

YERMO EDUCATIONAL MODEL

This document is the revision of the Yermo Educational Model. It integrates the current document updated by the General Commission for Education of the SSHJP.

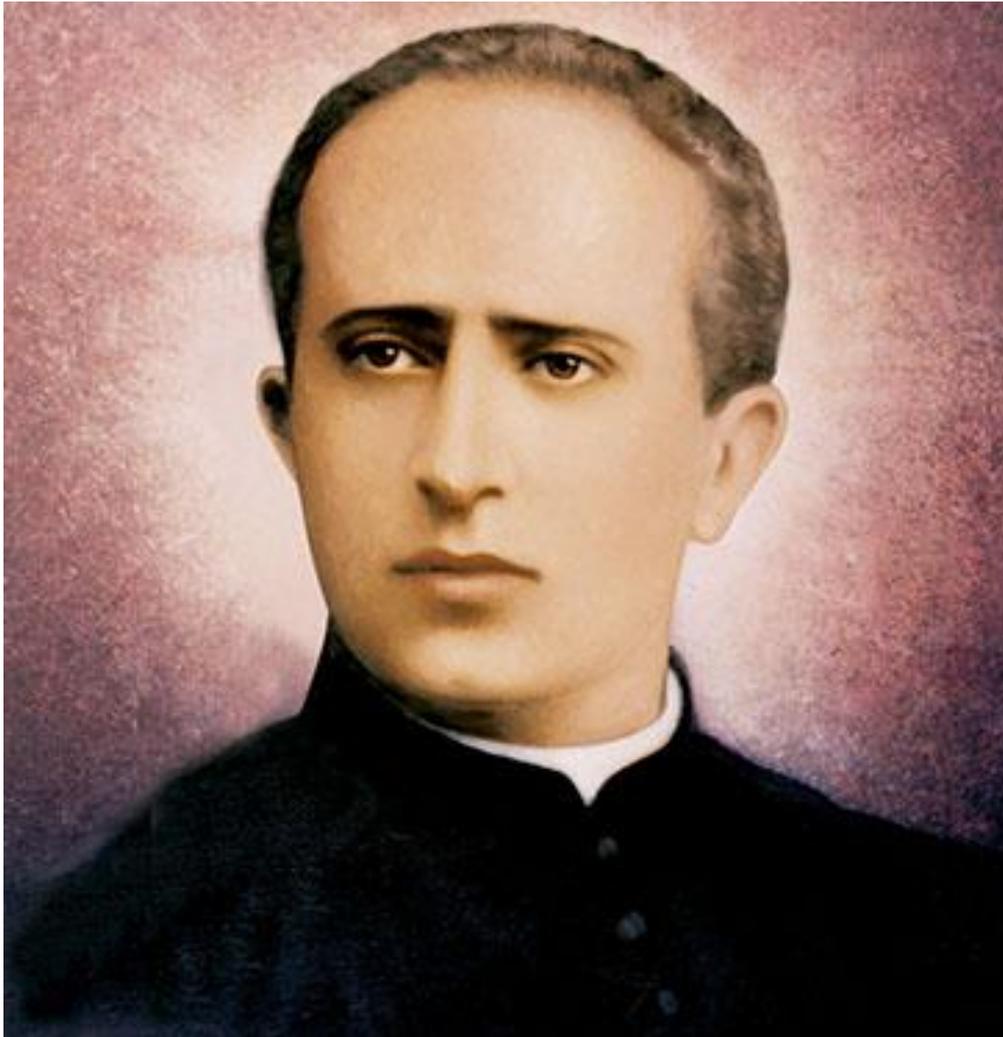


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INTRODUCTION

In this document we will learn about the Yermo Educational Model. It is a guide for the schools served by the Congregation of the Servants of the Sacred Heart of Jesus and of the Poor. It takes into consideration the challenges faced by human beings in today's world within an integral and transforming frame of reference.

It consists of a frame of reference which includes the historical aspects of the Founding Father and his congregational proposal. It provides stages and events of different historical periods. It also integrates the philosophical Humanism-Christian aspect which is concerned with the education of the human being in an integral manner, supporting the pedagogical proposal. It also exposes the current situational aspects with its features of dynamism, change, and challenge facing a globalized society.

The Pedagogical frame is a systematic and coherent structure that arranges methods and skills on vertical and horizontal axes from the fusion of three approaches to teaching that strengthen and complement each other to promote academic excellence.

A management frame will engage the entire educational community in its various fields and dimensions beginning with a strategic planning to guarantee its operational capacity.

I. REFERENCE FRAME

The reference frame contains three aspects: Historical, Philosophical and Situational. They give sustenance to the educational structure of the Servants of the Sacred Heart of Jesus and of the Poor, considering the educational goal of the Founding Father following the Congregational work that was developed.

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

1. HISTORICAL ASPECT

The Yermo Communities of Education, of the Congregation of the Servants of the Sacred Heart of Jesus and of the Poor was founded by Saint Jose Maria de Yermo y Parres. He narrated the following: *“The community was established December 13, 1885, under poor human conditions. With blind faith for the protection of the Sacred Heart of Jesus, and in spite of the lack of support from the world, it walked firmly to achieve success. Four sisters and sixty poor were established at the Calvary. On this day the seed was sowed bearing a tree which to this day we still reap”*. (1)

These works appear as a response to the questioning of the history of man depleted at the end of the 19th century in the national context of the Porfirio Diaz era of Positivism.

1.1 CHRONOLOGY: EDUCATIONAL FOUNDATIONS

In order to promote the institutional growth, set forth by the work of Father Yermo, Founder of the Servants of the Sacred Heart of Jesus and of the Poor, the following, is a description, in chronological order of the stages of the Congregation, its historical, religious, and governmental events since its foundation to the present Superior General.

At each stage the most relevant events are highlighted, as well as information provided about the institutions of education founded throughout the history of the Congregation.

***Stage 1: 1885-1904: - From the Foundation to the Death of the Founding Father**

Historically this stage is marked by the Porfirio Diaz dictatorship and the time of expulsion of the religious in Mexico. With the expulsion of the religious, charity works practically ended in Mexico. Public assistance was not able to provide financial and or human help due to the lack of finances and human resources. 75% of the country's inhabitants were illiterate. The Foundation 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 founding, school was started.

It is characterized by the organization of the Congregation, the formation of the Sisters and Congregational Assemblies that provided canonical formality.

In order to unify the Congregation, on the day of the Feast of the Sacred Heart of Jesus, June 28, 1889, Father Yermo appointed as first Superior General Mother Concepcion G. de Quevedo. She was ratified during the first assembly in 1895.

On August 18, 1902, during the First General Chapter of Business, Mother Concepcion G. de Quevedo was re-elected as Superior General, and the First Commission of Education was formed. (2) During this stage there were 13 houses and 138 sisters.

***Stage 2: 1904-1917 : – Superior General: Mother Concepcion G. de Quevedo**

Historically this stage is marked by the Mexican Revolution of 1910. The foundations were totally dedicated to the field of education. It was a

difficult time for the Congregation to give 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 Congregation was finally approved.

By this time, there were 23 houses and 244 Sisters.

*** STAGE 3: 1917-1930: – Superior General: Mother Catalina Cruz De la Torre**

Historically this stage is marked by religious persecution between 1926-1929. The 10 Foundations were dedicated to the field of education. The third stage was characterized by the following: A period of suffering and purification that made the Congregation mature having endured persecution, prison, and loss of material goods including buildings. The Third General Chapter was initiated, and Mother Maria Catalina Cruz de la Torre was elected Superior General and re-elected at the Fourth General Chapter.

***STAGE 4: 1930-1942: - Superior General: Mother Maria Francisca Javier Martinez**

In the historical context of its time, there was persecution in the country, and Government was against Catholic schools, which were persecuted and closed.

In the field of education, only one house was founded.

The Congregation celebrated their 50th anniversary and the V General Chapter was established. Mother Maria Francisca Javier Martinez was elected Superior General and re-elected at the VI General Chapter. For two years the General Government was established in El Paso, Texas.

There is an internal and external crisis of the Congregation with scattered communities. Houses were seized and work was stopped. Up to 1942 the Congregation had 38 houses and 428 sisters.

***STAGE 5: 1942-1954: - Superior General: Mother Angela del Sagrado Corazon Rodriguez**

In the historical context, World War II took place and Communism appeared. The VII General Chapter took place, and Mother Angela del Sagrado Corazon Rodriguez was elected Superior General. Her enthusiasm and abnegation extended the work of the Congregation after the shadows of persecution were dispersed. She was re-elected at the VIII General Chapter.

It was a period of expansion for the Congregation, and vocations grew. There was increased attention to the formation of the Sisters. There was growth and improvement for Apostolic works. Initial steps were taken for the Beatification of our Founder.

From 1954 the Congregation had 55 houses and 553 sisters.

***STAGE 6: 1954-1966: - Superior General: Mother Maria Elena De Alba**

In the historical context Vatican Council II took place as well as a social revolution.

Major emphasis was placed in the field of education. All the schools were accredited so that educational studies could be officially validated.

In the IX General Chapter Mother Maria Elena de Alba was elected, and re-elected at the X General Chapter. For the first time in the history of the Congregation the Superior General 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 improved.

Emphasis was placed on working with the poor and maintaining that goal.

Up to 1966, the Congregation had 67 houses and 606 sisters.

***STAGE 7: 1966 -1978: – Superior General: Mother Guadalupe de Velasco Cueto**

In the historical context the Post Council crisis took place and there were advances in technology.

In the field of education it is confirmed that the works are in accordance with the foundation charism and that they serve the poor.

In the XI General Chapter, Mother Guadalupe de Velasco was elected and re-elected in the XII General Chapter. In 1970, the first steps were taken to group the Congregation by Regions. The first mission house was founded in Kenya, Africa. There is openness to greater and more apostolic fields.

In the decree of the Extraordinary General Chapter of 1968, the following regions were erected: North, Central and South, each with its respective government.

Up to 1978, the Congregation had 68 houses and 548 sisters.

***STAGE 8: 1978 -1990: - Superior General: Mother Margarita Fernandez Saenz**

In the XIII General Chapter Mother Margarita Fernandez Saenz was elected Superior General and re-elected at the XIV General Chapter.

There was hope that vocations would flourish. Effort was made to improve the formation of Sisters, clarify and deepen the charism of the Congregation, to BE Servants, as well as their role in the Church. There is more participation in the Diocesan and Parish Pastoral.

Up to 1990 the Congregation had 65 houses and 598 sisters.

***STAGE 9: 1990- 2002: - Superior General: Mother Guadalupe Lucia Bertoglio**

Globalization is at its peak.

The Mexican Government institutes the Congregations as Religious Associations. (R.A.). In the XV General Chapter Mother Guadalupe Lucia Bertoglio was elected and re-elected in the XVI General Chapter. Our Holy Founder was canonized. Provinces and regions are erected. The Congregation is expanded to include Venezuela, Nicaragua and Chile. The Congregation opens more apostolic works of diverse ministries.

In 2002, the Congregation had 82 houses and 680 sisters.

***STAGE 10: 2002-2014: - Mother Magdalena Sofia Juarez Nieto**

In the XVII General Chapter Mother Magdalena Sofia Juarez Nieto was elected Superior General and re-elected in the XVIII General Chapter. There is a continuation in fostering the living of the Charism through the projects arising in each General Chapter from 1996, unifying the Congregation in a unique objective.

An agreement was signed for 99 years for “The Colonial Jewel” of the building of Christian Mercy in the city of Puebla. The Museum of Our Founding Father is inaugurated in the same city.

There was an increased presence of the Servants abroad. Until June 30, 2014, the Congregation had 81 houses and 657 sisters.

“Father Yermo lived a concrete experience from the abandonment and misfortune of the poor and through the awareness of God’s request, moved through charity, responded to the divine inspiration trying to

relieve the spiritual and material needs of the poor. He not only wanted to transmit systematically knowledge and skills, but to form men and women that would be well defined and determined in their values, being and doing by humanizing their environment, renewing their culture, transforming society and developing their history”. (3)

1.2 FATHER YERMO’S EDUCATIONAL PROPOSAL

“For us, the ideal should be to educate true Christians and lead them to God. Integral education comprises the spiritual, moral, intellectual, physical and social aspects of the human being. In all of these aspects, schools and children’s homes need to help the poor, and take advantage of the few or many gifts that God has granted them. There is a need to promote their good inclinations and correct the bad ones”. (4)

This is achieved through catholic school, the primary apostolate of the Sisters. According to Father Yermo, *“schools should be the preferred choice over other works of the Congregation”*. (5) It is in this calling, that one provides a humble service to the Church benefiting the human family. Pope Francis points out that, *“catholic institutions offer everyone a proposal for education. Its objective is the integral development of the person, responding to the right of all human beings to have access to knowledge and understanding. They are also called to offer respect and liberty to each individual within the school environment embracing the teaching of Jesus Christ which is the meaning of life, universe, and history”*. (6)

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 principles of the Founder, to create an environment inspired by the evangelical spirit of liberty and charity. This helps the students to develop their personality and Christian life, illustrating their intelligence with the truths of faith, and shaping their will with true moral attitudes.

2.2.1 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.

2.2.2 VISION

Facing the challenges of a changing world, the Yermo Educational Communities consolidate as Institutions which provide integral education to our students. This allows them to assume their evangelical commitment enabling them to transform and serve in the society.

2.2.3 VALUES

The values promoted by the Yermo Educational Communities are: love, liberty, responsibility, service and respect.

LOVE- Merciful love is an expression of Charity. It requires humble and sacrificed self-giving to remedy the needs of others in a careful, delicate manner according to the means. "Let them not look with indifference the sorrow and joy of others. Make them reflect on those sufferings, especially on those which the girls may overlook due to their superficiality". (8)

LIBERTY- It is the internal force that makes a person grow to choose what is right. "One shall educate in obedience, subjecting them to discipline that is firm but gentle, as well as respecting the initiative and liberty of the girls". (9)

RESPONSIBILITY- It consists of assuming the proper acts and their consequences as a result of decisions made. “They will subject to your orders with diligence and punctuality, arranging their conduct in such a manner that would not impede their faithful compliance”. (10)

SERVICE- It implies to discover and place intelligently to the service of others the personal values for the good of the community” You will teach them that solid piety is not sad, rude or ridiculous. On the other hand, they will understand that love goes together with the simplicity, and diligence of providing service to others. They will ask permission to help and encourage the others with their assistance and kind words” (11)

RESPECT- Recognizes the proper dignity, that of others and the behavior resulting from this attitude. “You shall treat them in a kind way showing goodness; you should avoid demonstrating behavior that is cold, unemotional, harsh or indifferent. Girls shall 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 thinking of the Founding Father, educating is forming the heart, the following principles are utilized in order to obtain the fruit of education: (13)

- a) We, the SSHJP have a basic pedagogical principle which is service as the expression of merciful love, attending to the spiritual and material needs of the poor, while coexisting with them.
- b) Yermo education should form the heart since infancy, with solid and durable foundations based on the principles and values of the Gospel.
- c) Yermo education has amplitude in instruction in accordance with conditions and necessities of students, while caring for, and cultivating the development of the natural aptitudes.

- d) The treatment of the students shall always be with kindness, patience and justice, avoiding harshness.
- e) The student in interrelation is the protagonist of his own formation.
- f) Educators must place their students confidently in the hands of God.
- g) Educators should consider the work of educating the poor, as one of the most important jobs in Christian life.
- h) To fulfill the mission of educators, they must study the necessary sciences, and have a wide and varied understanding above all of the doctrine of Christ.
- i) The Yermo Educational Communities, provide students with the same education that is available in the State, in accordance with the official Plans and Programs of the Country, enriching it with religious and moral formation.
- j) Parents have the mission and right to choose the education for their children, and in this plan of education, their testimony of life is crucial.
- k) The religious community, shall obey with humility all of the determinations or directions of the Church, manifesting love, adherence and respect to the Pope. It will instill these same attitudes to the Educational Community.

2.4 SYMBOLS

The symbols that are characteristic of the identity of the Yermo Educational Community are as follows:

2.4.1 Coat of arms of the house of Yermo or Heraldry

The coat of arms of the House of Yermo consists of the following: a field of silver with an oak tree. At the base, there is a black wolf with an assuring attitude, a fringe of gold, and eight red blades. There is a shield with the military ensignia of the Morrion or Zelada. A profile of a burnished steel face is on the right side, which signifies its legitimacy.

The viscera is open and raised, with three grills at sight studded with golden borders and lined with a tincture of red. The medium sized woven fabric has dark shades, darker shades of brown, pink and darker shades of pink, and golden with shades of light brown. They are illuminated and painted in the first quarter of the shield. The head view displays multiple weapons, which signifies protection (14)

- The field of silver signifies a clean lineage, for those that use it.
- The field of gold signifies merit.
- The red blades signify victory.
- The oak symbolizes strength.
- The wolf represents boldness.

2.4.2 Logo of Father Yermo

One life to illuminate the world

The logo was established 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, transcendence, the union with God and with mankind. Sections symbolize a fragmented world caused by sin, hate, wars, poverty and misery. It is the world of the poor that suffers. The world in movement, rupture and reconciliation. 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. Due to the holy life of Father Yermo, they will illuminate the world as long as the charism of humility and merciful love are present.
- The spike of wheat symbolizes the life of Father Yermo, mashed with pain and suffering like Christ, when he wanted to become bread for the poor. This pain and suffering is also noted on the cross that forms the stem.
- The monogram located to the right side of the spike of wheat, contains the initials of Jose Maria 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.

2.4.3 MOTTO: “To educate, one must love intensely”

2.4.4 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 holy forehead
 the eternal crown of laurel,
 Who grants infinite bliss
 to the heroes that exalt the faith.

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

Father Yermo, the poor and humble
found in you, 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 spend your life,
in surrounding with tenderness and love
those who had neither roof nor bread.

2.4.5 CROSS

The cross was designed by the Founder. It is made of natural iron and burned to achieve the color black. In the center, a heart is carved surrounded by thorns. At the ceremony of the first vows, a similar cross is given.

3. SITUATIONAL ASPECT (16)

The Congregation of the Servants of the Sacred Heart of Jesus and of the Poor provides programs of education in the diverse countries of: Mexico, United States, Guatemala, Nicaragua, Colombia, Italy and Kenya.

The role of the Educational Pastoral of the SSHJP, is to educate authentic men and women up to their final goal. To mold human beings, in the image of Jesus Christ, Merciful Servant is a challenge for us. It implies renewing the first action of the Church, striving to unite Evangelization and Promotion. Consequently, we have the desire to promote the legitimate aspirations of our poor, towards an education that is more dignified and freer allowing them to develop as persons.

3.1 CULTURAL REALITY

We have a rich culture that manifests itself in a variety of expressions that are either popular or sectorial. Among them it is highlighted openness for the transcendence, a culture of beauty in its relationship with nature, fountain of inspiration. Likewise, the sense of community suggests interdependence and international communication. It influences the creation of a transnational culture that is debilitating or destroying the customs and values of each country (17), which is slowly losing its identity.

The experience of education, as a communication of culture becomes into the most appropriate path by which *“man refines and develops his diverse mental and physical endowments...he expresses through his works the great spiritual experiences and aspirations of men throughout the ages; he communicates and preserves them to be an inspiration for the progress of many, even of all mankind”*.(18)

In this educational process, it is necessary to discern before the pluralistic culture with its richness what contributes to form values leading to the fullest of human life.

3.2 REALITY OF FAMILY

There is confirmation that the family continues to be the major bases in countries where we serve, although there is a decline. In many families, they develop values for life such as justice, solidarity and a warm reception.

However, *“families appear to be affected by a culture of death and by means of social communication that have provoked instability and disintegration”*. (19) This has resulted in the following phenomenon: decrease or disappearance of family communication, rise in divorces, and crisis of values. It exalts partial and egoistic visions about happiness that easily facilitates disengagement between sexuality and love and hence developing an anti-life mentality.

The economic crisis and unemployment in the fields as well as in cities, have brought about an increase of immigrants to the major cities or other countries. This has resulted in an inevitable disintegration of families that hurt human beings.

3.3 REALITY OF EDUCATION

Institutions of Education are making an effort to reach the poor, looking for fair economic contribution from their parents and other institutions to help improve inclusion.

There is not enough preparation of lay people in faith formation; therefore, our children and youth are not adequately receiving the full fruit 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 decline in labor conditions for educators. This situation affects their vocation committed to give the students an authentic human formation. It also affects their quality of being witnesses of life. In addition, the complex reality of labor and the economy leads the parents to a limited commitment in the mission of educating their children.

The changes in mentality and structures frequently result in discussions of ideas received. This is noted especially among youth. They show impatience and at times anguish, which leads them to rebel. Aware of their proper function in social life, they rapidly desire to participate. For this reason, parents and educators frequently experience difficulty in the fulfillment of their tasks. (21)

3.4 REALITY OF THE MEANS OF SOCIAL COMMUNICATION

Scientific and technological advances related to the means of social communication have allowed us to join the world, learn about other cultures, and sensitize us to the problems facing local and international communities. At the same time, it has allowed the building of the human family.

Unfortunately, there exists a strong manipulative influence of materialistic, ideological and political interest that favors a minority. This minority instills anti values that hide or weaken the truth resulting in false judgments about the world and man. They favor consumerism, violence and pansexualism. (22)

The right to education is not exercised regarding the means of communication, since there lacks a formation of a critical conscience that confronts them. As a result, there is an attitude of indifference.

3.5 ECONOMIC REALITY

The economic structure of neoliberalism applied to a variety of countries has demanded great sacrifices. This has created a major breach among social classes. The rich become wealthier, and the poor become poorer, resulting in extreme misery. This contributes to corruption and the concentration of wealth in hands of a few. (23)

The lack of employment results in an increase of immigration, and over population in large cities increasing prostitution and drug trafficking.

3.6 SOCIO-RELIGIOUS REALITY

Popular religiosity is not only seen as a privileged expression of faith, but as a manifestation of diverse values, criteria, conduct, and attitudes. They have a foundation in the catholic dogma and build the wisdom of our people formed by a cultural matrix. (24)

The lack of understanding about Jesus Christ and evangelization of families, have consequences. Those consequences are: indifference in living and celebrating faith, little or non-existent hope in the lives of persons, dismay, desperation and in some cases loss of the sense of life.

Constant invasion of sects and pseudo religious movements confuse faith. This motivates the Catholic Church to redefine an image of a new life in Christ, in accordance with the knowledge of the Word of God. Consequently, this leads them to the commitment to live a Christian life open to their brothers and sisters, and also to a sacramental life lived not only as a social act.

There has been an important discovery for the need to promote new paths of ecclesial unity that favors participation at all levels, of all charisms and ministries. There is also a preoccupation, each time more intense to promote the Missions Ad Gentes and the preparation of pastoral agents.

II. PEDAGOGICAL FRAME

The pedagogical frame presents a structure based on the process of learning. It is systematic and takes into account the type of human being that is to be formed. It also takes into account the environment in which he/she will grow and develop, the educators that impulse his/her process of education, and the methods and techniques that favor efficacy and efficiency.

In the XIX century, the ideal of educating true Christians arose from the heart of Father Yermo. He was touched by the grace of seeing the real necessities of human beings impoverished since early infancy. This is the stage in which it is of utmost importance the integral education comprising the spiritual, moral, intellectual, physical and social life. Our final goal is to educate human beings, forming them into integral persons utilizing all means possible, to improve their quality of life. We help them to be aware of their dignity, becoming the promoters of themselves (25) This service of education, should be an expression of merciful love, following the example of Christ humble servant who came to serve and not to be served.

The Pedagogical Frame consists of: Plans and Programs of study at each level, appropriate curriculum, profiles, didactic plan, process of learning, methodology and didactic learning, evaluation of learning, and the system of institutional evaluation.

1. PLANS AND PROGRAMS OF STUDY AT EACH LEVEL

Education provided to children, and youth, of both sexes of school age include; preschool, elementary, middle school, high school, college, technical schools, and others that are considered necessary to respond to the socio-cultural reality of our students. It is based on the programs of education of each country and has as its objective to be recognized with

official validity; in this case the official plans and programs of study are used as a base.

The focuses at each school level, are adapted preferentially to the social classes that are most in need or impoverished, in the various environments in which the Religious Congregation works. They allow the mission to continue bequeathed by the charism of the Founder.

2. APPROPRIATE CURRICULUM

In addition to taking into account the official plans and programs, an institutional education project is designed foremost as a continuous and dynamic pedagogical reflection that enables to assure the quality of the education service provided.

For the principal agents of education of the family of Yermo, human and Christian education of the recipients “*is a mission that integrally liberates them favoring a life of faith to become authentic Christians and form societies that are just and fraternal*”. (26) The appropriate Pastoral educational curriculum considers the following aspects that impact the transversal component of the educational plan of action:

- Openness to the transcendence and formation for prayer. Cultivate silence, contemplation, aesthetics sensibility, admiration and respect for the richness of nature.
- Faith Education Programs and preparation for the sacraments.
- Spiritual enrichment, having as a source, the Word of God, the Liturgy as well as living the Sacraments.
- Attitude of openness in a constant pastoral action through prayer, apostolic work and missionary motivation
- Formation of the sense of belonging to the Church.
- Formation of the conscience of personal and social sin and its consequence as well as the duty of personal and social reparation.
- Program for the formation of values.
- Formation for fair judgment, in the hierarchy of values, with a coherent attitude before human Christian values.

- Formation of the will with capacity to make personal decisions.
- Formation of habits of hygiene, work, study and collaboration.
- To accept, value and educate about one's own sex, and the capacity to love until reaching a deep friendship, with psychological and affective equilibrium.
- Formation of open dialogue and team work.
- Formation of critical conscience before diverse ideologies, structures and systems.
- Education for discernment.
- To value and live justly with an attitude of looking out for the well being of others without selfishness in equality, fraternity and respect for the rights and dignity of others.
- An important aspect of the educational community, is the on-going formation of the teachers, in and outside the school environment. It is of utmost importance, and also constitutes a pivotal element in the operational model, to assume their role in the formation of Disciples and Missionaries (27)
- Programs of social participation that promote pastoral service.

3.PROFILES

The Educational Community consists of: Religious community, educators, students, parents, alumni, and administrative and support personnel. They share the work of evangelization and promotion to students in a climate of effective solidarity, liberty, and respect for others, that is, in an environment of communion and participation (28)

3.1 RELIGIOUS COMMUNITY

It encourages and lays the foundation for the demands and commitments of our mission of education. It is enriched through the teachings and examples of Father Yermo who urges us to promote and evangelize the poor, in the following manner:

“Consider the work of teaching the poor girls like the most distinguished profession in Christian life, remembering how the Savior called himself a Teacher, and encouraged the Apostles to teach the ignorant”.(29)

The Servant educator:

- Possesses great charity to lead to God the souls of children and youth.
 - Studies and comprehends the personal necessities of students.
 - Cares for the students in a careful and delicate manner.
 - Reaches out and welcomes them in a friendly and personal manner.
 - Establishes interpersonal relationships that are humane and affective.
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- Reaches out and welcomes those who do not fit in elsewhere.
 - Her service is performed with humility, simplicity and joyfulness, remembering that she came to the Congregation to serve and not to be served (30)

3.2 EDUCATOR

“Do not forget that the only and true Teacher from whom we should learn in order to teach, is Christ our Lord. His teachings go beyond all frontiers and run through all centuries until the end of time, because they are divine”. (31)

The profile of the educator is based on these teachings and this profile is required in our schools as follows:

- A person with an open minded transcendency in order to educate in the truth.
- Coherent in what the educator teaches and lives, as a conviction and passion that expresses true vocation.
- Faces today’s challenges together with an up-to-date formation.
- Educates the students towards a project of being a human, through Jesus Christ.

- Possesses a generous spirit that inspires, motivates, and convinces with testimony to those which are expected to be formed.
- Should be profoundly convinced that he/she enters to participate into the sanctifying and educating mission of the Church. There should not be a separation from the ecclesial mission.
- As member of the Yermo Family, the educator strives so that the educational work may be permeated with the spirit of efficacy, simplicity, service and preferential love for the poor. This spirit is communicated by Saint Jose Maria de Yermo y Parres to his so respected and appreciated collaborators, the teachers.

3.3 STUDENTS

The students are considered fundamental for all educational activities. They find themselves in a process of maturity and formation. The students promote in themselves an action that is auto-didactic and creative. In the future, *they accomplish their goal of being useful to themselves, their families and society where they will live to attain their salvation* (32)

In order to obtain that effect, the following traits are required to be developed:

- Recognize the proper dignity as children of God.
- Love God and others, have inner attitudes, gratitude and coherence between faith and life.
- Reach emotional equilibrium.
- Select and utilize information adequately.
- Interact freely in their environment, guarding it responsibly.
- Develop competencies for life as well as knowledge and abilities, including attitudes and values to successfully face diverse tasks.
- Spirituality is distinguished by the devotion to the Sacred Heart of Jesus.
- Live their Christian life which will lead them to a missionary commitment.

- They are characterized by being participants, showing solidarity and helpfulness with their families and society.

3.4 PARENTS

Parents have been chosen by God himself to be the first educators of their children; and this is an inalienable right. The mission of parents as educators, is to provide their children with all that is necessary for the gradual maturity of their personality. This mission is understood from the human-social and Christian-ecclesial point of view.

With their participation in the educational community, parents facilitate with their testimony and collaboration the integral formation of their children.

3.5 ADMINISTRATIVE PERSONNEL AND SUPPORT STAFF

“Lay persons are called by God to achieve their goals, guided by the Evangelical Spirit. In a way similar to that of the yeast, they contribute to the sanctification of the world manifesting Christ to others” (33)

- With their testimony of work and service, they stimulate the values of the philosophy of the institution in the students.
- They contribute for the good of the educational activities
- They sincerely identify themselves with the educational goals of the Institution.
- They possess an authentic esteem for their lay vocation.
- Committed to the Institution, they are loyal and faithful to the confidence they are granted.

3.6 ALUMNI

“We shall look for what will provide them their salvation, so that in the future they can be useful to themselves, their families and the society in which they will live”. (34)

The followings are the ways in which they exit our schools:

- They strengthen their baptismal promises, living their own vocation with authenticity.
- They participate as agents of transformation in society.
- They join with concrete actions to the life of the educational community.
- They are conscious that their auto-formation is a life process.
- They exercise their profession, occupation or art with dignity.

4. PEDAGOGICAL APPROACHES

A) LEV SEMIONOVICH VYGOTSKY

In accordance with the thinking of our Founder, it is convenient for the teachers to take into account the pedagogical focus of Lev Semionovich Vygotsky. He shows that in learning, student activity is measured by the activity of the teacher. The teacher is supposed to help the student activate the previous learning by using “tools” and structure it through “symbols”; thus, he will furnish the student with learning experiences that are neither too easy nor too difficult, but within his capabilities.

B) DAVID AUSUBEL

In the same manner, the teacher in his planning, should consider significant learning based on the pedagogical theory of David Ausubel. He points out that new learning is incorporated in a substantive form in the cognitive structure of the student. This significant learning produces a longer lasting retention of information. The content of curriculum should be presented and organized in a manner in which the students find feeling and functional value to learn it. It is also necessary in the planning and organization of the didactic process to recreate the minimal conditions that will facilitate significant learning.

4.1 PEDAGOGICAL APPROACHES BY COMPETENCIES

Nowadays, the theme of Education by Competencies has resulted as a consequence of the changing world. This rapid change in the world has led the system of education to re-evaluate new forms in educational practices; thus, allowing the student to resolve the challenges they face in daily life.

Father Yermo emphasized: *“In order to carry out the mission of educators in the best possible manner, it is necessary to place emphasis in studying the required sciences. One should have sufficient and wide range of knowledge to teach well”*.(35) This responds to the actual era in which the profession of teaching gains importance and demands modifying its pedagogical intervention before the reforms of education related to the developing of competencies.

There are multiple sources of information available and experts on pedagogical competencies.

A) PHILIPPE PERRENOUD

Educators shall take into account, when planning, the goals proposed by Perrenoud. He points out that the one that forms is the one that should be close to the student as an adviser helping and encouraging him to reflect. The essential goal of school, is to prepare for life and to assist the students so that they can graduate strong enough to face life's situations. This approach is wide and comprehensive, and it is oriented by a socio-constructive perspective.

B) CARLES MONEREO

In the same manner, according to Father Yermo and the contribution of Carles Monereo, constant actualization in the scope of education is required. This educational environment has been modified; for this reason, teachers and students find themselves obligated to adapt to a new level of reality. It requires for both to master procedures, abilities, and

skills that imply an action of teaching-learning with a approach based on competencies. It also focuses on planning and execution, as well as evaluating results obtained. The profile this reality requires of professionals is based in the competencies they have in order to search, select, and integrate information. This is one of the main teaching objectives.

5. PROCESS OF LEARNING

The concept of planning set forth by our Founder, requires us to understand the global process of learning, as a means by which students are the protagonists of their own growth. This occurs with activities, trials and discoveries, whereby intelligence is capable of constructing and reconstructing, not only for the purpose of receiving understanding. Without lessening exclusions, other possibilities occur; it specifically makes use of a pedagogical constructive operation, developed in students. In this way significant relations are established between the data and surrounding facts transforming the reality of the individual and social environment. It is based on the four pillars of education:

- **Learn to know:** It orientates the students to developing all their capabilities, awaken their intellectual curiosity and critical sense; thus, allowing them to open to a constant process of formation.
- **Learn to do:** To put into practice their knowledge, they can positively influence their surrounding adapting the education for the future. Acquire competencies to confront a large number of situations and work together as a team, in various situations and social experiences.
- **Learn to live together:** Teaching them at an early age, that there are differences among people, and that those differences should be respected. It is to learn to share and work ideas interchangeably, generating projects in common, preparing them to face conflicts thus stimulating mutual comprehension.
- **Learn to be:** It is understood that each person develops in an integral manner, not only regarding the knowledge, but in body and

mind, intelligence and sensibility, individual responsibility and spirituality, from the beginning to the end of time.(36)

The pedagogical action of the educator, strives to create working conditions that allow the students to develop their ability and skills that affirm them in competitive learning. This is reflected in profiles of social performance in the environment in which they develop.

We value the transformations in the school organization, in methods, pedagogical techniques and the goals of education.

The principal goals are:

- a. Attention to the integral development of the personality of students, valuing the concepts of motivation, interest and activity.
- b. Liberty that reconceptualizes discipline.
- c. Exaltation of nature.
- d. Development of creative activity.
- e. Development of mathematical thought.
- f. Reinforcement of abilities and communicative competencies.
- g. Searching and constructing that understanding that leads them to interpret their reality.

In the learning process one can consider the teaching of Vygostky, in which he refers to structured learning, as learning with mediators, which are “tools” and “symbols” generated in a student, a “zone of potential development”. It allows them to access new levels of learning, in a certain degree of autonomy and independence to learn more.

6. DIDACTIC PLANNING

“Planning is a main element for the teacher. It nurtures student learning towards the development of competencies. This implies organization of learning activities at the different forms of work such as: situations and didactic sequences, as well as other projects. The activities should represent intellectual challenges for the students so that they may formulate alternative solutions”.(37)

In this form, teachers integrate in their planning, the content of the official programs of each country, and the appropriate curriculum. Both joined, will form humans with autonomous judgment and appropriate congruent criteria. Attention should be placed on the way in which the students live and their necessities to adjust in the best manner the method of study and school organization, so that they can take the most advantage of it.

7. DIDACTIC METHODOLOGY

“...some means needed to be implemented in order to obtain the fruit God Our Father expects. The first is placing with confidence in the paternal hands of God, all the students’ souls, assuring that for Him all is possible; always prayer, charity, patience, perseverance, and justice. Harshness only serves to hate authority. Poor should be treated as children of King of Heaven. It is important the union and support among yourselves”.(38)

All educational action is developed through a systematic process that determines the pedagogical strategies. The Yermo Educational Model considers three moments that interrelate in said process:

A. Personal, family and social knowledge

It is achieved through an active relationship among our poor, with interpersonal relationships and constant dialogue. This enables us” to

know their character thoroughly, respecting their proper individuality”.
(39)

For the reason that the family has the initial responsibility of educating their children, the school constantly communicates with the students families. It tries to implement all actions possible, for the betterment of the family environment, fostering parents to assume their mission as educators.

In regards to the socio-cultural context we consider “*as the initial step of the process the condition and necessities of our poor, involving ourselves in their way of living*”(40). Avoiding overprotection, our pedagogical pastoral emphasis may lead us to an educational service enveloped 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 Community of Education to a commitment of educating the student in a teleological and axiological formation until he is able to project his actions with freedom and responsibility.

C. Personal, environmental and community transformations

Once acquired the personal, family and social understanding, it is necessary to put it into practice through the Program of Formation in Values that allows the student to be transformed in a person who assumes a commitment to serve Jesus Christ, Son of God, with love, as well as his Community, Country, and Church, contributing to the improvement of his environment.

What was mentioned above is reinforced with the theory of Vygostky that takes into consideration the social-cultural interaction of the individual which is not developed in isolation. This theory emphasizes that the development of a human being can only be explained in terms of social interaction.

This development consists in the interiorization of cultural instruments like language, which initially is not ours; it is part of the human group we belong. Therefore, the mental processes can be understood only through the comprehension of the instruments and signs acting as “Mediators” or instruments transforming reality.

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

- Participative action
- Team work
- Dialogue and community reflection
- Educative auto formation
- Awakening consciousness in all its dimensions (critical judgment)
- Discernment
- Exercise 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 Ausubel. He declares that the teacher should be aware of the student’s previous knowledge. This is to say that one should assure that the content presented can be related to prior ideas. As a result, it is imperative that the teacher be aware of the knowledge that the student has about the subject matter. Thus, the teacher will plan how to extract the knowledge.

- Organize materials in a logical and hierarchical manner taking into consideration that not only the content is important, but the form in which it is presented to the students.

- Consider the motivation as a fundamental factor so that the student may have an interest in learning.
- It is the teacher's responsibility to find ways in order to keep the student's interest in learning.
- Teacher should have and utilize examples through drawings, diagrams or photographs in order to teach the concepts. These are known as "Advanced Organizers".

7.1 PEDAGOGICAL STRATEGIES (41)

Emphasis is placed on the actions realized by the teacher purposefully to facilitate formation and learning in the student courses supported by a rich theoretical formation. In the theory is developed the creativity required to accompany the complexity of the teaching-learning process.

7.1.1 DIDACTIC SEQUENCES

These didactic sequences are the series of linked educational activities that allow to reach in a variety of ways an educational objective. All activities must provide a connection that will facilitate the students to develop learning in an articulated and coherent manner. They help the educator to order and guide the process of teaching. There can be identified diverse phases in the didactic sequences: presentation, comprehension, practice and transference.

7.1.2 LEARNING SITUATIONS OF DIVERSES OPERATIVE LEVELS

These are moments, spaces and environments organized by the teacher to execute a series of activities of learning-evaluation-teaching. They stimulate the construction of significant learning in the students' developing competencies, by means of resolving simulated or real problems in their lives. Those can be: didactic situations at operational level 1, at operational level 2, and at operational level 3.

7.1.3 DIDACTIC SITUATIONS BY COMPETENCIES

In confronting a need, comes the capability of the individual to mobilize his resources related to concepts, procedures and attitudes. In only one exhibition the terms of the criteria of quality or requirement can be manifested through indicators and evaluations. (42)

7.1.4 DIDACTIC STRATEGIES BY COMPETENCIES

These are activities and procedures guiding the teacher to efficiency in the education process. They invite those involved in the process of teaching-learning to enjoy themselves and awaken their creativity with the purpose of fostering a formation based on the development of competencies. The following suggestions are recommended for use: learning based on problems, case studies, projects, portfolio, mental map, conceptual map, video, film, radio program, school newspaper, debate, poster, etc.

8. EVALUATION

8.1. EVALUATION OF LEARNING (43)

Evaluation of learning is the process that allows one to obtain evidence and judgment providing feedback on the learning achievements of students throughout their formation. Hence, it is essential for teaching and learning.

According to our sources, the focus of evaluation is formative. It takes into consideration the moments as well as the subjects involved and coincide with the culture of the 2011 General Plan of Education:

The PHASES established in this design are firstly:

A. Diagnostic evaluation: Helps one understand previous knowledge the student possesses.

B. Formative evaluation: Occurs during the learning process, and it is used to evaluate progress.

C. Summative evaluation: Its goal is to make decisions related to accreditation.

Secondly, the PARTICIPANTS are considered in the process:

- **Auto evaluation**

Searches for the students to learn and value their learning processes and actions, serving as basis for them to improve.

- **Co evaluation**

This process allows them to learn and value the processes and actions of their peers, with responsibility. This represents an opportunity to share learning strategies and to learn together.

- **Simultaneous evaluation**

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 practice.

8.2 SYSTEM OF INSTITUTIONAL EVALUATION

Participative evaluation is considered as a proposal of evaluation for the Yermo Model of Education.

- The participative evaluation is considered as a process of critical auto reflection. It is also related to the production of the understanding carried out by all participants in the educational program based on the theory and practice of their own action.

- The fundamental criteria of evaluation is reaching the auto promotion, in the sense of co-management.

- The method consists primarily of: reflection-action-reflection.
- The recipients of knowledge acquired as a result of the evaluation are the same participants in the process. In this way they become more aware of their transforming practice.

It is implied in this dynamic structure of the Model that educators should be responsible in selecting and designing the appropriate instruments that can be applied in the evaluation and follow-up of each one of the strategies, in accordance with certain indicators acting as a guide. Each Educational Institution, in accordance with its characteristics, necessities and purposes, should adjust these indicators to designing the most adequate instruments that can reflect the execution of the Model.

III. MANAGEMENT FRAME

The educational management is the group of actions that take place within the Yermo Educational Community. Its purpose is to guide the institution in a dynamic way that allows the fulfillment of the proper Mission and Vision. In a collaborative team the operative actions proposed in the dimensions of the Strategic Plan and assimilation of the features of the Educational Model are achieved.

Its spirit wants to be the design of an essential educational process in order to reach the actions proposed. It consists of the formulation of some of the basic criteria that help execute our actions and the assessment of the members of the Education Community in decision making. It also includes its efficacy in performing it through three significant Fields:

YERMO EDUCATIONAL MODEL

SERVANTS OF THE SACRED HEART OF JESUS AND OF THE POOR

FIELD	DIMENSION	INSTRUMENTATION
Pedagogical	Pedagogical-curricular	Academic teaching Programs Formative Evaluation Evaluation for Life Evaluation for transformation
Educational & Evangelizing (Pastoral of Education) (community)	Human-Christian Promotion	<u>Characteristics</u> <u>Line of Action</u> Transcendence: Faith and Life-Faith and Culture Human Dignity: Integral formation Service: Social Projection
Organizational	Organizational - Operative - Administrative-Financial	Organizational Charts Timetables Organizational and Procedural Manuals Projects by section, departments, organizations and infrastructures

Each field has a corresponding specific dimension and operation.

1. PEDAGOGICAL FIELD

We promote an education that encompasses each and every man, a type of education that efficiently develops all the potentials 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 INSTRUMENTATION

In the pedagogical field, the dimension Pedagogical–Curricular is considered operative through the proper Plans and Programs of Study; profiles; Processes of planning, teaching-learning and evaluation; 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 a religious education with true morality (44)*

A. Official and Proper Plans and Programs of Study

The structured content of the official plans and program of study at each area and level form the vertical axis. The structured content in the philosophy of the Congregation forms the transverse axis, assisting Human Promotion.

B. Profiles

The profile intended for students, is the result of an integral education with an academic formation of quality imbued in the human-Christian values.

This education allows them to grow and mature personally and socially, hence becoming renewed humans projected in the construction of a society that is more just and fraternal.

C. Processes of Planning, Teaching-Learning and Evaluation

The entire educational action is developed through a systematic process that determines the pedagogical strategies. The Yermo Educational Model considers three moments that interact in said process: personal, family and social knowledge.

- This is achieved by actively living among our poor, sharing interpersonal relationships and constant dialogue allowing us to be able to understand their character deeply respecting their proper individuality.
- Due to the importance that family has as the primary educator, the school establishes a constant communication with the families of students, and seeks to implement all the possible actions for the betterment of the family environment, encouraging the parents to assume their mission as educators.
- In the socio-cultural context, we take as an initial step for this process the condition and necessities of our poor. Our emphasis is placed on the way they live, so that without over protection, our pedagogical pastoral effort will reach an educational service embodied in its own reality to promote them integrally.

D. Didactic Methodology

The Yermo Educational Communities, distinguish themselves for their emphasis in forming the student integrally from his most profound dimensions.

The didactic feature searches for the personal, environmental community and social transformations. It is interested in the understanding of personal and group attention for the students, responding to faith, ethics and epistemology which is a form 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 a well-ordered work.

These results are subjected to the mechanism of control. The evaluation is intended to improve the educational process. By providing the evaluation of information there will be a design of alternative actions, in learning as well as in the function of the institution.

For this reason, one must develop objectives that are clear and operational with equilibrium between theory and practice responding to the interests and skills of the students within their environment.

Although the Model contains charismatic and philosophical elements that constitutes its essence or foundation, it is susceptible to periodic evaluation based on the reflection and analysis of diverse educational

experiences, based on the ecclesiastical and congregational documents as well as in the signs of time.

The evaluation design proposed in this model makes reference to the “*evaluation as synthesis of reality*”, (45) 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

The Sisters responsible to teach and educate exercise a very important mission. In order to achieve their mission, emphasis must be placed in leading the students to Christ, first through the path of virtue, later through the understanding of sciences and arts. (46)

The Yermo Educational Model is supported by the values of Christian Humanism; however, it does not ignore the values of other cultures, positive advances in science and modern technology. It is open to constructive contributions. It searches for the human and Christian formation of all the members of the Educational Community until its full accomplishment.

2.1 DIMENSION

Human-Christian Promotion

2.2 INSTRUMENTATION

A) Feature: Transcendence

Line of Action: Dialogue of Faith-Life and Faith-Culture

“Catholic school proposes to promote among students the synthesis between faith and culture, by means of teaching. It starts with a profound conception of human knowledge as such, and does not pretend to divert teaching from the objective related to education in school” (47) In this manner 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 the promotion and evangelization, we form heart and mind. We educate to form committed persons imbued with evangelical values. We search, in the divine fountain, wisdom and science to educate the poor. As a model, we have Christ, Merciful Servant, and Mary as a model to women. We conceive education in the Faith like a systematic process of Christian maturity. This allows us to gradually enable the student to assume his Baptismal responsibility committing himself as a Missionary. We promote in the schools, an evangelical environment of liberty, love and joy, orientating the students to a filial adhesion to the sentiments of the Sacred Heart of Christ. We allow space for them to live their faith in the educational context.

B) Feature: Human Dignity

Line of Action: Integral Formation

We educate to shape the features that characterize the human-Christian dignity. We emphasize our being through the image and likeness of God, hence the positive evaluation 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 substantial and permanent development of his being and of his environment. It looks for the formation of conscience capable of acting for the common good.

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 considers the harmonious development of the physical, intellectual, moral, and supernatural faculties in our students through a mature process that leads them to acquire habits. (48) This humanistic focus stresses in a singular manner the communal and transcendent character of the human being.

Our educational action aspires not only to instruction, but also to the complete life of the person that is in the process of permanent formation. Consequently, the participation of those responsible for the educational action cannot arise from an isolated initiative but through organic forms that guarantee the inclusion of the community. In other words, the Educational Community requires a group of people with specific roles that involve themselves in the goals of education.

Feature: Service

Line of Action: Social Projects

Catholic school influences the community in which it is involved. It promotes its social, cultural and spiritual values assuring the creation of a new society, truly participatory and fraternal. This is educating for justice. (49)

We harmoniously promote our recipients in their physical, moral, spiritual and intellectual capacities for the service and growth of their community. We evangelize from the perspective of communion with the

Catholic church and its pastors. In this way, new possibilities and paths are opened for the development of their personal enrichment. “Consequently, human attitudes mature and come out naturally. They sincerely embrace truth, respect and love for others, and express their own liberty, which is achieved through the offering of oneself in the service to others for the transformation of society”. (50)

3. ORGANIZATIONAL FIELD

It supports and defines the logistics that facilitates development of the pedagogical and educational evangelizing fields in order to articulate its function.

3.1 DIMENSION

Organizational – Operative and Administrative- Financial

3.2 INSTRUMENTATION

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 shapes the ideals proposed in this Model, it orientates the work of each Educational Institution and allows it to respond coherently and adequately to the diverse socio-cultural realities of its recipients.

A. Organizational Chart

It represents the graphic form, and organizational structure of the Institution. It demonstrates the lines 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 and Organisms, etc.

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:

a) General: Transforms reality and create an environment of effective human Christian solidarity, in a climate of liberty and respect for people to form a complete communion and participation.

b) 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 in the school 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.
- Accompany students in their development and maturity.
- Permanently evaluate the work achieved.

IV. ATTACHMENTS

1. COMPARATIVE TABLE OF THE PEDAGOGICAL APPROACHES

FATHER YERMO

Learning Perspective: Integral

Pedagogical Focus: Christian Humanism

School should provide teaching that is well defined, based on the official programs of study.

The Servant should be imbued with the way of living and the necessities of the students, to accomplish in the best possible manner, the plan of study and the school organization to its best advantage.

One must take into consideration the conditions of young girls that are in school to provide them education.

The child is like prepared soil. Each new idea, either good or evil is a seed that is sown and reaped.

The sister should always be available for dialogue with the students allowing them adequate time and an appropriate place for it.

In a familiar environment they will learn social skills, and good manners in thinking, talking and working.

The sister looks after the physical necessities of the students such as nutrition in order to improve their quality of education.

The treatment to the students should always be charitable, patient, just and avoiding harshness.

LEV SEMIONOVICH/VYGOTSKY

Learning Perspective: Socio-cultural Model (historical)

Pedagogical Focus: Socio-Cognitive

Personal study of boy or girl.

Mutual collaboration in learning.

The socio-cultural knowledge is a mediator.

His theory takes into account socio cultural interaction. An individual is not developed in isolation.

Takes into account the genetic or evolutionary method.

The mental processes can be understood only through comprehension of the instruments and signs that acts as **MEDIATORS**

The semiotic processes form part of both phenomena, individual and social, and then it is possible to establish a bridge that connects them.

Man does not limit himself to respond to stimuli but acts over them by transforming them.

DAVID AUSUBEL

Learning Perspective: Significant Learning

Pedagogical Focus: Cognitive

Learning and memorization can improve measurably, if the frames of reference are organized. This results in systematic and logic storage of information.

New knowledge is incorporated in a substantive form, in the cognitive structure of the student.

Student relates new knowledge to that previously learned.

Student is interested in learning what is demonstrated to him.

In the student, significant learning produces a greater retention of information.

FATHER YERMO

Learning Perspective: Integral

Pedagogical Focus: Human-Christian

From infancy the goal is to elevate their hearts to heaven resulting in an atmosphere of mercy, and good examples. Early, in their development there appear healthy ideas and good habits. Consequently, this results in a delicate and exceptional heart. For us the ideal should be to educate true Christians and lead them to God.

Religion class should be the most important, and should not become rote or superficial. It should contain clear and extensive explanations which will remain with them for life.

Form the heart from early infancy instilling lasting and solid foundations based on the principles and values of the gospel.

Parents have the mission and right to choose the education for their children; in this task they must bear witness with their lives.

The teachers should place the students confidently in the hands of God.

Personal study of the boy and girl to best understand them.

Education is the exercise of a work of charity. It does not look for appreciation, or an outward appearance. Its purpose is to serve the children so that they may attain their salvation. In future, they shall become useful to themselves, their families and the society in which they will live.

Teachers consider the work of teaching the poor like the most distinguished profession in Christian life.

LEV SEMIONOVICH/VYGOTSKY

Learning Perspective: Socio cultural Model (Historical)

Pedagogical Focus: Socio-cognitive

It is a process of transformation of the environment through the use of instruments.

Learning precedes development (the student perceives from the exterior, the signs that he will be incorporating in the social interrelations like proper symbols).

Zone of next development: It is the difference between what the child can do for himself and what can do with assistance.

As proposed by the theory, social interaction is essential for cognitive development. It proposes that language is a tool for development.

DAVID AUSUBEL

Learning Perspective: Significant Learning

Pedagogical Focus: Cognitive

Learning becomes active for its assimilation, primarily depending on the learning activities performed by the student

It is personal, in the sense that learning depends on the cognitive structure of the student.

The advanced organizers serve as a bridge to connect the new material with the actual knowledge of the student.

2. COMPARATIVE TABLE OF THE PEDAGOGICAL APPROACHES BY COMPETENCIES

JOSE MARIA DE YERMO Y PARRES

The student in interrelation is the protagonist of his own formation.

Provide ample instruction in accordance with the conditions and necessities of the student, caring for the growth and development of natural aptitudes.

To provide a good education, one must consider the probable future of the girl or youth.

Create the appropriate environment so that the child will learn.

In order to fulfill their mission to the best, it is necessary for the sisters to strive to study the sciences required...

CARLES MONEREO

Learning strategies are so immersed within the competencies that the student should develop; he is the main protagonist of his learning experience.

Basic socio cognitive competencies are indispensable for the development in the sphere of the society of knowledge: learn to search for information and learn, learn to communicate, learn to collaborate with others, as well as to learn to participate in public life.

Authentic teaching of professional competencies.

The internet is helpful in developing basic competencies.

Competencies have a wide domain of various strategies in a specific field or scenario of human activity.

Competencies and strategies are learned based on mediation or teaching of other human beings.

PHILIPPE PERRENOUD

To efficiently face a group of analog situations, mobilizing consciously, and in a relatively fast way pertinent and creative multiple cognitive resources. These are: knowledge, capacities, micro competencies, information, values, attitudes, schemes of perception of evaluation and reasoning.

To help each student to become confident, reinforcing his personal and collective identity.

To conceive and confront situational problems, adjusted to the levels and possibilities of the students.

To observe and evaluate the students in learning situations in accordance with a formative focus.

To practice an integrated support. Work with students with major problems.

To motivate the desire to learn, explaining the relationship with knowledge, the sense of school work and develop the capacity of auto evaluation in the child.

To favor the definition of a personal project of the student reaching for autonomy and the ability to choose.

3. EDUCATIONAL STRUCTURE OF THE SSHJP

Charter Master

GENERAL COUNCIL

GENERAL COORDINATOR OF EDUCATION

COORDINATOR OF LEGAL ENTITIES

CLE “SAINT JOSEPH”

CLE “OUR LADY OF GUADALUPE”

CLE “YERMO Y PARRES”

CLE “FATHER YERMO”

CLE “SACRED HEART”

CLE “MARY IMMACULATE”

CLE “SACRED HEART”

CLE “JOSE MARIA DE YERMO”

EDUCATIONAL INSTITUTIONS 10

EDUCATIONAL INSTITUTIONS 17

EDUCATIONAL INSTITUTIONS 2

EDUCATIONAL INSTITUTIONS 1

EDUCATIONAL INSTITUTIONS 1

EDUCATIONAL INSTITUTIONS 2

EDUCATIONAL INSTITUTION 4

4. EDUCATIONAL STRUCTURE OF THE SSHJP SPECIFIC ORGANIZATIONAL CHART

GENERAL DIRECTOR

DIRECTIVE COUNCIL OF THE EDUCATIONAL COMMUNITY

ADMINISTRATIVE ASSISTANT

PARENT TEACHER ASSOCIATION

ADMINISTRATIVE AUXILIARY

DEPARTMENT

ALUMNI

ALUMNI ASSOCIATION

PRINCIPALS OF DIFFERENT LEVELS

VICE PRINCIPALS OF SCHOOL SECTIONS

ADMINISTRATIVE PERSONNEL

TEACHING PERSONNEL

SUPPORT PERSONNEL

5. SYMBOLS AND ABBREVIATIONS

SYMBOLS/ABBREV.	MEANING
PNY	Personal Notes of Father Yermo
CL	Circular Letters
MEC	Mexican Episcopal Conference
Const.	Constitutions
AD	Aparecida Document
DOC	Documents
PD	Puebla Document
EG	Apostolic Exhortation Evangelii Gaudium
GE	Gravissimum Educationis
GS	Gaudium et Spes
LG	Lumen Gentium
Mem I	Memoirs Volume 1
No.	Number
GPE	General Plan of Educational Pastoral
PPMEC	Pastoral Plan of the Mexican Episcopal Conference 1999-2000
SD	Santo Domingo Document
SPE	Secretary of Public Education

ENDNOTES

1. CL 22
2. Cf. CL 340; Bertoglio, Guadalupe Lucia, *The Strength of Surrender*, Rome 1988, p. 639, 652; Memoirs 1, p.231
3. www.padreyermo.org.mx/educator.php
4. Yermo y Parres, J.M., *Conference on Love, Service and the Education of Poor Children*, Puebla, November 8, 1890, PNY, Document 4371, Positio, p.488
5. CL 320
6. [http://w2.vatican.va/content/francesco/speeches/2014/february/documents/papa-francesco/es_20140213_congregazione-educatione-cattolica.html](http://w2.vatican.va/content/francesco/speeches/2014/february/documents/papa-francesco_es_20140213_congregazione-educatione-cattolica.html)
7. SSHJP, *Constitutions* 2003, n.2 (It means to Imitate Christ in his service and mercy, offering all for the salvation of souls)
8. Yermo yParres, J.M. *Directory for the Education of Girls Cared for by the SSHJP*, Part II Chapter 4, Of the treatment to her Classmates
9. Ibid., *Rules of Prudence Related to liberty*, Chapter 18, n. 3
10. Ibid., Part II Introduction
11. Ibid., Part II Chapter 4, n.5
12. Ibid., Chapter 21, *On Meekness*, n.2
13. Cf. CL nn. 316-340; Yermo y Parres, J.M., *Project Man*, pp.11-33
14. Title of Nobility of Yermo - PNY, Document 3901 (Note: the context is written in ancient Spanish)
15. Design: Sister Teresita de Jesus Azcorra, and artist Arch. Joaquin Xicotencatl
16. These aspects shall be adapted to each local reality

17. PPMEC 124
18. GS n. 53
19. Cf. PD 575, 610; PPMEC 94-95; SD 9, 216, 218
20. Educate for a new society, p. 56 (MEC)
21. GE n. 7
22. SD 8; PPMEC 29
23. Itaici 13, SD 181; Cf. MEC, *From the Encounter with Jesus Christ to the solidarity with all*, nn. 54, 56
24. SD 36
25. Cf. Ibid., n. 201
26. GPE, p. 51
27. Cf. AD n. 338
28. GPE, p. 38
29. CL 322
30. Cf. Bertoglio, Guadalupe Lucia, *Prophet and Apostle of the Evangelical Charity*, p.245ss
31. Yermo y Parres, J.M. *Conference*, Puebla, November 8, 1890
32. Cf. CL 329
33. Sacred Congregation for Education, *The Lay Catholic, Witness of Faith in Schools*, n. 7
34. CL 329
35. Yermo y Parres, J.M. *Conference on Special Education for Girls*, o.c., p. 105
36. Cf. Jacques Delors, 1997
37. Plan of Studies 2011, Elementary Education, SPE

38. Project Man, pp. 39-40
39. Cf. CL 336
40. Cf. CL 329
41. <http://www.education.yucatan.govt/mx/pathfc/documents/1/Strategies>
42. [http://clubepe.com/site/wp-content/uploads/2013/03/Art present in Didactic Situations by Compentencies.pdf](http://clubepe.com/site/wp-content/uploads/2013/03/Art%20present%20in%20Didactic%20Situations%20by%20Compentencies.pdf)
43. Plan of Study 2011, Elementary Education, SPE
44. CL 332
45. Vaca Pacheco Irma, *Educational Evaluation, Path and Perspective*, pp. 54-68, 1996
- 46 CL 335
47. Sacred Congregation for Catholic Education, *The Catholic School*,
n. 38
48. GPE, p 24
49. Cf., GPE, p. 13
50. AD n. 336

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