculties in our students through a mature process that leads them to acquire habits.⁶⁹ This humanistic approach accentuates in a unique way the communal and transcendent character of the human being.

Our educational action aspires not only to teach knowledge, but most importantly to provide the tools for a lifelong journey of education in order for students to live a fulfilling life, (educate for life). Therefore, the participation of those responsible for this task cannot occur from the isolated initiative of each one, but rather through a coordinated effort of a diverse team of individuals, each with defined roles and responsibilities, working together collaboratively to reach the desired educational outcomes.

c) Trait: Service

• Line of action: Social Projection

The Catholic school influences the community in which it is inserted. It educates for justice by actively integrating social, cultural and spiritual values, aiming to foster a society where everyone participates actively and treats each other with fraternity.⁷⁰

We aim to develop our students holistically, nurturing their physical health, moral values, spiritual awareness and intellectual abilities, with the goal of them actively contributing to and positively impacting their community. We evangelize in communion with the Catholic Church and its pastors; thus, opening new possibilities and paths for the development of their personal enrichment.



bit.ly/4akh4Zq

“As a consequence, the human attitudes that lead to sincere openness to truth, to respecting and loving people, to expressing their own freedom in self-giving and in service to others to transform society, mature and become second nature”.⁷¹

3. ORGANIZATIONAL FIELD

It constitutes the support and defines the logistics that facilitate development of the pedagogical and educational evangelizing fields in order to articulate its operation.

⁶⁹ Cfr. PGP, p. 24

⁷⁰ Cfr. PGP, p. 13

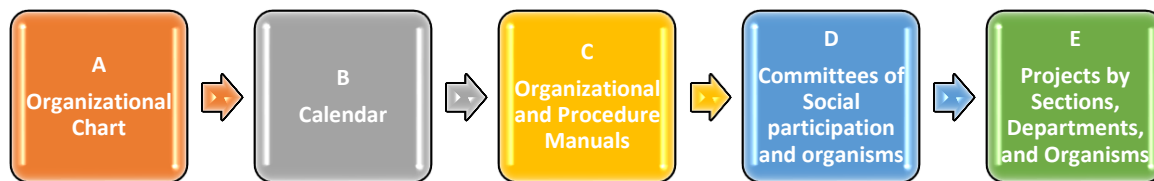
⁷¹ Conferencia Episcopal de Latinoamericano y Caribeño (2007), *Documento de Aparecida*, no 336

3.1 DIMENSION

Organizational – Operational and Administrative- Financial

3.2 TOOLS

The Yermo Educational Model becomes effective through the responsible action of all those involved in the Educational Community; through the educational project of the Institution, which concretizes the ideals embodied in this Model, guiding the work of each Educational Institution and allowing it to respond coherently and adequately to the diverse social-cultural realities of its students.



a) Organizational Chart

It represents the graphic form, and organizational structure of the Institution. It demonstrates the chain of authority and communication, the relationships in its different areas, and the function of each one, including the educational participants.

b) Calendar

To be operational, the plan of action is created accordingly to the reality of each Institution. A calendar of activities takes into account the events established by the official institutions. They serve as an instrumental guide to complete our work in an organized form.

c) Organizational and Procedural Manual

In order to track our educational goals, an organizational and procedural manual is designed. It contains the organizational chart for each institution and its respective charter for the schools with multiple educational levels. It also comprises the functions of each one of the members of the Educational Community with the procedures achieved in the performance of their responsibility and the respective flow chart and norms of operation.

d) Committees of Social Participation and organisms

When joining the Educational Community, one assumes the duty to participate in education through rights and responsibilities that lead to the fulfillment of the appropriate objectives. Therefore, it is necessary to establish the criteria ruling the organization. They are:

- Value the capacities of those involved, benefitting the Community of Education.
- Work out the plans of action from the local reality.
- Specify the responsibilities and rights of each sector of the Community of Education, based on appropriate rules.
- Plan the activities in which all involved participate.
- Do periodic evaluation for that which has been programmed.
- All these are performed in a climate of confidence, enthusiasm, respect and concern for others as well as of responsible work in the spirit of evangelical service.

e) Projects by Sections, Departments, Organization and Infrastructure

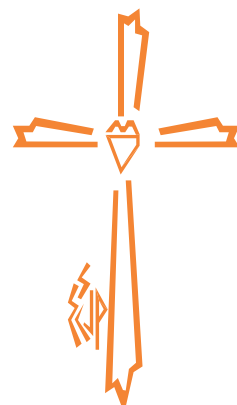
For the development of these dynamics, a series of projects are developed to guide the work of each section, department and organization. Each must contain the following objectives:

- General:
 - Transforms reality and creates an environment of effective human Christian solidarity, in a climate of liberty and respect for people to form a complete communion and participation.
- Specific:
 - Creates an environment imbued by the evangelical spirit of liberty and charity.
 - Offers the best of one's self in search of the good of others.
 - Constructs a community that is alive and joyful.
 - Creates an atmosphere that is friendly and allows participation.
 - Responsibly assumes the obligations of the educational commitment.
 - Plans all actions according to the school's philosophy and the chosen priorities.
 - Accompanies students in their development and maturity.
 - Permanently evaluates the work achieved.



IV

Appendix



COMPARATIVE TABLE OF THE PROFILE OF YERMO ALUMNI WITH THE UNITED NATIONS EDUCATIONAL, SCIENTIFIC AND CULTURAL ORGANIZATION (UNESCO)

The MEY is a model that encompasses various nations and cultures. For this reason, the following comparative table parallels to the objective of UNESCO, which is the body that governs the global educational system.

MEY

The student is the primary subject of all educational activity, who is in the process of maturity and training. Self-taught and creative action is promoted in the students, obtaining humans who in the future are to be *“useful for themselves, for their families and for the society in which they will live and everything that serves for their salvation.”*⁷²

1	• They recognize their own dignity as Sons and Daughters of God	
2	• They love God and neighbor, having attitudes of interiority, gratitude and coherence between faith and life	
3	• They reach emotional equilibrium	
4	• They select and use information in an appropriate way	
5	• They interact with liberty in their surrounding environment, taking care of it with responsibility	
6	• They develop life-long abilities and knowledge, which include attitudes and values to successfully resolve various tasks	
7	• Their spirituality is distinguished by the devotion to the Sacred Heart of Jesus	
8	• They live their Christian essence, that leads them to a missionary commitment	
9	• They characterize themselves by participating, having solidarity and being service oriented in their family and society	

⁷² CC 329

UNESCO

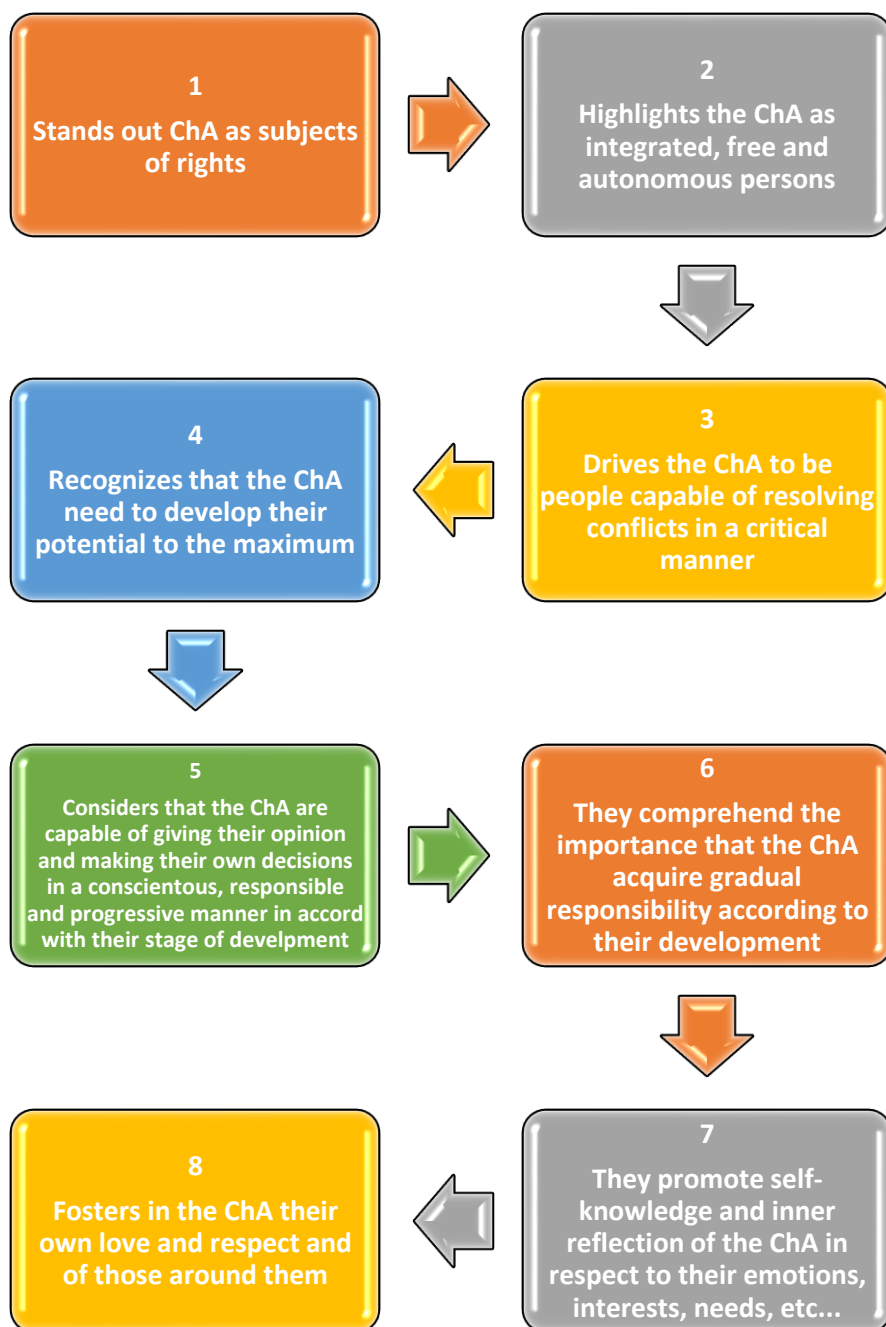
The right to education provides individuals and societies with the critical skills and knowledge necessary to become citizens capable of adapting to change and contributing effectively to their society, economy and culture.

UNESCO is a specialized agency of the United Nations with the objective of contributing to peace and security in the world through education, science, culture and communications.

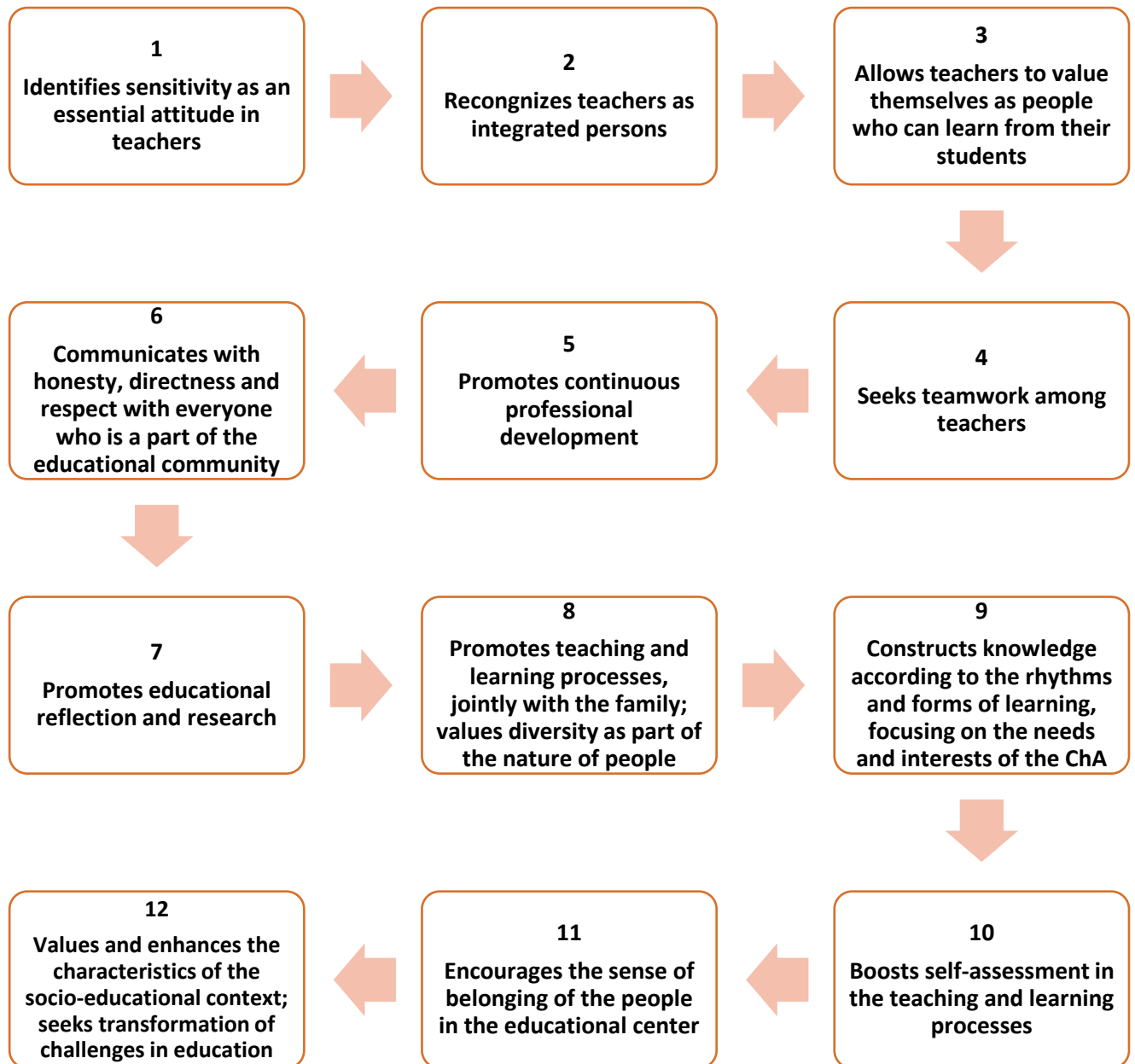
	Peace is constructed when the dignity of being Sons and Daughters of God is recognized, when diversity is respected and welcomed in freedom, love and service
	Security is consolidated when one loves one's neighbor as oneself, respecting and valuing each other
	The student develops his soft skills, which contribute to achieving his mental health
	From their knowledge of science, culture and communication, the students learn to select and use information appropriately in order to make decisions that lead to a world of peace and security
	The student develops positive critical thinking that leads him to be a promoter and actor in caring for the environment and transforming a society of peace and formation of supportive communities, which build security
	The student develops skills and knowledge to function in a world enriched by diversity
	The student acts with mercy, feels with his heart the needs of others and wishes the best for everyone
	The student learns to respond to community needs from the values of love, freedom, responsibility, respect and service
	Students become citizens capable of adapting to change and contributing effectively to its society, economy and culture

IN REFERENCE TO A HUMANISTIC-PEDAGOGICAL MODEL

STUDENTS

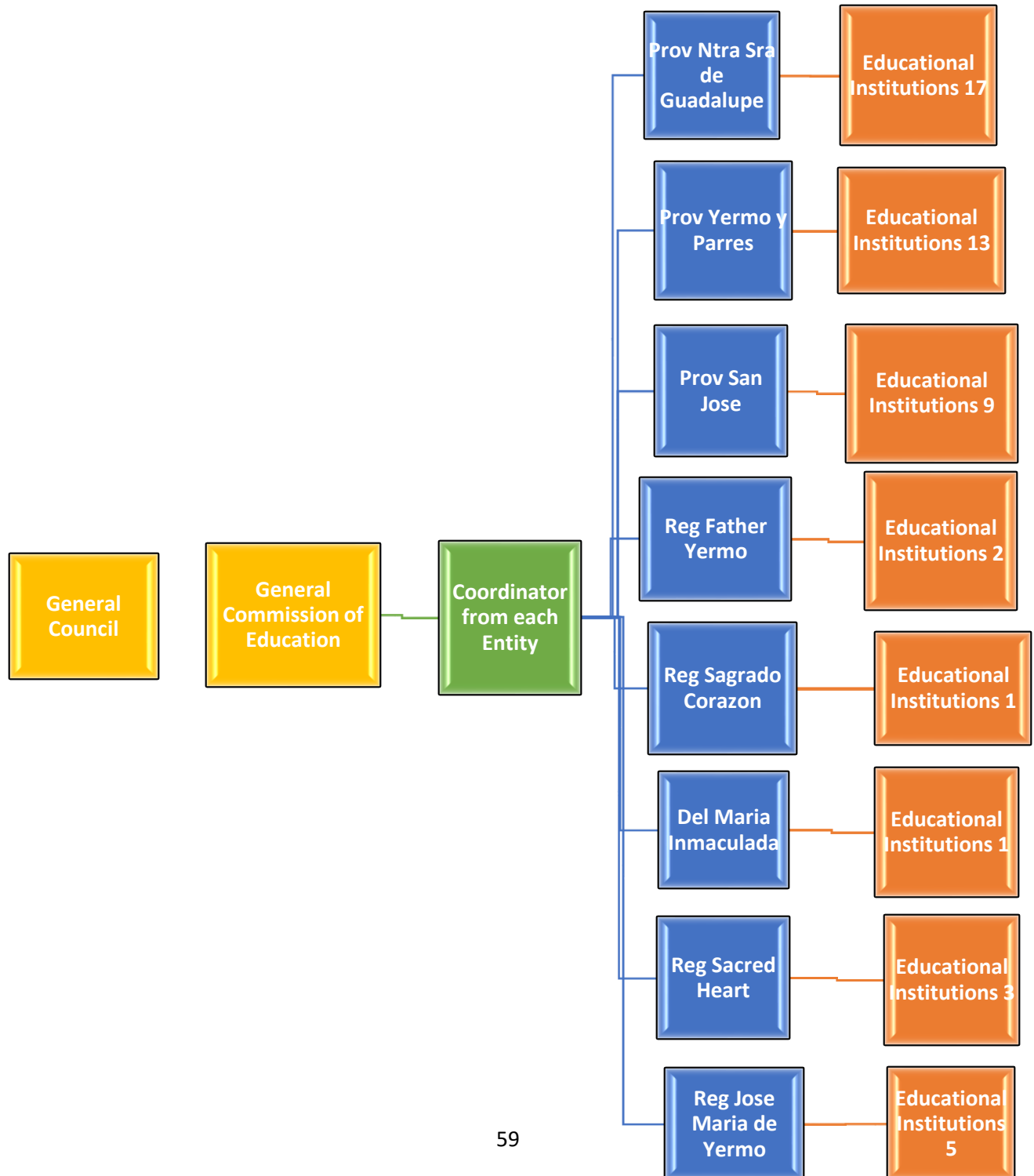


TEACHERS



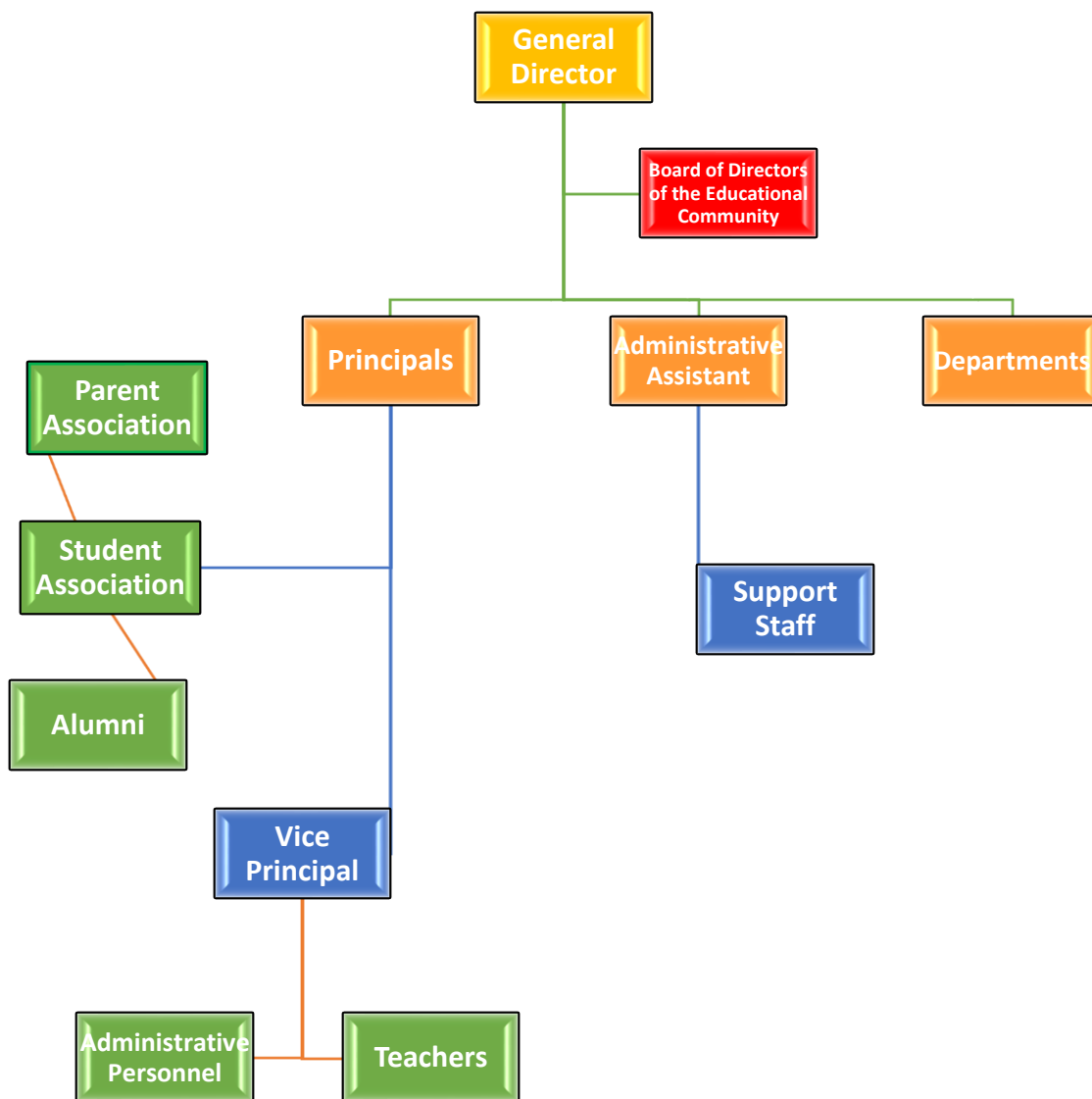
EDUCATIONAL STRUCTURE OF THE SSCJP

CARTA MAGNA



EDUCATIONAL STRUCTURE OF THE SSCJP

SPECIFIC ORGANIZATIONAL CHART



Abbreviations

(Some initials taken from the Spanish name of the documents)

ABBREVIATIONS

MEANING

APY	Father Yermo's personal notes
CC	Circular Letters
CEM	Mexican Conference of Bishops
Const.	Constitutions
DA	Aparecida Document
DOC	Documents
DP	Puebla Document
EG	Evangelii Gaudium
GE	Gravissimum Educationes
GS	Gaudium et Spes
LG	Lumen Gentium
Mem. I	Memories, first volume
ChA	Children, Adolescents
PGP	General Pastoral Plan of Education (Mexico)
PPCEM	Pastoral Plan of the Mexican Conference of Bishops (1999-2000)
SD	Santo Domingo Document

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