



Institute of the Bethlehemite Sisters
Daughters of the Sacred Heart of Jesus

General Advisory Office for the Apostolate



BETHLEMITAS EDUCATIONAL PROJECT 21ST CENTURY, A HORIZON OF HOPE.



*We educate in Love
for Service*

Guidelines for Bethlehemite Education

Second Edition

24th General Chapter of the Institute

2026



PRESENTATION

The Bethlehemite 21st Century Educational Project, a horizon of hope, is presented at the 24th General Chapter of the Institute with the purpose of ensuring that our educational work, as an evangelizing mission, responds to current circumstances with programs that combine Gospel values and academic excellence, and that contribute innovatively to the transformation of individuals and the building of society.

We, the Bethlehemites, together with teachers, parents, students, administrative and support staff, have the duty to make something new happen in our educational contexts and, open to the Spirit, to perceive the signs of the times that call for our boldness and prophetic vision, following the example of Pedro de Betancur and Encarnación Rosal.

Our many years of educational experience have enabled us to respond to society's most pressing challenges. From our charismatic roots springs ever-renewing vitality, allowing us to chart a course that will guide us through the present moment with hope.

The Bethlehemite educational guidelines have been updated with favorable and inspiring changes to be applied in the formation of children and young people. We hope that all educational institutions will embrace them with love and commitment.

The Bethlehemite Educational Project for the 21st Century: A Horizon of Hope is presented during the celebration of the Institute's 24th General Chapter.

Irma Cecilia Fuentes P. Bethlehemite
Superior General



INTRODUCTION

From the Bethlehemite charismatic identity, the option for the person has been one of our characteristics and in our evangelical commitment, the educational vocation has been one of the most loved and fruitful expressions of our mission. Today, nowadays, this option is challenged by a historical context marked by profound transformations: accelerated cultural changes, new family configurations, disruptive technological advances, crisis on meaning, social inequalities and fragility of human bonds.

For that lets go and check an specific reality, with a contemplative and critical look and at the same time with an open horizon to the educational future in a complex and interdependent world, it mobilizes us to look at the past with gratitude and learning, honoring our tradition and recovering everything beautiful that has given us identity and strengthened our educational mission. From this fertile tension between memory and prophecy, past and future, we place ourselves in today to discern, resignify and enrich our educational project, with meaning and with the conviction that animates our chapter path “Let us hold firm the hope that we profess because faithful is he who made the promise” Hb. 10.23.”

The proposal to present the second edition of the Common Guidelines for Bethlehemite Education is an invitation to rethink who we are and what we do in our educational works. It is not just about updating a document, but about critically reading our educational practice in light of the current challenges of the school, the youth world and the evangelizing mission. This work brings together years of experience in schools, processes of listening, accompaniment and institutional reflection, as well as the richness of the testimony of so many sisters who have dedicated their lives to the educational mission, along with the valuable contribution of our apostolic collaborators, with whom we walk today in the key of shared mission.

Opting for the educational mission implies assuming a permanent attitude of reflection, discernment and pedagogical movement. We educate in a world crossed by new anthropological worldviews, by ethical tensions, by digital culture, by artificial intelligence, by cultural and religious pluralism, by the emotional fragility of children and young people. We are not called to judge these realities, but to critically understand them to make possible, in the midst of them, God’s saving project.

As consecrated life, we cannot position ourselves as passive spectators of historical developments. Resignifying our religious life today means committing to social transformation, starting by resignifying our apostolic projects. This implies strengthening educational communities capable of forging links, of sustaining comprehensive training processes, of caring for the human and spiritual dimension in contexts marked by haste, dispersion, individualism and over-demanding.

Inspired by Synod 2024, we seek to spread the gospel to institutional culture, promoting humanistic and spiritual education, in dialogue with contemporary challenges, to form competent and creative people, critical, sensitive, ethical citizens committed to the construction of universal brotherhood.

We understand ourselves as a Bethlehemite educational ecosystem: students, teachers, administrative staff, directors, family and religious community, called to build a unity of meaning and purpose, with a shared vision that integrates diversity and gives rise to what is divergent. Let us symbolically recreate the first Bethlehem in history: a space where the human and the divine meet, where each person is welcomed based on their uniqueness and where each one, from their place, makes the project of salvation possible. The mystery of Bethlehem inspires, sustains and guides our educational options.

The Bethlehemite educational project has its origins in the 17th century, in the spiritual and apostolic experience of Pedro de Betancur, a Spanish missionary who carried out a significant work of love and service in Guatemala, recognized today as Holy Brother Pedro de San José Betancur. From the contemplation of the mystery of the birth of God in Bethlehem, he founded the Bethlehemite school as a “happy and inclusive school”, characterized by the pedagogy of love, encouragement and joy. His educational proposal, deeply innovative for its time, incorporated recreational, artistic and affective strategies, anticipating pedagogical approaches that we recognize as central today: meaningful learning, positive emotional climate and comprehensive education.

The Bethlehemite female branch, through the figure of Mother María Encarnación Rosal in the 19th century, enriched and consolidated this educational heritage, strengthening a pedagogy of accompaniment, academic rigor and the spirituality of reparation, with special emphasis on the education and promotion of women, in a historical context where women were excluded from the educational system. This legacy reminds us that Bethlehemite education was born as a prophetic response to situations of exclusion and inequality, and that its identity is inseparably linked to social transformation.

These foundations have given rise and recognition to Bethlehemite education, which at every moment in history has assumed the challenges and challenges offering a quality educational service. In continuity with institutional documents such as the Bethlehemite Educational Project (1980) and the Bethlehemite Education Guidelines: “We educate in love for service” (2015), today we present these guiding lines as a proposal for the 21st century, contextualized in the concrete reality where we have an educational presence.

We can find ourselves in a time that demands innovative, humanistic and deeply embodied educational projects. Our project is inspired by the Mystery of Bethlehem, where God becomes human and shares our story. Bethlehem, more than a symbolic place, becomes for us a pedagogical criterion: to educate is to welcome, accompany, care, generate links, open horizons of meaning and hope.

Today, contemplating the new realities and their challenges, the question becomes inevitable and permanent: how to educate in a world crossed by uncertainty, the environmental crisis, the technological revolution, emotional fragility and cultural plurality? What education do we need to offer to keep our project relevant, meaningful and transformative?

Bethlehemite education has always offered a comprehensive education in human-Christian values, integrating science, culture and gospel. Today this integration requires us to review practices, methodologies, structures and languages, so that the proposal does not remain at the level of discourse, but is embodied in real, coherent and evaluable educational experiences.

In this space, this second edition of the guidelines is organized by five chapters.

- The first delves into the critical reading of current contexts.
- The second addresses the identity of Bethlehemite Education as a shared mission.
- The third develops the characteristics of the educational proposal for the 21st century.
- The fourth presents meaningful learning as a pedagogical horizon.
- The fifth reflects on the educational community, institutional culture, management and leadership.

Assuming our educational today with hope, refining our senses to interpret the signs of the times, implies a permanent process of institutional discernment: what practices do we need to transform? What structures need to be rethought? What should we let go to make room for the new?

The Bethlehemite charism, as a living organism, continues to animate our educational mission, from a creative fidelity that dares to innovate, to review, to learn and to walk alongside others. Let us finally accept the invitation made to us by Pope Leo (cf. Mt 23, 8), towards the hope that does not disappoint (cf. Rom 5, 5).” DNME Letter No. 11.3.” so that our constellation not only shines, but guides towards the truth that liberates, the brotherhood that builds justice and the hope that does not disappoint.

Sister Edith Amparo Tórrez Rodríguez
General Advisor for the Apostolate

CHAPTER I

CHANGING CONTEXTS, SOME CHALLENGES FOR OUR EDUCATIONAL PROPOSAL IN THE 21ST CENTURY

1. Our charisma and apostolic mission demands today more than ever, to deepen from the dynamic contemplation-action, in a more comprehensive and critical view of the world we inhabit, which presents itself with rapid and complex changes, loaded with tensions and uncertainties; complex realities that constitute permanent challenges for our educational work, our apostolic creativity and the capacity to innovate and remain current and updated in our educational proposal.
2. Fidelity to the charisma that contemplates the Incarnation of the Word, drives us to know the reality of the peoples and countries where our shared mission in collaboration is inserted: “The contemplative attitude of the world and of man in the light of faith leads us to a knowledge of social reality, of cultures and global problems, of the environments, of the situation in which we have to act in order to reach a life and an authentic work of liberation from sin” (Bethlemite Constitutions No. 90a).
3. Contemplating the mystery of the Incarnation of a God who becomes close and shares human history to dignify it, impels us to leave our own comfort and dare, with a restorative attitude, to reach the peripheries of our environment that need the light of the Gospel. The new realities of today’s world require us to accompany processes of evangelization that lead to a personal encounter with Jesus Christ, to ecclesial communion, to listen to those who are alone, to console in situations of hopelessness, to strengthen faith and to commit ourselves to the defense of life and everything that involves the “restoration of the image” and dignity of the person. (Cf. Let’s go out and share the bread of Bethlehem. 2019.)
4. From this charismatic spirit that contemplates and commits to reality, we want to highlight some features and characteristics of the changing and often unpredictable world context, which is challenging our mental mobility, to assume new understandings of what is happening in the world. This will allow us, in a reflective and critical manner, to influence the realization of profound changes in our way of educating, in the leadership styles that we require and in the renewal of government structures that favor the culture of encounter and the centrality of the human person.

Demographic transition

5. A first characteristic global feature is the demographic transition, a phenomenon that directly impacts the economic, social and, no less important, educational dimensions. We are not facing a simple statistical trend, but rather a structural change that requires clarity of horizon and a deep dialogue that leads us to strengthen the validity and relevance over time of our educational

proposal. Fewer girls and boys imply less demand at the preschool, basic and middle levels, which bluntly accentuates the urgency of restructuring what we offer. It will be necessary to renew and innovate so that the richness of our proposal continues to be attractive and competitive, with the capacity to retain the loyalty of our students, parents and graduates, with a promise of high quality, which also favors an intergenerational community space, with better educational conditions and greater social relevance.

6. The demographic transition, marked by declining birth rates and population aging, is profoundly transforming the educational landscape. The reduction in the number of students threatens the survival of many schools, forcing them to rethink their management model and deploy renewed creativity to remain current. In this context, competitiveness is not measured only by infrastructure or tradition, but by the ability to offer quality educational proposals, innovative and adapted to new social needs. The schools that manage to reinvent themselves, diversify their services and strengthen their pedagogical identity will be those that can successfully face the challenges imposed by this demographic reality.

Poverty, hunger and inequalities

7. The links between education and economic growth, income distribution and poverty reduction are well established. While many factors affect the strength of this relationship, there needs to be accelerated progress towards UNESCO's Millennium Development Goals. It is about reducing the indicators of absolute poverty and hunger in the world. To do this, it is necessary to increase productivity, promoting economic growth that is more favorable to the poor, improve health and nutrition, and position women. All of this is not possible without quality education that trains for justice, solidarity, equity and responsible citizenship.
8. The economy of profit, consumption and disposal is changing patterns of behavior and ways of life, which requires new and appropriate ethical, social and educational approaches. Social inequality, injustice, the increase in violence and terrorism, intolerance and exclusion, environmental destruction, corruption and dishonesty, have humanity at high risk: that of unsustainable development. The Catholic school understands that in this situation it is essential to safeguard the human person in his or her integrity and work for the dignity of all and the sustainability of the planet.
9. Raising awareness and acting on this scourge, which has devastating consequences, requires an educational response that is not limited to transmitting knowledge, but rather trains students capable of understanding the magnitude of these injustices and who are committed to building a more just and supportive world. Educating for social conscience means sowing values of equity, respect and human dignity, instilling in new generations the desire and commitment to work for a society without hunger, where justice and equality are fundamental pillars of collective development. The economy of profit, consumption and disposal is changing patterns of behavior and ways of life, which requires new and appropriate ethical, social and educational approaches. Social inequality, injustice, the increase in violence and terrorism, intolerance and exclusion, environmental destruction, corruption and dishonesty, have humanity at high risk:

that of unsustainable development. The Catholic school understands that in this situation it is essential to safeguard the human person in his or her integrity and work for the dignity of all and the sustainability of the planet.

10. Christian love, inspired by the life and teachings of Jesus, invites us to recognize the presence of God in each human being and to respond with solidarity in the face of suffering. Living the Gospel means assuming the mission of working for justice and dignity, which translates into concrete actions to eradicate hunger and exclusion in the world. Thus, faith is not limited only to prayer or listening to the Word, but becomes an active and transformative service, where love is manifested in action, seeking the construction of a more fraternal, egalitarian society committed to a full life for all. The economy of profit, consumption and disposal is changing patterns of behavior and ways of life, which requires new and appropriate ethical, social and educational approaches. Social inequality, injustice, the increase in violence and terrorism, intolerance and exclusion, environmental destruction, corruption and dishonesty, have humanity at high risk: that of unsustainable development. The Catholic school understands that in this situation it is essential to safeguard the human person in his or her integrity and work for the dignity of all and the sustainability of the planet.

Knowledge, Information, and Learning Societies

11. Contemporary societies are characterized today by being founded on knowledge, information and continuous learning, where access and the ability to transform data into useful knowledge become engines of development and competitiveness. In this context, educating no longer only means transmitting content, but rather preparing students to function in dynamic, interconnected and constantly changing cultural scenarios. Training citizens in these new realities involves fostering critical skills, creativity, ethical thinking and the capacity for collaboration, so that they can actively participate in the construction of a more innovative, inclusive society that is aware of the value of knowledge as a common good.
12. We educate within the knowledge and information society, which has profound repercussions on the role of education as a determining factor of economic growth and social mobility. Hence, it is necessary to accompany the training of intelligent subjects, with critical awareness and ethical sensitivity, who are capable of appropriately using information, communication and learning technologies. Subjects who simultaneously develop problem-solving skills, with the ability to integrate and contribute in a plural society, with adequate social and interpersonal relationships that are fair and inclusive and with a special availability to integrate and work in collaborative teams.
13. Training in knowledge and information societies implies recognizing that knowledge, innovation and the ability to learn continuously are the main drivers of development and well-being. In these scenarios, education must go beyond transmitting content: it must teach students to manage information, transform it into meaningful knowledge, and apply it critically and ethically in everyday life. The challenge for the modern school is enormous, as it requires adapting to a digital and globalized environment, integrating information technologies into its pedagogical practices,

promoting skills such as critical thinking, creativity and collaboration, and guaranteeing that all students have equitable access to these opportunities. In short, the school is called to reinvent itself to form citizens capable of actively participating in societies where knowledge is the most valuable resource and education is the key to justice and social inclusion.

14. To achieve these purposes, it is a priority to implement training strategies that deepen learning that prepares children and young people for entry into a changing world of work and a mobile society, which requires high work and professional skills, but also an exceptional human disposition that marks the characteristic difference of our being Bethlehemite.

Peace, democracy and responsible citizenship.

15. Millions of people on the planet live in fragile states affected by conflict or in countries with high levels of criminal, social, political and economic violence. Conflicts have multiple factors, some economic, others political, ethnic and some religious. The problem of natural resources such as access to drinking water or pollution in the immediate future will be of greater importance due to the confrontation. Along with this, internal and external migration patterns, terrorism, the authoritarianism of some governments and the presence of organized crime, displacement and refugees are increasing.
16. These realities are a challenge for our educational proposal, committed to a culture of peace, which seeks to promote the knowledge, skills, attitudes and values necessary to achieve behavioral changes that allow children, young people and adults to navigate conflicts by preventing and avoiding any type of violence. It is about working from our educational place, in the midst of the crises of democracies, for responsible citizenship that promotes a more just, peaceful, tolerant, inclusive, safe and sustainable world, which instills respect for human rights, social justice, cultural diversity, gender equality and environmental sustainability.
17. Peace education poses profound and urgent challenges to today's schools. It is not only about including content on coexistence or conflict resolution, but about transforming school culture into a space where dialogue, empathy and social justice are practiced. The school must face the challenge of overcoming the structural and symbolic violence that society often experiences, promoting participatory methodologies that teach students to manage their differences without resorting to aggression. Furthermore, it involves training critical citizens capable of recognizing the causes of inequality and committed to building a more equitable and supportive society. In this sense, peace education requires the modern school to rethink its pedagogical practices, integrate universal values into the curriculum and become a true laboratory of democratic coexistence.
18. In a pedagogical approach, peace education challenges today's schools to transform their daily practices into experiences that teach how to live together in a respectful and supportive manner. This involves designing active methodologies that promote dialogue, cooperation and the peaceful resolution of conflicts within the classroom. The school must become a space where students learn to recognize and value diversity and develop socio-emotional skills that allow

them to build healthy relationships. Furthermore, it means integrating peace as a transversal axis of the curriculum, not only in specific subjects, but in the way of teaching and learning, promoting inclusive and democratic environments. In short, the pedagogical challenge is for the school to be a laboratory and living territory of peace, where each educational experience contributes to forming citizens capable of transforming society from justice and human dignity.

Environmental degradation, Sustainable development and care of the common home

19. Environmental degradation has reached alarming and unsustainable levels and the general consensus agrees that the current economic growth model is not sustainable. The concept of “green economy” has been proposed as an understanding of what is at stake in achieving the global transition towards sustainability. Sustainable development seeks to position itself in the culture of caring for the planet and our close connection with its preservation.
20. The Encyclical *Laudato Si* of Pope Francis on the care of the common home, has an inspiring central value, being a profound ethical and spiritual call to care for the “common home”, that is, to care for the earth, the water, the air, all the species that inhabit the planet... Its strength is to link the ecological crisis with social justice, proposing an “integral ecology” that brings into dialogue: environment, economy and human dignity. Damage to the land is, at the same time, damage to the most vulnerable, such as indigenous peoples. The destruction of the environment that is being generated by the dominant economic system inflicts intergenerational damage because it affects not only the current inhabitants of the earth – particularly the youngest – but also conditions and risks the lives of future generations.
21. Faithful to the care of life, the environmental crisis and climate change, we are committed to the care of creation by recognizing the Earth as Mother, where we are all interconnected as brothers. In this sense, our training wants to promote a true “ecological conversion” that is expressed in working from our personal and collective practices for sustainability and the modification of living habits proposed by an economic and cultural structure based on the consumption of the irrational production of goods. Educating to care for the environment, climate change, the sustainability of the planet, water and endangered species implies that the school assumes an active role in the formation of responsible citizens aware of the ecological limits of the Earth. This means integrating into the curriculum not only scientific knowledge, but also ethical values and attitudes of respect towards nature.
22. The challenge for the modern school is twofold: on the one hand, it must incorporate pedagogical methodologies that promote research, community action and innovation around sustainability; On the other hand, it must become an exemplary space that practices environmental coherence in its daily management, from the efficient use of resources to the creation of school projects that positively impact the community. In short, educating on these issues means preparing students to face global challenges with critical thinking, social commitment and a deep awareness that taking care of the planet is taking care of life itself. The words of Pope Francis encourage us in this direction: “It is very noble to assume the duty of caring for creation with small daily actions, and it is wonderful that education is capable of motivating them to form a lifestyle” (*Laudato Si*. 10).

Interculturality and training to learn to live together.

23. Educational work is lived and developed in a society that defines itself as intercultural. Migration phenomena, new production systems and the increase in human mobility have an impact on people's lives. The plurality given by the growing cultural, religious, and ethnic diversity generates processes of social transformation that demand creativity in the ways of building personal and collective identity. Human mobility generates uprooting of one's own cultural identity and fragility in human ties, manifested in temporary, superficial relationships, which generate feelings of insecurity, uncertainty and instability.
24. Learning is not only acquiring knowledge, but also recognizing and valuing the cultural diversity that surrounds us. An intercultural education fosters respect, dialogue and coexistence between different traditions, languages and ways of seeing the world. By integrating interculturality into educational processes, more inclusive societies are built, where each person contributes from their identity and is enriched by that of others. In this sense, educating is also learning to live together in diversity, strengthening peace, tolerance, inclusion and social justice.
25. Educating for interculturality, diversity and social coexistence means preparing students to live in increasingly plural societies, where different cultures, identities and ways of thinking coexist and mutually enrich each other. The school, as a training setting, has the responsibility of promoting respect, social empathy and the recognition of difference as a value, not as a threat. This involves designing pedagogical experiences that encourage dialogue, cooperation and the construction of common projects between students of different origins.
26. The challenge for our institutions is great: they must overcome homogenizing practices, open to inclusive curricula that integrate diverse cultural perspectives, and ensure that all students feel represented, respected, and valued. In addition, it requires training teachers capable of managing diversity in the classroom, transforming conflicts into learning opportunities and converting the school into a democratic space where we learn to live together in peace and justice. In short, educating in these scenarios means that the school becomes a living laboratory of plural and supportive citizenship.

Gender and education. Training in respect, recognition and inclusion.

27. Talking about gender as a social category in school is necessary because it allows us to understand how our identities are constructed and how they influence the way we relate, participate and live together. However, it is often difficult to address this topic because it touches on beliefs, traditions and sensitivities that are deeply rooted in families and society. Many times there are prejudices, cultural resistance or lack of teacher training to treat it with rigor and respect, which can generate tensions in the educational community. Even so, the challenge is inescapable: the school must open spaces for critical and pedagogical dialogue that help students reflect on equality, equity and the recognition of diversity, forming citizens capable of building a more just society that respects all identities.

28. The relationship between gender and education constitutes a fundamental axis in the analysis of contemporary social dynamics. Education, understood as a process of socialization and transmission of knowledge, is not neutral: it reproduces, questions and transforms the gender roles present in society. From a critical perspective, it is recognized that educational institutions have historically been spaces where stereotypes and inequalities are consolidated, but also privileged settings to promote equity, recognition of diversity and social justice.
29. From a reflective and philosophical perspective, educating about gender as a social category implies recognizing that our identities are not merely biological or individual, but are configured in a cultural, historical and symbolic framework. Gender, understood as a social construction, helps us understand how roles, expectations and forms of power are distributed in everyday life, and therefore challenging the school is inevitable: there the narratives that shape who we are and how we live together are reproduced, questioned and transformed. Although, as we said, it is a controversial and difficult issue to address, however, the difficulty is also an opportunity: opening the dialogue on gender in school means inviting people to think critically about identity, justice and dignity, and forming subjects capable of living in more equitable societies that are aware of human plurality.
30. Education plays a crucial role in the construction of gender identities. Curricular content, pedagogical language and school practices can reinforce traditional stereotypes or, on the contrary, open spaces for critical reflection and the resignification of roles. An education with a gender focus seeks to accompany with respect and professionalism the search for identity in the members of the educational community, it seeks to make visible especially the historical contributions of women and diversities, questioning hegemonic narratives and promoting equality in social participation and the recognition of each person in their condition.
31. We believe that education is a fundamental tool to transform gender relations. Through it, we can question stereotypes, open spaces for equality and guarantee that all people, regardless of their gender, have access to the same learning and development opportunities. Thus, our educational settings become a place where a more equitable and respectful society is built, contributing to the construction of more democratic societies free of discrimination.

Ethics of care and education. Promoting affection and compassion in the classroom.

32. The ethics of care are philosophical and practical currents that place responsibility, empathy and attention towards others at the center, recognizing the interdependence that characterizes human life and the relationship with the environment. Unlike ethical models more focused on abstract justice or universal norms, care ethics emphasize the importance of concrete ties, sensitivity to the need of others, This approach questions traditional ethical models focused on abstract justices and proposes a more relational vision, where vulnerability and interdependence are recognized as an essential part of social life.
33. In school and education, these ethics have become especially significant because they offer a

framework to train students capable of living together in diverse societies, aware of the fragility of the planet and the dignity of each person. Educating from care implies transforming school culture: not only teaching content, but also cultivating attitudes of respect, cooperation and responsibility towards other and towards the environment. The challenge is for the school to become a space where care is practiced as a pedagogical principle, preparing new generations for face social and ecological challenges with sensitivity, commitment and humanity.

34. In the educational field, the ethics of care takes on a transformative role. Educational institutions are not only a space for the transmission of knowledge, but also a palace where links are built, subjectivities are formed and values are developed. Incorporating the ethics of care in education implies recognizing that the training process requires attention to the emotional, social and cultural needs of students, in addition to the cognitive abilities. Care is translated in the classroom into teaching the community practices that promote active listening, empathy and personalized support. Education with a care approach promotes inclusion and equity, taking in to account diversity of gender, culture and socioeconomic status. Educating from care means training citizens who are sensitive to the vulnerability of others and committed solidarity. The ethics of care in medications question hierarchical structures and promote more democratic and participatory school communities.

Mental health and meaning of life.

Towards the configuration of safe spaces and healthy environments,

35. The mental health of children and young people today especially faces complex problems such as anxiety, depression, bullying and low self-esteem, directly affecting their learning and emotional and social development. In some cases, excess pressure for results, overloads, lack of emotional support, social isolation, weak ties, the permanent feeling of loneliness, increase not only their vulnerability, but also the risk of falling into an addiction or mental disorder or groups where they feel accepted and not judged- It is a fact, there are many children and young people who manifest mental disorders and deep emotional needs during these times where the social fabric and the multiple violence of the territories contribute to the deterioration of mental health. The challenges that these realities pose to us imply continuing to strengthen socio-emotional education, integrating programs that teach self-control, empathy and conflict resolutions skills. Teacher and psychological counselors (professionals) are key. A human group previously trained to identify warning signs and accompany students with sensitivity or difficulties is a guarantee of care.
36. Today its is absolutely necessary for our credibility and trust to ensure safe relationships and spaces that foster school environment where respect and trust are fostered, free of all types od sexual abuse and manipulation, violence and discrimination. In this sense, we offer a policy and protocol for actions against sexual violence with children, adolescents and vulnerable people inside abd outside our institutions. As always, work and support networks with parents and caregivers are essential to care for the mental health of all member of our educational community,

37. One of the critical punts, which in some environments it is preferred not to talk about, is suicide. Suicide as an extreme and complex situation should not be understood only as an individual problem, but as a social phenomenon that requires education, support and care policies. School and family play a key role in prevention, by offering listening, support and training in values of respect and solidarity. In today's society, suicide among children and youth reminds us of the urgency of assuming a more humane and supportive educational commitment. The school cannot limit itself to transmitting knowledge; it must become a space of care, listening and accompaniment, where each student feels valued and understood. Educating is also opening paths of hope, strengthening ties and cultivating resilience, the meaning of life and hope. Only in this way can we build a culture that protects life and offers new generations the possibility of growing in dignity and plenitude.
38. Suicide prevention requires a comprehensive approach. Promote dialogue about mental health and emotional well-being in schools and communities. Promote family, community and school ties that provide support and warmth. Guarantee accessible psychological and psychiatric care without stigma. Creating protective environment, safe spaces where children and young people can express themselves and receive support. No member of the community should feel alone in the search for a better life.

Information technologies, communication and Artificial Intelligence. Between creativity, control and human management.

39. Information and communication technologies (ICT), in convergence with artificial intelligence (AI), configure a scenario of opportunities and challenges that challenge contemporary society. Among the main challenges is the growing digital divide, which deepens social inequalities by limiting equitable access to the benefits of those tools. Likewise, the automation of processes and algorithmic decision-making raise ethical dilemmas linked to transparency, privacy, and the reproduction of structural biases. Added to this is the need for solid regulatory frameworks that guarantee a balance between technological innovation and protection of fundamental rights. In the workplace, the replacement of human tasks with intelligent systems requires a redefinition of skills and a reflection on the future of work. Together, these challenges demand a critical and multidisciplinary approach that allows ICT and AI to be integrated in a responsible, inclusive and sustainable manner into social, economic and cultural life.
40. In the educational field, the incorporation of information and communication technologies (ICT) together with artificial intelligence (AI) poses significant challenges that require critical reflection. On the one hand, the integration of digital platforms and intelligent systems in the teaching and learning processes demands a constant updating of teaching skills, as well as the adaptation of pedagogical methodologies to virtual and hybrid environments.
41. However, this transformation also shows inequalities in access to technological resources, generating gaps that affect educational equity and inclusion. Furthermore, the use of (AI) to personalize content and evaluate performance raises ethical questions about the privacy

of student data and the risk of reproducing biases in academic training. In this context, the challenge is to guarantee that ICT and AI become tools that enhance educational quality without compromising inclusion, critical autonomy and the comprehensive training of students.

42. Some argue that AI agents should stop being simple tools and become digital colleagues that take on specific tasks from a “multi-agent” model. Designing these work models with agents, and mastering the communication protocols between technologies, databases and information repositories, constitutes a challenge to not allow AI to be an uncontrolled risk. We must remember that AI is not a replacement, but rather an expansion of human potential, hence, it must be assumed with critical thinking and a defined ethical position. Perhaps it is necessary to insist that we cannot give up continuing to cultivate human skills that cannot be replicated, such as: empathy, creativity, resilience, and leadership.

The family in times of transformations.

43. The contemporary family is configured as a dynamic and plural institution, characterized by the coexistence of various structures that transcend the traditional nuclear model. In this context, emotional ties acquire more flexible, democratic and functional forms, responding to the social, economic and cultural transformations of recent decades. Current modalities include single-parent, homo-parent, assembled or reconstituted, childless and extended families, all of which reflect the ability of the family nucleus to adapt to changes in gender conceptions, interpersonal relationships and socioeconomic conditions.
44. The families, where we include those of our Bethlehemite students, today face multiple problems derived from social, economic and cultural transformations, among which job instability, overload of responsibilities, the fragmentation of emotional ties and the increase in intergenerational conflicts stand out. These recurring crises highlight the need to rethink the role of the family as a space of support and resilience.
45. In this scenario, new family models – including those made up of same-sex parents – demand greater understanding, acceptance and respect, as well as supporting policies and practices that guarantee their full social integration. Recognizing the legitimacy and value of these configurations is essential to promote a more inclusive, tolerant coexistence in accordance with the diversity that characterizes contemporary society.
46. The family continues to be, in the midst of its tensions and difficulties, the fundamental nucleus of human life, being the first space for socialization, transmission of values and construction of identity. Its influence is decisive in the emotional, ethical and cognitive development of people, configuring the foundations on which formal education is built. In this sense, the collaboration between our families and our educational institutions becomes a strategic axis so that we can, from our educational commitment, guarantee comprehensive educational processes, where joint work strengthens academic training, enhances social skills and promotes community cohesion and comprehensive training. The synergy between all will not only promote learning, but will also contribute to the preparation of responsible citizens committed to society in the best style

of Bethlehemite training. The family continues to be, in the midst of its tensions and difficulties, the fundamental nucleus of human life, being the first space for socialization, transmission of values and construction of identity. Its influence is decisive in the emotional, ethical and cognitive development of people, configuring the foundations on which formal education is built. In this sense, the collaboration between our families and our educational institutions becomes a strategic axis so that we can, from our educational commitment, guarantee comprehensive educational processes, where joint work strengthens academic training, enhances social skills and promotes community cohesion and comprehensive training. The synergy between all will not only promote learning, but will also contribute to the preparation of responsible citizens committed to society in the best style of Bethlehemite training.

Teachers: agents of social and educational transformation. Dignity and recognition of teaching work.

47. Teaching work at the primary and secondary basic education levels is going through a crisis marked by multiple structural tensions. Among the main difficulties are low salaries and the lack of economic recognition in relation to the social importance of their function, which generates demotivation and job insecurity. Likewise, promotion processes through the ranks are usually conditioned by bureaucratic procedures and inflexible demands, limiting opportunities for professional development. Added to this is institutional instability, as many teachers are forced to change educational centers in search of better contractual conditions, given that some institutions (Public and private) offer more competitive salaries. This situation not only affects the permanence and stability of teachers, but also has an impact on educational quality and the consolidation of sustainable pedagogical projects.
48. Teachers constitute an essential pillar in the comprehensive training of our institutions; their work not only transmits knowledge, but also guides the ethical, social and emotional development of students. Its role is decisive in the construction of citizenship and in the preparation of individuals capable of facing the challenges posed by a complex society. In this sense, it is imperative that we, institutionally, families and students, recognize the value of their work, granting them fair and dignified treatment that is reflected in better working conditions, salaries and professional development. Only through this comprehensive recognition will it be possible to strengthen educational quality and guarantee that teaching work is carried out with the motivation and respect it deserves. That is our commitment.

Between disbelief and the reinvention of meaning: Loss of faith, emergence of a new spirituality, ecumenism and interreligious dialogue.

49. In a society in the process of secularization, disbelief and loss of faith are not only changes in dogma but the fading of a symbolic fabric that previously offered meaning, consolation and shared norms; As common rituals and stories disappear, many people experience a feeling of moral emptiness and social loneliness, while the old references are replaced by consumerism, relativism and technocratic solutions that do not always fulfill the human need for belonging

and transcendence; However, that same reality opens the possibility of reinventing values and secular communities that recover solidarity, ethics and mutual care without giving up the search for meaning.

50. Within the family, disbelief and loss of faith are often felt as an intimate fracture: not only beliefs are questioned, but also the practices, stories and rituals that previously articulated daily life and vital transitions. This transformation can generate generational confusion, emotional distancing, and a feeling of uprooting when parents no longer transmit with the same clarity or authority the symbolic frameworks that previously guided sons and daughters.
51. The loss of religious rituals – baptisms, weddings, funerals with a sense of community — leaves gaps in family milestones; these rituals often offered comfort, belonging, and narratives for coping with loss and change. Without these frameworks, families can substitute rituals with secular celebrations or consumerism, but the symbolic depth that facilitates mourning and the transmission of values is often missing.
52. In this scenario, the Catholic education that we profess can respond to the loss of faith by offering not only doctrinal content, but also formative experiences that reconstruct meaning, belonging and ethical criteria in a secularized context. These interventions must be consistent with family life and the emotional and cultural needs of young people.

This involves designing pedagogical proposals that combine intellectual reflection on faith with concrete experiences - retreats, service projects, meaningful celebrations and community practices -, training teachers and catechists in emotional accompaniment and cultural dialogue, and offering families tools to create rituals and shared narratives.

53. It also requires classrooms that teach how to confront relativism and consumerism through reason and ethics, safe spaces to express doubts without stigma and specific programs to train parents in the transmission of values. At the same time, the school can weave community support networks that make up for the loss of community environment: intergenerational groups, volunteering and alliances with parishes and social organizations. If Catholic education is committed to authenticity, listening, and transformative experience, it not only preserves traditions, but also helps families forge new symbolic and ethical frameworks that respond to the new generations' search for meaning.
54. The new ecclesial movements and communities act as focuses of spiritual renewal: they revive community life, offer intensive formations itineraries and generate concrete charisms that mobilize lay people committed to holiness and service. These realities have been described as a “new springtime of the Spirit” for the ability to spark enthusiasm and renewed religious practices.
55. In the field of contemporary religious education, another of the most relevant challenges of the 21st. century is to assume ecumenism as a pedagogical and spiritual horizon, in a context characterized by cultural and confessional plurality. Educational institutions, in this sense, are called to be configured as spaces for encounter, dialogue and cooperation, capable of welcoming

the diversity of faiths and religious traditions and promoting training oriented towards mutual respect, hospitality and the constructions of bridges between Christian communities and other expressions of faith.

56. Ecumenism, understood not only as a search for unity among believers, but also as an attitude of co-responsibility in the face of diversity, becomes a pedagogical principle that promotes universal brotherhood, inter-church collaboration and the overcoming of historical prejudices. As the Second Vatican Council recalls in the decree *Unitatis Redintegratio* (1964), Christian formation must prepare the faithful for dialogue and cooperation, encouraging a unity that is built on diversity and that projects towards a fuller communion.
57. Various authors have highlighted this educational dimension of ecumenism. Paulo Freire, from a critical perspective, insisted that education must be an act of liberation and openness to the other, which translates into the ability to listen and dialogue with those who think and believe differently. Along the same lines, Hans Küng, with his proposal for a “world ethic,” maintains that peace between nations depends largely on peace between religions, and that the school is a privileged space to cultivate that consciousness.
58. In this way, the school stands as a privileged environment where faith is articulated with justice, peace and solidarity, preparing new generations to be agents of communion, interreligious cooperation and social transformation in a world marked by fragmentation and difference. The educational proposal, consequently, is not limited to transmitting doctrinal content, but becomes a comprehensive training process that enables students to experience plurality as wealth and to actively contribute to the construction of a more just and fraternal society.

CHAPTER II

IDENTITY OF BETHLEMITE EDUCATION

59. The Institute of Bethlehemite Sisters, faithful to its Charisma and its historical roots, puts its apostolic heritage at the service of society and the Church: “to serve the Church in evangelization, especially of the poor in the educational, social and missionary promotion fields, according to the demands of the times and needs of the place” (Bethlemite Constitutions No. 10). This founding option, which is born from the historical experience of our origins, is updated today in educational contexts marked by profound cultural, social, technological and anthropological transformations.
60. The educational institutions of the Bethlehemite Institute present in America, Europe and Asia, inspired by the mystery of the Incarnate Word by which “Christ is inserted in the history of man, shares his situation, announces salvation and establishes the Kingdom” (Bethlemite Constitutions No. 78), offer a humanist and Christian education that ensures the integral development of people, in continuous dialogue, faith, culture and life, to form men and women builders of new societies. Today this dialogue takes place in complex scenarios, crossed by religious and cultural diversity, the crisis of meaning, digital culture, the fragmentation of ties and the need to reconstruct shared ethical horizons.
61. “Our educational work as an evangelizing mission requires us to form people in the faith, so that they can open themselves freely to the mystery of the Risen Christ, and in filial communion with the Father and in fraternal relationship with their brothers, they can commit themselves to the transformation of society” (Bethlemite Constitutions No. 86^a).

This mission translates today into the challenge of educating not only for knowledge, but for discernment, social responsibility, care for life and the construction of supportive communities.

Education as a mission of the Church

62. Education has been closely linked to the mission of the Church; in this regard, the Congregation for Catholic Education in its document *Educate Together in the Catholic School* states: “the school is an authentic ecclesial subject, through educational service, vivified by the truth of the Gospel.” It, in fact, “faithful to its vocation, presents itself as a place of integral education of the human persona through a clear educational project that has its foundation in Christ, aimed at creating a synthesis between faith, culture and life.”
63. In this actual context, this synthesis is strained by secularization, the plurality of anthropological visions, the fragmentation of knowledge and the pressure for educational models focused exclusively on performance and competition. For this reason, Pope Leo XIV reminds us that

“education is not an accessory activity, but rather constitutes the very fabric of evangelization: it is the concrete form with which the Gospel becomes an educational gesture, relationship, culture.” (DNME, No. 1.1).

64. The document “Educate Today and Tomorrow, a passion that is renewed”, defines the Catholic school as a space that evangelizes and as a place in which “cultural development, professional training, commitment to the common good” is promoted. confirms that the root of its Catholic educational proposal is “the Christian spiritual heritage”, called to be in permanent “dialogue with the cultural heritage and the achievements of science” in which “the learning experience is nourished by the integration of research, thought and life.” The document presents the Catholic school as a place of comprehensive formation, given that:

- It respects the dignity of each persona, their uniqueness, their ideas, their ability to discuss and discern and offers balanced attention to the development of cognitive, emotional, social, professional, ethical and spiritual aspects.
- Introduces knowledge and scientific research, promoting the commitment to research and knowledge together with an ethical and transcendent sense.
- It promotes problem solving and works to develop cognitive and mental abilities, beyond the simple reception of information and encourages collaborative work.
- Constructively assumes cultural, religious, and economic diversity; everyone is welcomed without distinction and favors their integral development and promotes unity, fraternity, and the search for the common good; it is a generator of spaces for participation.
- It promotes the permanent training of personnel so that they develop the ability to create, invent and manage learning environments rich in opportunities.

65. These features today challenge our institutions to review methodologies, relationship styles, evaluation practices and management models, to guarantee coherence between the training discourse and the real experience of students, families and educators. In the apostolic letter: Designing new maps of hope, by Pope Leo XIV, he reaffirms the principles of Catholic education and reminds us that:

- Educating is an act of hope and a passion that is renewed because it manifests the promise that we see in the future of humanity and it is a task of love that is transmitted from generation to generation, mending the torn fabric of relationships and returning the weight of promise to words,
- Education is not just transmission of content, but learning of virtues. Citizens capable of serving and believers capable of bearing witness are formed, freer men and women, who are no longer alone.
- Christian anthropology is the basis of an educational style that promotes respect, personalized accompaniment, discernment and the development of all human dimensions, Integral humanism.

66. In communion with the teaching of the Church, we assume the educational mission from the identity of the Catholic school today; Thus, we committed to energize the seven keys of the Global Educational Pact that Pope Francis proposed in the year (2019) and the three new priorities that Pope Leo XIV points out, giving rise to what has been called the “decatalogue of the Global Educational Pact”.

Decatalogue of the Global Educational Pact:

1. *Put the person in the center.* Against the throwaway culture, put the person at the center of every educational process, to bring out their specificity and their ability to be in relationship with others.
2. *Listen to the young generations.* Listen to the voices of children, adolescents and young people to build together a future of justice and peace, a life worthy of every person.
3. *Promote women.* Promote the full participation of girls and young women in education.
4. *Hold the family responsible.* See in the family the first and indispensable educating subject.
5. *Open to welcome.* Educate and educate ourselves in welcoming, opening ourselves to the most vulnerable and marginalized.
6. *Renew the economy and politics.* Study new ways of understanding economics, politics, development and progress, at the service of man and the entire human family from the perspective of an integral ecology.
7. *Take care of the common home.* Guard and cultivate our common home, protecting its resources, adopting more sober lifestyles and betting on renewable and environmentally friendly energies.
8. *Cultivate the inner life.* Cultivate the inner life to learn to listen to the heart, welcome silence and seek the silence of existence, through a pedagogy of depth that leads to plenitude and joy.
9. *Use technology ethically.* Develop the ethical and discerning use of technology, guiding Artificial Intelligence and digital environments at the service of dignity, freedom and fraternity, guaranteeing inclusive and quality education for all throughout life.
10. *Build Peace.* Educate for dialogue, in non-violent languages, in reconciliation and justice, building bridges and not walls, promoting an unarmed and disarming, humble and persevering peace.

67. Este decálogo no se comprende como un listado de ideales, sino como un horizonte pedagógico que orienta decisiones curriculares, estilos de liderazgo, relaciones institucionales y procesos formativos concretos en nuestras comunidades educativas.
68. Bethlehemite institutions, as a Catholic school, faithful to the inspiring principles, to the teaching of the church, and motivated by the educational experience of the founders, manifest in their organization, in their relationships, in their plans, their norms, methods, learning scenarios, and quality criteria, an educational project that seeks to integrate charismatic identity, academic excellence, social commitment and spiritual depth, as a concrete response to the educational challenges of the 21st century.

Educational experience of the Founders: Holy Brother Pedro de San Jose Betancur and Blessed Mother Maria Encarnacion Rosal.

69. Pedro de San José Betancur, obedient to God's plan and moved by deep compassion for the suffering of the most forgotten, attended to the physical and spiritual ailments of the poor and convalescents of Antigua Guatemala, to whom he offered care, shelter and food. In a particular way, he thought about the children who walked the streets in conditions of poverty, without access to education and exposed to repeating stories of misery and ignorance. For them he opened a school, hired teachers for the sciences and reserved for himself the teaching of piety and the exercise of virtue.
70. His pedagogy, advanced for its time, favored learning through dance, poetry, games, songs and various stimuli as motivational strategies. He thus inaugurated the first literacy school in Latin America. From its origins, Bethlehemite education was configured as an inclusive, creative, affective education deeply embodied in social reality.
71. Father Carlos Mesa, in his work Pedro de Betancur, the man who was charity, points out that "charity is ingenious and knows how to break molds," highlighting how María Esquivel's house was transformed every day into an oratory, inn and school. At night it was a bedroom; In the morning, the beds became benches. Girls attended class in the morning and boys in the afternoon, without distinction of race or social status. This experience expresses a pedagogy of hospitality, closeness and recognition of the dignity of each person.
72. The testimony of Pedro de San José Betancur motivated others to join his cause, among them Rodrigo Arias Maldonado, who promoted the expansion of the Bethlehemite through the creation of hospitals and schools. The main mission was health care, without neglecting education as an essential dimension of evangelizing action.
73. The order spread from Mexico to Argentina, eventually having more than thirty hospitals and educational centers. In the midst of the processes of independence and the social crises of the time, the Bethlehemites knew how to respond to historical needs with apostolic creativity, showing a notable capacity to adapt to the signs of the times.

74. In the 19th century, with the suppression of the Order of the Brothers of Bethlehem, the continuity of the educational project was left in the hands of the Blesseds of the Beguinage of Bethlehem. In this context, the figure of Mother María Encarnación Rosal emerges, who, with intelligence, pedagogical vision and profound spirituality, reorganized school life and gave a new horizon to the educational project.
75. As an educator, she knew how to combine tenderness and demand, personal support and academic rigor. Her educational style consolidated a training proposal especially oriented towards the education of women, at a time when they were relegated from the educational system. The pedagogy of accompaniment, the organization of school time, the care of ties and the centrality of the person became structural features of the Bethlehemite educational style.
76. The expansion of the work to Costa Rica, Colombia, Ecuador and Italy, under the leadership of Mother Ignacia González, allowed the consolidation of an educational network characterized by innovative study plans, high academic level and deep spiritual identity.
77. The educational legacy of Mother Encarnación Rosal continues in force in her educational work in America, Europe and Asia, which permanently reviews and renews its educational proposal in accordance with the local, national and global needs of a world in constant transformation. Today this legacy challenges us to continue educating with audacity, creativity and prophetic sense, in contexts marked by cultural complexity, technological transformation and the fragility of human ties.
78. The Bethlehemite educational project, transmitted from generation to generation, has been enriched thanks to the collaboration of men and women who, from their different roles, have made a pedagogical path alongside the religious. The charismatic history thus becomes the foundation of the shared mission, where the memory of the past is not preserved as nostalgia, but as a source of inspiration to build the future of Bethlehemite education.

Education as a shared mission

79. One of the features of the ecclesial teaching in recent decades is the call it makes to the baptized to join forces, in an attitude of collaboration and exchange of gifts, in order to participate more effectively in the construction of the Kingdom of God. This call today takes on an urgent nature in the educational field, marked by the complexity of contexts, cultural diversity, the transformation of teaching roles and the progressive weakening of traditional structures.

In this way, a more “articulated and complete image of the Church” becomes visible to the world, not as a closed institution, but as an emerging educational community, capable of responding to contemporary challenges. The document *Educate Together in the Catholic School* confirms that the educational mission “lived by a community made up of consecrated people and lay faithful, assumes a completely particular meaning and manifests a richness that it is necessary to know how to recognize and value.”

80. In the current context, shared mission is not only a pastoral option, but a condition of possibility for the sustainability, relevance and quality of Catholic education. The decrease in the number of religious women, the professionalization of educational management, new normative and pedagogical demands, as well as the plurality of cultural and religious visions in school communities, require us to rethink the ways of exercising authority, leadership and co-responsibility.
81. As consecrated women, we have been called to live our Christian vocation with greater radicality within a family that has received a Charisma as a gift and grace from the Spirit. Today this charisma is not guarded only from belonging, but from the ability to share it, translate it, accompany it and make it meaningful for others. Being a prophecy no longer only means the visible presence of the religious, but also the ability to generate meaning, links, hope and horizon in diverse educational communities.
82. In the mutual collaboration that the shared mission entails, specific and complementary roles are distinguished between lay people and consecrated people. The lay people contribute their professional, pedagogical and administrative knowledge; The religious community brings the richness of charisma, historical memory, spirituality and a believing reading of reality. This complementarity is not functional, but vocational: it is about building an “apostolic we” capable of sustaining an educational project with identity, quality and social projection. In this way, the educational community becomes a sign, memory and prophecy of the Gospel, not because of what it declares, but because of the way it relates, decides, accompanies, evaluates and cares for the lives of those who make it up.

Interrelationships within the framework of education as a shared mission.

83. As a Bethlehemite community, we have assumed the option of education as a shared mission, advancing an understanding that implies renewed modes of relationship and organizational structures, because 21st century education is a task that is carried out as a team and in collaboration networks, where each actor contributes from their identity and co-responsibility.
84. We are depositaries and administrators of the rich treasure of the Bethlehemite charisma and spirituality that inspires educational philosophy and tradition. This charisma, built throughout history, gives identity and meaning to our works. Our testimony of life, word and action is called to permeate the entire educational community with the Bethlehemite way of being and doing education, recognizing that the community is the true “star” that guides the path to Bethlehem.
85. Education is a mission that is carried out with the entire educational community. In this sense, it is essential to strengthen the primary team of the educational act: the apostolic collaborators, made up of teachers, management, administrative and support staff. Together with them, the primary educational community is built that makes the training project possible.
86. The final document of the Synod of Synodality (2024) offers a significant key to this joint work, by proposing “relational conversion and the conversion of ties.” This perspective invites us to promote authentic relationships, based on equal dignity, reciprocity and co-responsibility, recognizing that it is the links that energize and transform the educational mission.

87. In an educational community in constant change due to the mobility of teaching staff and other collaborators, this issue takes on special importance, it does us good to welcome the words of the synodal fathers and mothers: "...it is necessary to cultivate in new ways the exchange of gifts and the interweaving of the ties that unite us, the synodal conversion invites each person to expand the space of their own heart, the first "place" where all our relationships resonate, rooted in the personal relationship of each one with Christ Jesus and his Church. This is the source and the condition of all reform, the ties of belonging. Synod (2024).
88. In educational communities characterized by staff mobility, this relational dimension takes on special relevance. Synodal conversion involves expanding the space of one's own heart, cultivating new forms of exchange of gifts and strengthening the bonds of belonging, rooted in the personal relationship with Christ and with the Church, as the source of all institutional renewal.
89. Assuming the shared mission implies welcoming apostolic collaborators as companions on the journey, without reducing this relationship to a mere labor bond, although without ignoring its importance. Respect for contractual conditions, clarity in roles, job security and access to social rights constitute a concrete expression of the evangelical justice that we are called to witness.
90. In a society that calls for new leadership styles and more participatory organizational structures, it is necessary to review our governance and management models. Lightening processes, encouraging the delegation of functions and promoting shared leadership are essential conditions for building an institutional culture based on the centrality of the person and the culture of encounter.
91. A fundamental challenge of the shared mission is to transmit the Bethlehemite charismatic identity and educational philosophy to all apostolic collaborators. This requires systematic processes of training, support and testimony. The religious community, as a vital cell of the charism, is called to live its consecrated life more radically, to become a significant reference and source of pedagogical inspiration.
92. The ongoing training of our human talent, our apostolic collaborators, through continuous formation, pedagogical reflection, and professional development, is a priority today. Pope Leo XIV affirmed in this regard: "The formation of teachers—scientific, pedagogical, cultural, and spiritual—is crucial. Sharing the common educational mission, a common path of formation is also necessary, 'initial and ongoing, capable of grasping the educational challenges of the present moment and of providing the most effective tools to meet them [...]. This implies in educators a willingness to learn and develop knowledge, to renew and update methodologies, but also to receive spiritual and religious formation and to share.' And technical updates are not enough: it is necessary to cultivate a heart that listens, a gaze that encourages, and an intelligence that discerns." DNME No. 1.
93. Within this horizon, the Bethlehemite Institute is advancing in the structuring of a formation plan for apostolic collaborators, conceived as a dynamic, permanent process and in continuous review, aimed at strengthening institutional identity and educational quality.

94. Shared leadership, teamwork based on diversity and plurality, as well as co-responsibility in decision-making, are pillars to continue being a relevant Catholic educational proposal. Investing time, resources and training spaces to unite work teams is a non-delegable task of Bethlehemite educational management.
95. An educational project led by a great team. Echoing the words of Pope Leo XIV, who used the image of a constellation: “Each ‘star’ has its own brilliance, but all together they trace a path. Unity is our most prophetic strength.” (DNME Charter, 2025). The paradigm shift that today’s educational reality demands places us on a collaborative path, where each member, from their own specific perspective and identity, contributes to building an educational project.
96. In the 21st century school, the teacher occupies a central place as a creator of learning environments, rather than as a simple transmitter of content. Pedagogical leadership, capacity for innovation, mastery of virtual environments, flexible organization of school time and openness to interdisciplinary work, with the student as the center of the educational process, are expected of him.
97. Our “apostolic collaborators”, from their specificity, roles and functions, enrich the educational project to the extent that the shared vision is strengthened, institutional values are practiced, and the vitality of charisma is cultivated. Only in this way can we continue walking in a truly shared mission, capable of responding with creativity, depth and evangelical sense to the educational challenges of our time.

The leadership of apostolic collaborators.

98. The rectory and other instances of direction under the responsibility of the laity, constitute today one of the most relevant signs of the time. The progressive decrease in the number of religious women has led to many positions that were previously under the leadership of the sisters; coordination, vice-rectorships and rectories, are currently assumed by lay personnel, This trend will intensify in the coming years, if we want to guarantee the continuity and sustainability of the Bethlehemite educational project in the contexts where we are present.
99. It is not simply a matter of delegating responsibilities and functions; An interior disposition and conscious preparation is required on the part of the religious community to assume this new reality. Accepting the authority of the laity, who are responsible for exercising institutional leadership functions, implies an evangelical exercise of humility, trust and co-responsibility, oriented to the common good and the growth of the educational work at the service of the evangelizing mission of the Church.
100. Recognizing the new signs of the items, the new ways of being a prophetic presence as a religious life with that of the charisma in the midst of a synodal church that calls is to strengthen the “apostolic we”, allows us to affirm that the educational project can continue under the leadership of lay people with solid training, professional competence and institutional identity. This reality requires in the part of the religious, openness to share the charismatic identity

through testimony, word and accompaniment as well as the ability to support, guide and transmit the learning accumulated by the historical experience of the Institute.

101. At the same time, it is essential to clearly define the required leadership profile, establish selection processes and protocols, design systematic training and support plans, and delimit functions, responsibilities and levels of authority according to each management role, in coherence with the shared mission model. In this context, and in harmony with the orientations of the Church's teaching, the shared mission is expanded towards intercongregation, understood as a concrete expression of ecclesial communion and apostolic force.

Intercongregational at the service of the educational mission.

102. The teaching of the Church in recent decades has been reiterative in what has to do with intercongregation as a sign of charismatic vitality and future horizon for consecrated life. In the Apostolic Letter *Designing new maps of hope*, Pope Leo XIV proposes the image of the "educational constellation" as a key to revitalizing the ecclesial mission, inviting us to overcome the institutional isolation of congregations.
103. Intercongregationalism does not seek to dilute or lose one's identity, but rather to strengthen charismas through networking, subsidiarity and complementarity. Each community contributes its specific richness to a common project, generating alliances and apostolic synergies at the service of Catholic education. In a world marked by fragmentation, intercongregation is presented as a prophetic testimony of communion, fraternity and ecclesial co-responsibility. From this perspective, collaboration between Institutes of Consecrated Life is understood as a pastoral and educational strategy, aimed at strengthening the evangelizing impact of the Church, uniting charismas, resources and energies to respond more effectively to contemporary social, cultural and spiritual challenges.
104. Convinced that the Bethlehemite educational project is a gift of the Spirit for the Church and humanity, it is necessary to explore new forms of inter-institutional collaboration, such as the fusion of related works, joint work with other congregations or mutual accompaniment in management and leadership processes, with trust in the newness of the Spirit, who recreates and renews everything. Educational pastoral care, understood and managed as a transversal axis of the institutional culture, is the dynamism that articulates and coheres the life and mission of the educational institution in contexts of shared and intercongregational mission, guaranteeing unity between charismatic identity, pedagogical project and institutional management.

The Pastoral at the service of the educational project.

105. Educational pastoral care, as an evangelizing action, constitutes the transversal axis that energizes school work. In light of the Bethlehemite charisma and inspired by the testimony of the founders, it is understood as a constitutive dimension of the Institutional Educational Project, aimed at integrating faith, life and culture in all formative processes. From this perspective, people, spaces and pedagogical practices foster an educational environment animated by the evangelical spirit

of charity, freedom and hope, expressed in fraternal relationships, styles of accompaniment and training proposals consistent with the Gospel.

106. Bethlehemite educational institutions are characterized by being spaces of evangelization, comprehensive education, inculturation and learning, where a vital dialogue is promoted between people from diverse cultural, social and spiritual environments. Educational Pastoral Care, assumed as an Institutional culture, enables the development of the transcendent dimension of the person, accompanying them in the process of recognition of their interiority, their openness to God and their vocation to communion.
107. As Catholic educational institutions, open in respectful dialogue with other religious confessions, we offer an education in human and Christian values, inspired by Jesus Christ, who constitutes a reference that shows us a lifestyle to be a better humanity. Our motto “We educate in love for Service” expresses a pedagogical option that guides training towards fraternity, solidarity and social responsibility, with the purpose of training people committed to building a more just, fraternal society in accordance with God’s project. Throughout our educational trajectory, our proposal based on the trilogy: Science, Culture and Gospel, has strengthened its identity with characteristic features that continue to be valid in the educational context of our schools today.

Comprehensive and humanizing education

108. Bethlehemite education ensures the integral education of the person, understood as the harmonious development of their potential in their cognitive, emotional, social, spiritual, ecological and digital dimensions, in coherence with the Global Educational Pact, which invites us to place the person at the center of the educational process.

Education in values

109. Values are discovered, lived, and embodied in everyday experience. Along these lines, Bethlehemite education promotes an institutional culture that generates humanizing, inclusive and participatory educational environments where an open sensitivity to everything that is authentically human is cultivated, from a didactic that promotes internalization-action dynamism in a framework of freedom and responsibility. Freedom to choose the common good, responsibility to give reasons for decisions and to assume the consequences of actions, within the framework of respect, justice, peaceful coexistence and global citizenship. In this formative process, training in Christian values is fundamental, understood as a spiritual and ethical foundation, which, in dialogue with other worldviews, enlivens in children and young people the hope of building a just, fraternal, supportive and peaceful society.

We educate in love for service

110. The Bethlehemite educational proposal, centered on the person and the development of all their dimensions, seeks a formation that is born of love, is cultivated in fraternity and is expressed in service; It wants to form people who are sensitive to reality, with human-Christian values and

virtues that underpin a meaningful life project. The “service learning” methodology enriches the Bethlehemite educational proposal and promotes academic training for adequate performance in the different fields of knowledge and the development of the skills that the knowledge society demands, keeping in mind that love becomes a pedagogical principle, it is there where the processes in the relationship of Science, Culture and Gospel are energized, which underlies the Institutional culture as a platform from which it deploys its entire educational horizon.

Education in justice by faith

111. The Chapter V of the Bethlehemite Constitutions, dedicated to the apostolic mission, states in numeral 86b: “a special characteristic of our education must be training in justice through faith, to achieve Christians committed to the realization of God’s plan, in love and peace.” This vision animates Bethlehemite education, which prepares students not only for a life of service and social commitment, but also to face social challenges from an updated and compassionate perspective. Inserted in contemporary culture, Bethlehemite educational institutions promote an educational dynamism that invites students to actively respond to social needs - such as inequality, climate change and migration - through collaborative and experiential transversal projects.

Education in and for the fraternity.

112. Bethlehemite education favors spaces for meeting, conversation, dialogue and community construction, where the playful and informal acquire meaning in the processes of humanization and socialization. Liquid skills are not peripheral to the curriculum, but rather enable the development of adaptation, empathy, collaboration and the building of links. The cultivation of faith, the exercise of solidarity and social commitment, through groups and various forms of exchange, expand the group structure in class to open up to the institutional “we.” This dynamism favors overcoming individualism and promotes a shared identity, which strengthens the sense of belonging and common commitment. From the Charisma and Bethlehemite spirituality, this sense of community leads to generous service, forming people with a vision of transforming their environment.

Likewise, additional spaces to formal study times - where students play sports, develop research projects, environmental improvement initiatives, artistic expressions of art, dance, music and language learning - are pedagogical practices that strengthen the collaborative dimension of learning. These scenarios allow for teamwork and the recognition of talents, which are distinctive features of Bethlehemite institutions.

CHAPTER III

CHARACTERISTICS OF BETHLEMITE EDUCATION IN THE 21ST CENTURY

- 113.** 21st century education faces the challenge of training students capable of functioning in a globalized, changing world deeply influenced by technology, cultural diversity, and social and environmental challenges. In this context, schools, regardless of their geographical location, are called to go beyond the transmission of knowledge and to strengthen a set of competencies and skills that allow students to learn to learn, learn to be, learn to live together, create and transform their reality.
- 114.** Bethlemite education is inserted into the current reality, cultivates and enriches the educational style of its founders. From Holy Brother Peter, his active and playful teaching, his creativity and tenderness, today expressed in active pedagogies, project-based learning and experiential methodologies; of Mother Encarnación its commitment to academic quality, comprehensive training and advanced study programs, today strengthened through international standards, educational research and continuous improvement. From both, the great love for childhood and youth; sensitivity and commitment to those in need, love for the person and appreciation of their dignity, commitment to social transformation through human promotion and educational development.
- 115.** Bethlemite education favors, through its pedagogical work and its relational style, that students build themselves in the dynamic interiority-interrelationship, integrating personal, social, spiritual and digital development, in the style of Jesus Christ who assumes the human condition to show the face of God, reveal the meaning of brotherhood and recognize the value of the world that has been given to us to perfect it. The humanistic and Christian educational style develops the highest aspects of the person: intelligence, will, feeling, interiority; incorporating the skills of the 21st century.
- 116.** David Perkins, in the book: *Educating for a changing world*, asks: What do students really need to learn for the future? He states that today we teach many things that are not important and leave aside things that are important. Likewise, the Report of the International Commission on the Futures of Education of UNESCO, presented in 2021, says that “there are three questions that we must ask about education in the face of 2050: What should we continue doing? What should we stop doing? What should we completely reinvent? The reflection on these questions, the effort to try to answer them, as well as the look at a concrete reality, help us outline the pedagogical path that we must undertake.
- 117.** The society of the 21st century is dominated by speed, the universality of knowledge, the interaction of cultural differences, biotechnology, artificial intelligence, virtual learning environments... among others. The call is to address educational diversity, cultural plurality, to

promote tolerance and emotional management, to develop social and communication skills, to direct the technological knowledge of our students, to make good use of interactive environments and dynamic classrooms, to enhance collaborative learning. Our students are global citizens, we must open up with a more universal mentality and structural flexibility. “The point is to prepare our students for a world of unprecedented transformations and radical uncertainties.” Cf. 21 lessons for the 21st century. by Yuval Noah Harai.

118. A new Curriculum for the 21st century must be based on the development of multiple intelligences, interdisciplinary, flexible, contextualized, multilingual, with active methodologies that use technologies as tools and a formative evaluation, less disqualifying, more evaluative of the process and the learning achieved. It is important to keep in mind that working on 21st century skills is a shared responsibility of all schools in the world, since they allow us to train well-rounded people, aware of their reality, capable of adapting to changes and committed to the positive transformation of society; Therefore, it is a wide range of challenges that arise for education in the 21st century, perhaps not all of us can define them in this chapter, it is a continuous reflection because in the coming years other needs and new trends will emerge that we will have to address, the important thing is to open horizons, as we said before, honoring our past, contextualized in today, but with an eye on the near future. We share the distinctive features of the Bethlehemite educational proposal, which we are called to develop in that, as citizens of 21st century society, they must face and assume new realities for which they must be prepared.

Educate for full human development and liquid abilities

119. Training the person involves making them aware of their dignity and promoting their growth in freedom for adequate comprehensive and responsible maturity. Bethlehemite educational institutions promote a person-centered education and recognize each student as a unique, valuable being and in a constant process of development. For this reason, they train in respect, appreciation and confidence in themselves, promoting awareness of their gifts, values and potential, as well as the recognition of their limitations, autonomy, the responsible use of freedom and the ability to manage time, prioritize tasks, organize and plan. From this perspective, training in liquid skills is essential, as they are aimed at the development of adaptability, creativity, communication, collaborative work and problem solving in changing contexts, which enriches comprehensiveness. Along these lines, Bethlehemite formation seeks to prepare apostolic collaborators and students to learn throughout life, integrating flexible thinking, ethical discernment and transcendent sense.

Education for the development of Emotional Intelligence and Comprehensive Well- being

120. When referring to emotional intelligence, it is important to consider that this is an essential dimension of comprehensive training, understood as the ability to adequately recognize and manage one's own emotions and those of others, develop a positive self-image, manage frustrations and adversities, as well as strengthen resilience. It entails caring for the physical,

emotional, affective, sexual and social dimensions, fundamental aspects in times of social complexity and mental health crises in children, adolescents and young people. From this perspective, the development of emotional self-awareness, adaptive self-regulation, interpersonal empathy, the ability to build meaningful relationships, multidimensional comprehensive well-being, and anxiety and depression prevention strategies is intentionally promoted, strengthening safe and protective educational environments. All of this is inspired by the educational proposal of Pope Francis, of happy memory, who proposed a formation that harmoniously integrates head, heart and hands, articulating knowing, feeling and acting for a truly humanizing education.

121. Mental health today constitutes an educational emergency of vital importance. Education for mental health requires training to find meaning in life, strengthening resilience and developing communication skills that allow preventing situations of violence, exclusion or bullying, as well as responding responsibly to them. As UNESCO (2021) points out, “learning to empathize, cooperate, confront prejudice and manage conflicts are valuable skills in all societies”, a statement that reinforces the need to integrate “soft skills” into the educational process in the digital age, responding to new forms of interaction and preventing psychosocial risks that may arise.
122. Formation of the affective dimension, understood as the ability to establish healthy, respectful, responsible and lasting bonds, as well as to express feelings, emotions and sexuality in an authentic way. This dimension is based on the recognition of gender identity and diversity, and responds to the need to prepare students with solid self-esteem, assertive communication, and healthy boundaries. In this way, it allows them to live together in a diverse and changing world, forming active citizens in inclusive, respectful and equitable societies.

Education in Vocational Support and Life Project

123. Bethlehemite education assumes vocational accompaniment as a permanent training process that fosters in students the ability to discover their talents, interests and personal aspirations, as well as to reflect critically on values that guide their existential purpose, with promotes responsible discernment of the various vocational options - professional, family, social and religious - to build a coherent life project from the values of the gospel and constant dialogue with contextual realities. This process integrates the persona, social and spiritual dimension of the persons, recognizing the vocation as a call to serve the full realization of the human being,

Socio-occupational pedagogical practice allows working on self-knowledge of strengths and limitations, such as the exploration of available academic and professional options, this facilitates the construction of a life project with social commitment from free and responsible vocational decisions. For the life project to be consolidated and sustained over time, it is important to develop the capacity for self-leadership and self-management, the ability to identify what gives meaning, passion, and becomes a source and energy to achieve goals and purposes.

Education for the development of Spiritual Intelligence.

- 124.** Bethlehemite Education recognizes the spiritual dimension as a constitutive part of human development and assumes training in transcendence as a fundamental axis in the educational project. This implies cultivating the capacity to search for meaning and openness to the transcendent, which strengthens interiority within the framework of respect for one's own identity. In this way, the spiritual dimension and relationship with God are enhanced, integrating faith, reason and life experience. At the same time, it promotes a reflective awareness of human dignity and responsibility towards oneself, others and the world. All of this is done thanks to the pastoral force of the Bethlehemite educational project, as well as the mediation of pastoral actions in the Parishes, Dioceses and the Universal Church.
- 125.** The cultivation of interiority and transcendence allows students to know themselves better, discern and ethically value their actions, which facilitates the construction of a coherent and freely assumed scale of values. Likewise, it awakens sensitivity towards mystery, experiencing transcendence as a life impulse that motivates one to go further, to leave a mark of service for the common good. It includes living the aesthetic experience - enjoying the beauty of reality, capturing the sublime of things - being receptive to the personal vocational call and for those who profess the Catholic faith, consciously opting for Jesus Christ through active participation in the sacramental and liturgical life and in the devotional practices typical of Bethlehemite spirituality. In this way, an attitude of filial and loving relationship towards God will be assumed, which is projected in their relationships with their neighbors, life, the cosmos, through silence, prayer and listening to the Word. Finally, it is important to value one's own faith with respect for other ways of encountering the transcendent and other religious experiences, without giving up personal convictions.

Educate for healthy coexistence, the promotion of life and the construction of peace

- 126.** Bethlehemite education promotes the comprehensive development of students in the social and relational sphere, aligning with the demands of the 21st century that prioritize socio-emotional competencies and collaborative learning (UNESCO, 2020). It encourages openness to dialogue and a spirit of collaboration, mutual respect and a sense of legality, inspired by the evangelical values of love and freedom. It promotes awareness of citizen rights and duties, along with active commitment to democracy and openness to cultural and religious pluralism. Promotes the development of ethical leadership that leads to living and working in the service of others and the world, according to the Christian perspective, enhancing the capacity for teamwork, through direct contact with realities of poverty, exclusion, misery, ignorance and injustice, leading to a fraternal and supportive commitment.

Education for Global Citizenship and Universal Brotherhood

- 127.** Citizenship education occupies a central place in school education, as a response to the social, democratic, cultural and environmental challenges of the 21st century. According to what was

proposed by UNESCO (2015) on Education for World Citizenship (ECM) and with the 2030 Agenda for Sustainable Development, this is not reduced to one subject, but is integrated transversally into curricula, educational projects and pedagogical practices.

Developing Glocal citizenship involves training people capable of establishing meaningful links, recognizing the interconnection of humanity and understanding the complexity of contexts from a human rights perspective. This requires educating to act in solidarity with vulnerable populations, assuming shared responsibilities with global realities and thus contributing to the construction of just, peaceful and inclusive societies. This vision integrates local identity with global responsibility, including the sense of belonging with the awareness of caring for the common home, from the perspective of “social friendship” Cf. Fratelli Tutti (Francisco, 2020). In this context of educating for local and global citizenship, it is important to highlight that this begins in its family, educational and community context, from there the understanding of global dynamics as complementary dimensions occurs. Glocalization integrates knowledge of human rights and their active defense, based on the recognition of the dignity of every person as an ethical foundation for coexistence and a guiding criterion for decisions.

Road Education and Citizen Culture

128. Road safety education is a training process that seeks to develop safe habits, behaviors and conduct in students in their daily lives. Its purpose is to strengthen the ability to act in a responsible, conscious and supportive manner in mobility environments, promoting self-care, respect for life and citizen coexistence. Beyond compliance with regulations, road safety education fosters an attitude of co-responsibility among all road actors—pedestrians, drivers and cyclists, recognizing mobility as a space for social interaction and ethical commitment to the common good. Thus, it is oriented towards the training of citizens who make prudent and autonomous decisions, based on the recognition of the value of life and human dignity. This training feature is especially important because what the student learns at the educational center is projected and lived in his community, since each daily action becomes a practical exercise of citizenship and coexistence that strengthens or weakens the social fabric. From spirituality and Bethlehemite values, this approach takes on a deeper dimension: it is about educating for life in community, where respect, solidarity, responsibility and prudence are visible signs of fraternal love. Citizen culture and road safety, inspired by these values, become ways to build a more just, peaceful and compassionate society, in which each action on the road reflects the commitment to life, coexistence and service to others.

Education in and for solidarity and social responsibility

129. Bethlehemite education forms in and for solidarity, with a marked social commitment that runs through its identity and its educational project. In accordance with UNESCO’s comprehensive training approaches (2017), its educational processes combine autonomy and collaboration, individual development and shared commitments, in order to promote the construction of responsible and socially committed people. Projection to the community in Bethlehemite

educational institutions strengthens sensitivity towards the most needy people, which encourages students to analyze situations and analyze the causes of problems and therefore to commit to change. Likewise, citizen education, based on respect and love for the person, commits all members of the educational community to the formation of honest, fair, democratic, peace-building and supportive citizens.

Volunteering and social projection

130. Advances in science and technology, which improve the quality of life of millions of people, but also reveal deep structural inequalities. Harsh and inhuman realities are presented: the suffering of people and peoples who are excluded from progress and development. This challenges educational centers and requires them to provide a training response that responds from critical awareness and commitment. Faced with realities that nullify and trample human dignity, movements and social experiences emerge that propose to illuminate these realities with the light of hope; one of them is volunteering. In every human being there is an original disposition to service, which becomes a sincere and selfless desire to provide good to others, through generous commitment, whose purpose is to contribute to the construction of just and equitable societies. Volunteering is understood as a free and responsible action of service to the community, by virtue of a civil and voluntary relationship, without remuneration of a labor or any other nature, through which the volunteer offers time, talents and capacity for the construction of the common good, whether individually or collectively. Volunteering is a valid option for those who wish to serve from the Bethlehemite spirit; This space is an opportunity for those people who want to allocate their time and knowledge altruistically, to transform realities of suffering, which is why Educational Communities are invited to participate actively and dynamically in this new mode of solidarity presence. Volunteering continues to be like this, an open door of Bethlehemite mission for so many people who want to serve without any compensation. The Bethlehemite Community promotes and supports activities aimed at the creation and development of knowledge, culture and processes of social inclusion, from a critical and innovative perspective, to achieve a just, sustainable, inclusive, democratic, supportive and respectful society of human dignity. Volunteering is a path that we must begin to travel with evangelical audacity, but also with ethical and legal responsibility. For this reason, it is important to move forward by defining the profile of the candidates to participate, as well as their conditions. As a suggestion, we propose the profile of the candidates for volunteering.

- Be of legal age
- Do not record judicial or administrative records that compromise suitability for service.
- Have financial solvency to assume transportation costs, medical security and personal expenses derived from volunteer activity.
- If you are a minor (15 to 17 years old), you must have written authorization from your parents or legal representatives, who will voluntarily assume the expenses described and determine the limits of the service for adolescents.

Education from faith-culture dialogue.

- 131.** Inserted in a plurality of cultures, Bethlehemite educational institutions are a privileged setting for faith-culture dialogue. In a context marked by pluralism, globalization and accelerated technological advancement, our educational centers are called to be a space of encounter and discernment, where the evangelizing commitment of students is embodied with the methodologies, language and knowledge of the academic world. As the Magisterium of the Church points out, faith does not impoverish reason, but rather gives it openness and guides it towards its fullness. Today more than ever, deep reflections on the meaning of life, the ethical dimension of development and the humanizing objective of scientific and technological advance are necessary, leading students to make decisions consistent with Christian ethics. Education through faith-culture dialogue favors a critical view of the consumerist paradigm of efficiency and performance. This approach will lead to training people capable of inhabiting complexity and will contribute to the creation of a more human and fraternal society.

Education from and for interculturality,

- 132.** The multicultural conformation of today's society, favored by the processes of globalization, migration and digital transformation, is an evident and irreversible fact. The simultaneous presence of diverse cultures represents a richness when exchange is experienced as a source of reciprocal prosperity. In this context, education from and for intercultural competence within the study plans, institutional culture and pedagogical practices is definitive, because it is projected as an option for fraternity. Today more than ever, human beings are required who are capable of understanding and accepting difference, valuing it and recognizing it as a gift that enriches personal and community life. The knowledge and appreciation of languages and cultures creates links and new ways of conceiving oneself not in an egocentric way, but in relation to others.

Education for the development of green skills, ecological awareness and comprehensive sustainability.

- 133.** In a context marked by the climate crisis, the school must strengthen the green skills in the lives of its members and the ability to understand the deep interconnections between natural, economic, social and cultural systems. This training involves ecological literacy, environmental ethics and concrete actions towards integral ecology, which enables the understanding of natural cycles, the functioning of ecosystems and awareness of climate change and local and global impacts. It means recognizing education as a tool that transforms mentalities and practices and that involves cultivating the adoption of sustainable and responsible habits.

The Encyclical *Laudato Si'* and PEG emphasize the need for an integral ecology that includes care for the common home with social justice, solidarity economy and spirituality of care. Along these lines, the Global Education Pact invites us to raise awareness, as do SDGs 4, 12, 13, which integrate education with sustainability; International Environmental Education policies establish ecological competencies as priorities in the educational system. From a Christian ecological conscience, green skills strengthen environmental education, sustainable thinking and

commitment to caring for the common home, articulate science, ethics and spirituality, forming responsible citizens, sensitive to the impact of their decisions and committed to sustainable development through small actions.

As a Bethlehemite community, we have assumed the determined commitment to care for the work of creation, recognizing in it a gift from God. The “Repairers of the Common Home” initiative contains the initiative to train, promoting concrete actions that mitigate environmental impact, the creation of self-sustainability practices. Bethlehemites to care for the environment and self-sustainable development.

Education for Digital humanization and Ethical use of Technologies.

- 134.** In the context of digital transformation and integration of Artificial Intelligence, the school is called to educate in the ability to integrate digital technologies in learning processes and daily life, prioritizing the dignity of the person, critical thinking, ethics and social responsibility. In this training context, the configuration of communication modes determines the construction of digital identity that transforms social dynamics and marks new work and cultural scenarios, which currently requires critical digital literacy and responsible digital citizenship. Welcoming the directives of the Charter on digital education and new media in schools, which emphasizes that technology must humanize and not alienate, inviting integration into educational processes.

Digital Competencies, Robotics and STEAM Skills.

- 135.** In this aspect, the importance of digital skills is emphasized as a way to creatively, critically and ethically develop technological resources, integrating robotics and STEAM skills for problem solving and innovation. This competition seeks for the student not only to consume technology, but to understand it, question it and use it as a means to learn, create and transform their environment. Its purpose is to enhance logical, computational and scientific thinking, preparing students for the challenges of the 21st century. It involves the development of digital skills, basic programming, educational robotics, STEAM thinking, use of OVAs and technological resources, promoting active, interdisciplinary and meaningful learning, always at the service of the person and integral human development.

Education for the development of critical thinking and reflective problem solving.

- 136.** This is an element that promotes an education that seeks to develop critical thinking as an essential skill to form reflective and competitive citizens, as indicated by UNESCO. This approach combines cognitive skills with ethical values, allowing students to deeply analyze reality, discern responsibly, and act to transform, guided by the Gospel and the Bethlehemite charism. Critical thinking is not limited to intellectual analysis, it focuses on ethical discernment, commitment to justice, truth and the construction of the common good, it enables us to analyze information from multiple perspectives, question assumptions, evaluate evidence and propose innovative solutions to complex problems, through critical analysis of causes and consequences,

evaluation of verifiable versus biased sources, argumentation based on evidence, systemic thinking, creativity in contextualized solutions.

From the Bethlehemite charism, educating in critical thinking means training people capable of discerning with wisdom, acting with justice and serving with love, integrating reason and faith in the creation of a more humane and supportive society. Thus, education goes beyond the acquisition of knowledge. It becomes a process of personal and social transformation, where each student learns to think deeply, decide responsibly and act ethically.

Education for the development of Autonomous Learning and Learning and Learning to Learn.

- 137.** In a context that is characterized by the acceleration of knowledge and technological transformation, this element can be conceptualized as the ability to take active responsibility for one's own learning, develop intellectual autonomy, practice reflective self-assessment, adapt to new contexts and maintain a willingness to continue training, something essential in a world of permanent change. For this, it is necessary to reinforce Metacognition and awareness of one's own learning, responsible autonomy, self-regulation and monitoring of progress, adaptability to various contexts, sustained intellectual curiosity, collaborative learning, resilience in the face of difficulties.

It is important to keep in mind how creativity and innovation allow students to generate new ideas, adapt to change and find original solutions to environmental challenges. Promoting these skills involves providing spaces where error is part of learning and where curiosity and personal initiative are stimulated, in such a way that transforms traditional teaching into dynamic, critical and collaborative experiences.

Education for the development of linguistic intelligence

- 138.** In a global reality in which communication imposes many challenges, the comprehensive vision of communication can be interpreted as the ability to listen, understand, interpret and communicate ideas in a critical, creative and ethical way, through reading, writing, orality and other expressive languages, in various contexts and realities.

From the Bethlehemite Charisma, communication is not conceived solely as the transmission of information, but as an encounter, construction of community and recognition of the other as a worthy person. Therefore, this competition seeks to strengthen communication skills as a transversal axis of learning and as a path to the development of critical thinking. Its purpose is to train students capable of "reading the world" with a reflective and compassionate view, expressing their ideas with clarity and coherence, listening with openness and participating actively and responsibly in academic, social and cultural life, always promoting dialogue, peace and respect for diversity.

This competence also implies the progressive development of reading comprehension, written production and oral expression skills; the conscious and ethical use of language in different scenarios; active and deep listening; and the willingness to construct dialogue. It integrates significant pedagogical practices that respond to the humanizing approach of Bethlehem education, forming people capable of communicating with the truth. Likewise, it involves clear expression in multiple languages such as verbal, non-verbal, digital and artistic, reasoned argumentation, understanding of diverse perspectives and assertiveness in the expression of needs and emotions.

Multilingualism, bilingualism or intensive language to enhance the skills and opportunities of our students.

- 139.** Training citizens capable of communicating beyond linguistic borders is training people with greater opportunities for service and leadership. In a globalized and constantly changing society, learning other languages, such as English, becomes a strategic tool to broaden horizons, strengthen communication skills and develop critical, creative and collaborative thinking.

This process implies, in turn, making strategic decisions and facing the costs associated with the implementation of an educational model with an emphasis on English or fully bilingual, which requires careful planning and a solid institutional commitment. As UNESCO (2021) states, “linguistic diversity is a key characteristic of the common knowledge shared by humanity.”

Teaching English is a fundamental tool to open doors to global knowledge and generate academic and work opportunities that promote better professional performance. It will be necessary to discern, according to the current conditions and the possibilities of each educational institution, what actions should be implemented to incorporate a bilingual model or a special emphasis on a second language.

In this way, by promoting comprehensive development in an additional language from Bethlehemite education, under the motto “know more to serve better”, we enhance the skills of our students so that they are not only competent in an additional language, but also in interculturality, fraternity and service; that are globally connected without losing their relational ties and their real commitment to the environment.

Education for the development of Creativity, research and responsible innovation.

- 140.** Education for creativity, research and responsible innovation involves training students with a solid and deep knowledge of the disciplines, capable of generating original ideas, imagining alternative solutions and transforming questions into learning opportunities. From classroom research as the axis of the educational process, cognitive flexibility, divergent thinking and an interdisciplinary perspective are promoted, favoring interactive experimentation, prototype design and creative transfer to new contexts. All of this is articulated with a conscious evaluation of the ethical, social and environmental impacts, integrating creativity and responsibility as

fundamental principles for meaningful innovation. Likewise, collaboration and teamwork are especially important. Schools must promote learning experiences in which students learn to work with others, value diversity, assume shared responsibilities and build collective solutions, thus strengthening the development of social skills, empowerment, responsibility, a sense of community and solidarity.

Education for the development of competencies, artistic and sport skills.

141. Education oriented towards integral development focuses on the integration of knowing how to be, knowing how to know and knowing how to do, promoting the capacities to create, appreciate, interpret, share and socialize, guiding the student to embody a talent, a skill and a specific competence to develop it. This is why the school has the great responsibility of awakening talents and cultivating latent seeds in each student. In this regard, the UNESCO report (2021) states that: “Education in the arts (music, theater, dance, design, visual arts, literature, poetry, etc.) can considerably expand students’ abilities to master complex skills and can support social and emotional learning throughout the curriculum. It can improve our human capacities to access the experience of others, whether through empathy or reading non-verbal cues. The arts also make certain truths visible that sometimes “They are hidden and offer concrete ways to celebrate multiple perspectives and interpretations of the world.” Similarly, Howard Gardner’s theory of multiple intelligences recognizes bodily-kinesthetic intelligence and musical intelligence as essential dimensions of human development, pedagogically legitimizing these areas within the school curriculum. That is why the areas of artistic education and physical education allow these principles to materialize by integrating experience, sensitivity, corporality and collective construction of meaning. In this framework, enabling a broad portfolio of extracurricular services significantly favors the development of soft skills such as leadership, empathetic communication, teamwork, resilience and creativity, as well as the encounter and strengthening of talents and skills.

Education for Entrepreneurship and Financial Sustainability

142. This dimension is understood as the process to create a link between the educational system and the productive system and the productive system, acquiring knowledge and skills on money management, savings, investment, as well as the development of business competencies and skills. The development of this competency makes it possible to identify opportunities, manage resources and develop creative and sustainable initiatives that contribute to the personal life project and the common good, from an ethical and supportive perspective. This competition seeks to train students with an entrepreneurial mindset, capable of transforming ideas into concrete actions, making responsible decisions and understanding the relationship between effort, savings, investment and well-being. The purpose is to strengthen autonomy, innovation and social responsibility, integrating entrepreneurship as a tool for human and community development. It involves the development of skills such as: creative thinking, planning, leadership, collaborative work and financial education (money management, responsible consumption, savings, budgeting and basic notions of economics), aimed at building projects with an ethical and social sense, consistent with Bethlehemite values.

Education for the development of Inclusion, Equity and Vulnerability Care Competence.

143. School inclusion is an educational approach that guarantees the full participation of all students, recognizing their uniqueness and enhancing their abilities, without distinction of physical, cognitive, cultural, economic or linguistic conditions. It is based on equity, diversity and respect, valuing differences as a resource for quality education. Understanding differences not as barriers, but as opportunities to enrich the teaching and learning processes. This model seeks:

- Create accessible and welcoming environments, adapting curriculum, teaching methods and technologies so that each student reaches their maximum potential.
- Fight inequalities and offer equal opportunities.
- Promote comprehensive development, stimulating collaboration, critical thinking and empathy.
- Prepare for life in society, developing social and relational skills.
- Promote emotional well-being, increasing self-esteem and a sense of belonging.
- Promote teaching innovation, with flexible and creative methodologies.
- Involve families and the community, encouraging active participation and constructive dialogue.

To respond to diverse needs, personalized teaching plans are implemented, including:

- Foreign students: linguistic and cultural support with curricular continuity to guarantee permanence despite language barriers.
- Foreigners with temporary stay: educational continuity.
- Specific learning difficulties (SLD) or specific learning disorders and students with disabilities: compensatory tools and dispensatory measures. Reasonable adjustments and individualized pedagogical support are implemented through the Individual Reasonable Adjustments Plan (PIAR). This plan includes flexible methodological strategies, adaptation of time, diversification of activities, curricular flexibility, use of visual supports and continuous support, favoring access to the curriculum and active participation in the classroom.
- Special needs without certification: attention to persistent difficulties. Early pedagogical attention to persistent learning difficulties.
- Students with high abilities, exceptional talents or double exceptionality: advanced stimuli to enhance abilities. Curricular enrichment and conceptual deepening, which enhance their capabilities.

School inclusion not only improves education, but builds a more just, cohesive and prepared society for diversity. Since our origins, with Holy Brother Peter, the Bethlehemite School has been characterized as an inclusive school, not only because we assume some characteristics of students with specific educational support needs, but because we understand the uniqueness of each person.

Support and foundations of early childhood.

- 144.** In our 21st century educational project we strengthen the option for early childhood and we welcome the invitation made to us by the Unesco report to pay attention to early childhood education. In this regard, he says: “Young children can bring a fresh perspective to the world that intervenes in their own renewal. Few can see things as if they were new, as a child does. The attention they pay to the experiences of others and the curiosity they show towards an unknown world full of possibilities are an example for people of all ages. Commitment to the potential of this period of emergence of the new should characterize early childhood education and, indeed, all educational environments.”

Quality early childhood education must be a priority for all societies. The early years of human life are a time of considerable brain plasticity and development in which an extraordinary amount of essential physical, cognitive, social and emotional growth occurs. A body of solid educational research points to the importance of early childhood education as a fundamental foundation for all future learning and thriving. Implicit in much of early childhood education is a pedagogical orientation toward cooperation and interdependence. At this stage, emphasis should be placed on close human connections, exploration and play. As early childhood educators say, what seems like frivolous play has a serious goal: understanding oneself and the world.

The environmental and climate change challenges currently facing the planet have important ramifications for early childhood education. Early childhood education plays an important role in the development of childhood relationships with the environments that provide young children with ample stimulation in their native languages. Shared book reading and the use of rich vocabulary in everyday interactions help develop language skills, which are a fundamental component of education. Exposing children to televisions, tablets, or other electronic devices is a poor substitute for the quality interactive social

In the educational project of the 21st century, we reaffirm the commitment to early childhood, recognizing that the first six years of life constitute the foundation on which all development is built. As UNESCO states in *Reimagining our futures together*, children bring with them a fresh look at the world: their curiosity, their capacity for wonder and their willingness to social interaction remind us that educating is accompanying dynamic, sensitive and deeply human processes. During this stage of high brain plasticity, physical, cognitive, emotional and social development advances rapidly. From this vision, we promote pedagogical practices focused on play, exploration and meaningful social relationships. The child learns who he is and how to inhabit the world through meaningful learning experiences. Our work with early childhood is based on the creation of educational environments where language, movement, artistic expression and social interaction are fundamental to promote the construction of the foundations of critical thinking.

Finally, we recognize the family as a fundamental ally in this process. Where home and school come together to sustain the healthy growth of students, strengthening respectful parenting practices and protective bonds. Educating in early childhood is a shared task: it requires community, coherence and commitment.

Quality education

- 145.** Bethlehemite educational institutions, attentive to providing a quality educational service and at the forefront of the social, technological and pedagogical changes of a globalized world, work for effectiveness and efficiency in each of the processes that make up the educational task. Therefore, it raises the possibility of an education that considers, on the one hand, the use of digital tools and cybernetics for interactivity, and on the other, inclusion to understand diversity, difference, learning rhythms and special educational needs; adopting pedagogical models that personalize learning and encourage participation, ensuring that technology is a means to the pedagogical purpose, thus reaffirming our humanistic worldview.

These purposes would not be possible to achieve without the support of lay educators who with great commitment have to assume the educational task from the Bethlehem charisma and spirituality, called to be a reference and witness, with their word and with their life, of the values and principles in which they wish to educate their students.

Bethlehemite education of quality and excellence means training men and women to design and develop their life projects from principles and values; open to the signs of the times, capable of placing their being and work, their skills and competencies, their knowledge and intellectual development at the service of society to work with others, to serve and promote human dignity. An authentic education is one that forms the human resources we need to be productive, continue learning, solve problems, be creative and live together, and with nature, in peace and harmony.

- 146.** Finally, it is important to also consider the possibility of education using digital tools for interactivity, collaboration, deepening and inclusion, adopting pedagogical models that personalize learning and encourage participation, ensuring that technology is a means to the pedagogical purpose, not the end, from our humanistic worldview.
- 147.** From these understandings, together with the conceptual mobility of what today's educational centers are called to be, it is important to review the structures at the curricular, pedagogical and community levels in line with strategic alliances.
- At the level of curricular design: transversal integration in all areas, progressivity according to educational stage, contextualization with territorial realities, articulation with Basic Learning Rights (DBA), development through interdisciplinary projects.
 - At the level of pedagogical practice: active methodologies (projects, problem solving, cooperative learning, service learning), integration of cultural knowledge, comprehensive evaluation, continuous teacher training, spaces for reflection and interiority.
 - At the community level: family-school alliance, connection with territorial needs, articulation with higher education, social and environmental institutions, real student participation in school decisions.

CHAPTER IV

MEANINGFUL LEARNING AS A HORIZON: INTEGRATION OF PEDAGOGY, DIDACTICS AND CURRICULUM

148. The update of the Bethlehemite Education Guidelines seeks to respond to the challenges that contemporary society is posing to Education, especially to teaching and learning practices. Seeking to strengthen skills that promote educational development that integrates deep cognition, with adequate personal and social development, in more participatory learning environments, attentive to emotional, human, and spiritual development; enriched today with tools of the digital society and with new pedagogical and didactic approaches.

This is a profound renewal of our educational offer, focused on teaching and learning practices, which imply special knowledge and pedagogical closeness with our students and careful attention and support to the performance of our teachers; so that from an interactive and relational classroom, a quality, inclusive education can be provided that responds to diversity, interculturality, the gender approach, citizen training, sustainable development, and that keeps alive from its identity as Bethlehemite educators, the charisma and the way of educating from the charisma, together with the educational heritage and tradition that has characterized us.

We propose some educational principles, pedagogical and didactic approaches, which we believe should be creatively integrated into our educational offering today. We understand that education in the classroom is based on a vision of education, pedagogy and didactics, which guarantees meaningful, active, dialogic, collaborative learning, from a joint construction of knowledge, which allows designing learning experiences that promote participation, critical reflection and the construction of knowledge in diverse and culturally relevant contexts.

An education at the service of the person and their comprehensive training

149. Faithful to our educational tradition and in accordance with local and global policies on the mission of education, we promote a comprehensive humanistic education focused on the person and their integral growth. We seek to educate in kindness, empathy, compassion, care for oneself, others, and the planet, as well as in the development of reflective and critical thinking, with ethical awareness, social and political responsibility. We are committed to the comprehensive training of each student, which implies understanding their human development in all its dimensions (corporeal, affective, cognitive, communicative, social, cultural, aesthetic, ethical, spiritual, political). We recognize that the different areas of human development interact with each other, and complement each other in training processes. Through comprehensive training we promote the development of a reflective, critical and investigative habit that allows the student to form basic life schemes, enhancing their will to investigate, wonder and know. We seek to provide training that develops the capacity for wonder, curiosity, imagination and creativity, which allows students to scrutinize novelty, conflicts, the constructive uses of adversity, and the value of the aesthetic and playful dimensions of life.

We are seduced by a comprehensive training that is committed to the conquest of freedom and that promotes greater social responsibility, forming a human being sensitive to the needs of others, with an ethical vision of the world that commits them to the respect of Human Rights, the fulfillment of their duties, political participation, the realization of justice and the protection and improvement of the quality of life and the sustainability of the planet. In this way, we hope that you always keep in mind how your decisions and actions have consequences, potentially affecting those who are victims of discrimination, injustice and violence.

Faithful to our Catholic educational proposal, we support training processes so that all members of the Educational Community live and mature their faith as a vital and free option that affects the transformation of the reality to which they belong. Respecting religious plurality and beliefs, we strengthen the spiritual dimension of life, the experience of transcendence that opens us to the experience of the totally other (God) in the search for a meaning for life, we promote the values of the Gospel of Jesus of Nazareth and we are inspired by the teaching of the church and its guidelines for Catholic schools.

However, we understand that each student is an agent of his or her own training and that this training favors, in all its dimensions, the integral growth towards the student's autonomy and their place in society, allowing them to assume the inheritance of past generations and be able, in the face of the challenges of the future, to make responsible and fair decisions as authentic agents of change and transformations seeking a more just, inclusive and respectful society of human dignity.

Learning centered on student experience: constructivism and social interaction.

- 150.** Current conceptions of learning, such as the constructivist perspective and new understandings regarding the situated nature of knowledge, have important implications for the preparation and staging of the teaching act. Understanding the situated nature of knowledge means understanding that what is learned is closely linked to how it is learned, to the involvement in the act of learning and to the life experiences that are made possible in the classroom and outside of it. From a constructivist perspective, it would be expected that the educator designs activities so that his students learn actively, regulate their own learning, construct meaning, and learn with their teachers and peers.

Designing learning experiences that engage students requires understanding how they learn and develop. Teaching that involves each student as the protagonist of the learning process requires that teachers understand the individual and cultural differences that influence how each one approaches their participation in the classroom. All of this involves generating thinking skills, the ability to approach problems creatively, gradually enabling autonomy in the learning processes.

Collaborative and cooperative learning: interactive classrooms for the joint construction of knowledge and essential values for social and civic coexistence.

- 151.** Students learn best when they interact, dialogue, construct joint meanings, and actively participate in learning. Through cooperative work, students work in small groups with a common objective, but each member has an individual responsibility that contributes to the collective achievement. The success of the group depends on each member fulfilling their task and assuming their responsibilities. In Collaborative Work, students work together in the shared construction of knowledge, without rigid roles. It focuses on interaction and dialogue. Shared and flexible responsibility is deepened. Discussion, consensus and co-creation are encouraged. Learning arises from the interaction and negotiation of meanings. “We must all work together to make cooperative and supportive pedagogies common in 2050 and available to everyone.” UNESCO 2021.

From these didactic strategies for teaching and learning, fundamental social skills such as communication, empathy, and leadership are developed, promoting values such as solidarity, respect, and responsibility. In addition, they prepare for the world of work: where teamwork and skills for social coexistence are essential. We are faced with practices that favor the comprehensive training of students, recognizing and valuing the diversity of opinions and perspectives from a shared responsibility. Collaborative and cooperative work transcends the mere academic dimension, becoming a space for ethical and social training. Its systematic practice prepares students to actively participate in a plural and equitable society, in which cooperation and mutual respect are pillars of coexistence. In this way, education not only transmits knowledge, but also contributes to the construction of critical, responsible citizens committed to collective well-being.

Didactics and pedagogy: paths towards meaningful learning from the school curriculum.

- 152.** Pedagogy and didactics are fundamental pillars in education, as they allow knowledge to be transformed into meaningful experiences for students. Pedagogy provides a comprehensive vision of the training process, considering social, cultural and emotional aspects, while didactics offer specific strategies to teach effectively and adapted to the needs of each group of students. Together, they guarantee that learning is not only the transmission of information, but the construction of knowledge that promotes autonomy, critical thinking and the ability to apply what is learned in everyday life. In this educational task, the pedagogical approaches and teaching practices of educators are fundamental references and mediators for the achievement of learning and for the realization of quality teaching. Teaching must be rigorous, with deep conceptual foundations, and carried out with attention to the particularities of the discipline in dialogue with the unique characteristics of the students.

Pedagogical approaches constitute the heart of education, as they guide the way in which training intentions are conceived and developed, together with the teaching and learning processes. Their value lies in the fact that they offer comprehensive frames of reference that allow the student to be placed as an active subject, with diverse needs, interests and contexts, and the teacher as a mediator who guides the construction of knowledge.

Each pedagogical approach provides a particular vision of what it means to educate, favoring the integration of methodologies, resources and strategies that make learning a more meaningful, inclusive and transformative experience. In this sense, pedagogy not only organizes educational practice, but also gives it meaning, by linking training objectives with the integral development of the person and with the social and cultural challenges of our time.

The relationships that students establish with their classmates and with their teachers constitute the basis of their spiritual, ethical, moral, emotional and intellectual development, contributing to the individual well-being and that of the entire school community. Learning, understood as a relational and transactional process, is based on bonds of respect, appreciation and mutual care, where effective communication and reciprocal understanding of interests and motivations strengthen trust and cooperation.

In this sense, the committed educator knows how to establish meaningful bonds with his students to promote a sense of belonging, emotional connection, and psychological and physical safety. A welcoming environment, supported by clear and consensual rules, good treatment and supportive relationships, promotes participation, emotional regulation, social competence and the willingness of students to engage in cognitively challenging tasks. When students perceive that their teachers respect them, value them, and treat them with affection and consideration, they achieve better results in all indicators of personal and social development, thus consolidating a comprehensive and humanized education.

By placing the student at the center of teaching and learning, pedagogy as a reflection on the act of teaching and didactics as a reflection on how it is taught and learned, promote more experiential learning, capable of linking theory with practice and generating spaces where knowledge is constructed in a collaborative, reflective and contextualized way. In this way, didactics strengthens the deep understanding of the discipline and opens the possibility for learning to be configured as a significant and transformative process.

Didactics in the classroom thus becomes an essential tool to transform knowledge into meaningful experiences close to the reality of students. The classroom environment must foster solid relationships that foster emotional connections, security, a sense of identity, belonging and purpose of all students as co-responsible in building an educational community based on respect, good treatment and everyone's desire to learn.

The active and critical approach in the classroom not only enhances the connection between learning objectives and disciplinary knowledge, but also recognizes the characteristics, prior knowledge and skills of those who learn, favoring their participation and commitment in the educational process, promoting deep learning.

Deep learning is a fundamental axis for meaningful teaching, as it allows students to go beyond simple memorization and apply their knowledge flexibly and creatively in diverse contexts. Deep understanding involves thinking and acting autonomously based on what we know, establishing connections with other knowledge, solving problems, creating products and interacting with the changing world we inhabit.

Through this approach, students develop critical and creative thinking through activities that allow them to use disciplinary knowledge to explain, generalize, face new situations, reason with evidence, analyze arguments and make informed decisions, generating original responses to the challenges presented to them. The value of deep learning is reflected in interdisciplinary, artistic, cultural and healthy living promotion projects, which enrich the different subjects and strengthen knowledge, skills and attitudes. In this way, a comprehensive education is promoted that connects school with life, forming citizens capable of understanding, transforming and contributing to society in a conscious and responsible manner.

Deep learning also involves the development of metacognition, understood as self-knowledge of cognitive processes and their regulation. Developing metacognitive skills in students requires teaching strategies to set goals, monitor and evaluate their progress in relation to specific learning activities.

The curriculum and the study plan constitute the essential framework where the activity of students and teachers develops, since they intentionally guide the opportunities, activities and experiences that shape the teaching and learning processes. Through its organization into thematic areas and problematic cores specific to each discipline, the curriculum ensures coherence between training objectives and pedagogical practices, favoring the construction of relevant and contextualized knowledge.

Both in the explicit and hidden curriculum (lived in the daily practices of the school), the educational intentions that seek the comprehensive training of the student are reflected, promoting not only the acquisition of disciplinary knowledge, but also the development of values, attitudes and transversal competencies. In this way, the curriculum and study plan are configured as strategic instruments that articulate theory with practice and guarantee that learning is meaningful, inclusive and transformative.

The training offer is not limited to the regulated curriculum or compliance with the study plan, but expands to broader dimensions that enrich the educational experience. It values fundamental aspects such as interpersonal relationships, human, emotional, social and spiritual training, which complement and enhance academic development with integral human growth in mind.

These areas, present in the entire educational project, allow training to transcend the mere acquisition of disciplinary knowledge and be configured as an integral process, where knowledge, values and experiences are articulated that strengthen the personal and collective identity of the students. In this way, the educational offer becomes a constitutive and essential space for the construction of a training dynamic that characterizes and differentiates us, by promoting significant learning that responds to both the academic demands and the human needs of those who participate and are a fundamental part of the educational proposal that we propose.

This disciplinary understanding, articulated with diverse perspectives, allows learning to become an accessible, understandable and meaningful experience, capable of fostering creativity, preparing students to face the challenges of a complex and constantly changing world. Teaching

and learning achieve greater richness when they are conceived as interdisciplinary processes that exceed the limits of a single discipline. Incorporating this perspective into the curriculum represents a challenge, but also an opportunity to promote more intelligent learning, capable of articulating diverse knowledge and responding to the complexity of today's world.

In this sense, it is essential to strengthen students' skills for research, communication and critical thinking, so that they can deepen their understanding of each subject and, at the same time, establish connections with other fields of knowledge. Interdisciplinarity in the curriculum not only broadens horizons, but also enhances the ability to integrate perspectives, solve problems creatively and build significant learning that transcends academics to become life tools.

Communication in the classroom constitutes an essential element for the success of the teaching and learning processes, since it allows building relationships of trust and understanding between teachers and students. An educator who promotes clear, respectful and two-way communication facilitates the expression of ideas, interests and needs, generating a participatory environment where each student feels heard and valued. This interaction favors constant feedback, clarification of doubts and the joint construction of knowledge, which strengthens motivation and commitment to learning. Furthermore, effective communication contributes to preventing conflicts, promoting coexistence and consolidating a positive school climate that enhances both academic and socio-emotional development. In this sense, the classroom becomes a dynamic space where words, dialogue and active listening are fundamental tools to achieve quality education.

The question, understood as an expression of inquiry and curiosity, constitutes a pedagogical tool of great value to enhance both learning and teaching. By inviting you to review what you have learned, develop explanations, explore consequences, and establish relationships between ideas, questions stimulate deeper and more meaningful learning. Furthermore, they promote dialogue in the classroom, where students practice communication skills and develop essential skills for life in democracy, using argumentative discourse that allows them to offer and demand justifications for the topics addressed. In this sense, the question becomes a resource that not only energizes the interaction, but also strengthens the critical and reflective capacity of the student body. At the beginning of a unit, questions play a key role in helping to connect new ideas with everyday life experiences (personal connection) or with previous knowledge of the discipline and other areas of the school curriculum (academic connection), which allows learning to be constructed in a contextualized, relevant and lasting way.

Information Technologies, communication: the place of Artificial Intelligence in education:

153. Information and Communication Technologies (ICT) are presented as a set of digital, computer and communication tools that allow access, process, share and create information. For some time now they have been transforming classroom teaching, including new technological tools to develop learning skills. In the educational field, these technologies are allowing knowledge to flow efficiently, the classroom to become more dynamic, and societies to evolve at a faster

pace. Digital culture is allowing us greater accessibility to educational resources, information and services from anywhere, allowing content to be adjusted according to the preferences and needs of each user, offering unique experiences. In addition, they have made possible the integration of multimedia resources: the use of text, images, sound and video enriches the information, especially in our educational sector.

Our students are digital natives, they have grown up surrounded by digital technologies such as the Internet, mobile devices and social networks, which gives them a natural familiarity with these tools. In the educational field, this condition represents both an opportunity and a challenge: on the one hand, ICT facilitates more dynamic, interactive and personalized learning; On the other hand, they require teachers to adapt their methodologies to guide students in the critical and responsible use of information.

We recognize and believe that contemporary education must integrate digital skills as an essential part of training, promoting not only technical skills, but also ethical and social values that allow digital natives to function consciously, responsibly and productively in the knowledge society. Artificial Intelligence (AI) has arrived and is not going to say goodbye. Its striking influence has to do with creating systems capable of performing tasks that normally require human intelligence, such as reasoning, learning and problem solving. In education, its impact is significant because it opens new opportunities for personalization and access to knowledge, but it is also problematic due to the risks of dependency, misinformation and loss of critical skills and honest work of autonomous appropriation. Who is doing the homework today? There are many challenges that (AI) is posing to us, requiring special care from us.

Although we recognize its opportunities to help us personalize learning according to learning levels and styles, the benefit of quick access to information, the automation of some teaching tasks and the possibility of supporting students with disabilities and the development of essential digital skills in today's society. We have to warn of some tensions and difficulties that can be expressed in an excessive dependence that numbs autonomous work and critical thinking, the problems of bias or uninformed positions that they can transmit, together with the ethical use of information and copyright that are problematized, posing tensions in the appropriate use of information and the security risks of the use of personal data or impersonation.

Let us remember that not all students have access to these technologies, which widens the educational gap and digital inequality and the tension of the classroom teacher becoming disfigured in their role. Digital inequality: Not all students have access to these technologies, which widens the educational gap and digital differences. There is a tension that the teacher or professor is displaced from his role as guide and mediator of knowledge by considering him replaceable. These and other realities continue to challenge our creativity and convictions. Pope Leo of culture”, fewer chairs and more tables where we can sit together, without unnecessary hierarchies, to touch the wounds of history and seek, in the Spirit, wisdom that is born from the life of people.”

Artificial intelligence must be a strategic support in education: as a tool to personalize learning, optimize teaching work and expand access, but always under ethical principles, clear regulations and without replacing the human role. In this sense, it will be necessary to develop clear policies for its use in educational environments. Without a doubt, well-oriented (AI) can be a pedagogical and administrative ally, which, without replacing the teacher, has the capacity to enhance quality, equity and innovation, always under ethical frameworks and responsible governance regulations, which protect students and teachers as managers of their development.

Another challenge posed by the new educational scenarios is the virtuality of the classroom for teaching and learning. This reality was imposed on us in the last pandemic, opening up possibilities that, although they existed, were not so relevant. Virtuality in the classroom has allowed students from different regions, even in remote places, to access quality educational programs without any travel. There has been evidence of greater flexibility in schedules adapted to the diverse needs of students. The possibility of using multimedia materials (videos, simulators, forums, podcasts) has enriched the learning experience. Virtual platforms allow the pace and style of learning to be adapted to each student and due to the force of their interactivity they have favored greater communication between students and teachers through chats, videoconferences and forums. In any case, the digital environments that have been strengthened raise the possibility of virtual classrooms in formal face-to-face environments, an option that must be reflected on from a clear pedagogical vision and accompanied by policies that reduce the digital divide. We consider it necessary to explore these possibilities of virtual classrooms, as a complement to face-to-face teaching, since they prepare students for a digital world that we are inhabiting. However, its success will depend, as has been noted, on whether it is used as an integrated pedagogical tool and not as a simple easy substitute for in-person classes. An educational project mediated by technological tools, Artificial Intelligence, technological aids at the service of education, with clarity in the governance of AI, establishing policies, processes, standards and tools that guide the development, implementation and use of AI systems to ensure that they are safe, ethical, transparent and in compliance with the law, managing risks and promoting trust in technology.

Multilingualism as an alternative. English conditions and possibilities.

154. Training in a second language, especially English, continues to be a significant challenge due to its indispensable nature in contemporary social culture, which demands it as a tool for academic and professional mobility. At the same time, it involves making strategic decisions and addressing the costs associated with implementing an English-emphasized or fully bilingual educational model, which requires careful planning and strong institutional commitment. Teaching English is a fundamental tool to open doors to global knowledge, generate academic and work opportunities and for better professional performance. It will be necessary to discern, taking into account the current conditions and possibilities of each school, what will need to be implemented to incorporate a bilingual model or a special emphasis on a second language, with the intention of strengthening students' communicative skills, promoting interculturality, critical thinking and the ability to adapt competitively to an increasingly connected world.

The question as a pedagogical strategy in 21st century education

- 155.** The question as a pedagogical strategy in 21st century education is consolidated as a fundamental tool to promote significant learning. Beyond seeking correct answers, the question invites the student to think, reflect, argue and actively build knowledge. Through intentional and well-formulated questions, the teacher stimulates critical thinking, deep understanding and participation, transforming the classroom into a space for dialogue and exploration.

Likewise, the pedagogical use of the question favors autonomy, metacognition and collaborative learning, by allowing students to recognize how they learn and value the diversity of ideas. In an educational context marked by change and complexity, the question contributes to the development of cognitive and socio-emotional competencies, strengthens coexistence and positions the student as the protagonist of their educational process, preparing them to understand and transform their reality.

The essential teachers. Some traits of the Bethlehemite educator.

- 156.** Teachers constitute the fundamental pillar of education, since their work transcends the transmission of knowledge and becomes a transforming force that significantly impacts the lives of their students. They are the ones who inspire, guide and accompany the full development of individual and collective potential, sowing values and attitudes that last beyond the classroom.

The educator with high competencies and institutional commitment represents an essential value for the quality of education and the realization of the educational project, since he not only significantly influences the lives of his students by inspiring and guiding the full development of their potential, but also strengthens the mission and vision of the educational institution along with its own training intentions. Its understanding of teaching as a complex, systematic and methodical activity, together with a contextualized, autonomous and flexible professional practice, reflects the mastery of knowledge, knowledge, skills and values that guarantee a relevant education with high quality standards. Furthermore, its commitment to the educational community and institutional objectives makes it an essential agent of transformation, capable of generating inclusive, innovative and collaborative environments, reaffirming that the true value of education lies in teachers prepared and committed to the future of society.

The educator with high competencies and institutional commitment represents an essential value for the quality of education and the realization of the educational project, since he not only significantly influences the lives of his students by inspiring and guiding the full development of their potential, but also strengthens the mission and vision of the educational institution along with its own training intentions. Its understanding of teaching as a complex, systematic and methodical activity, together with a contextualized, autonomous and flexible professional practice, reflects the mastery of knowledge, knowledge, skills and values that guarantee a relevant education with high quality standards. Furthermore, its commitment to the educational community and institutional objectives makes it an essential agent of transformation, capable of generating inclusive, innovative and collaborative environments, reaffirming that the true value of education lies in teachers prepared and committed to the future of society.

The socio-emotional and cultural competencies of the educator constitute a fundamental axis to guarantee more intelligent and humane quality teaching. These skills allow you to relate with empathy and exercise assertive communication that addresses diversity, welcomes plurality and enhances the uniqueness of each student. Thanks to them, the teacher is able to generate safe and reliable learning environments, where conflicts are managed constructively, peaceful coexistence is promoted and intercultural sensitivity is strengthened. Likewise, its commitment to inclusion and social equity makes it a transformative agent that not only transmits knowledge, but also trains citizens capable of coexisting in increasingly diverse and globalized societies. Understanding diversity and interculturality in education is an essential aspect of teaching, because when educators recognize and value the culture that their students bring from their social and family environments, they foster a sense of belonging and strengthen respectful relationships with plurality.

Addressing and interrupting stereotypes and discriminatory behaviors in a timely manner is essential, since these can negatively affect the perception that students develop about their own abilities and have an impact on their academic self-esteem. Through the quality of the relationships they establish with their teachers, peers, and the school community, students learn to live in a society that appreciates and respects all manifestations of cultural diversity, committing to mutual care and equity. Furthermore, the variables that configure the social context of pedagogical interactions are modifiable by teachers, who have the responsibility of creating inclusive school climates that favor positive social relationships and the willingness of students to assume the norms and values that the institutional educational project promotes.

The innovation and adaptability skills that an educator develops are essential to face the new demands and challenges of contemporary education. Thanks to them, teachers become more flexible and respond creatively to the social, technological and pedagogical changes that characterize the 21st century, strengthening their capacity for continuous learning and professional updating, maintaining inspiring pedagogical leadership.

These competencies allow you to design motivating, inclusive and innovative educational experiences, capable of awakening student interest and connecting knowledge with changing reality. Furthermore, adaptability gives you the possibility of transforming challenges into opportunities, generating dynamic pedagogical practices that promote resilience, curiosity and the preparation of students to function in a diverse and constantly evolving world.

The new demands for teaching performance are seeking to deepen collaboration and leadership skills, which enhance teamwork with colleagues, families and other members of the educational community. Today that leadership will imply that they participate in services for the governance of our institutions, in positions and services of high responsibility that always keep alive the institutional charisma and the values of our way of educating.

This leadership is not limited to the classroom, but extends to participation in the governance of institutions, assuming highly relevant positions and responsibilities that guarantee the continuity of the institutional charisma and the living of the values inherent to our way of education. The

committed and competent teacher becomes an agent of transformation that ensures that our educational institutions are maintained over time and respond with quality, coherence and vision to both regional and global challenges. Educators are called to deepen the citizenship training of their students, promoting participation in processes that contribute to the strengthening of a democratic society based on values such as respect, dialogue and the peaceful resolution of conflicts. This commitment extends to the recognition of the gender and cultural diversity present in the classrooms, which requires teaching under the principle of inclusion and equity.

Evaluation as a transformative axis in the teaching and learning processes: path towards educational quality.

- 157.** One of the most relevant aspects of teaching practice is the evaluation process. This process is part of teaching preparation, to have quality, timely and relevant evidence, according to the disciplinary and transversal learning objectives defined in the planning. Likewise, it analyzes and reflects on the evaluation process and the quality of its evidence, from an ethical dimension, to identify possible interpretive biases that create barriers to student learning. Likewise, it analyzes and reflects on the evaluation process and the quality of its evidence.

To fulfill its dual purpose - formative and summative - the evaluation selects and designs various evaluation instruments and strategies that allow analyzing, monitoring, providing feedback and qualifying the level of student learning achievement.

Formative assessment acquires special value by offering continuous and timely information to monitor progress, provide feedback on performance and adjust teaching strategies, while summative assessment provides evidence on the level of achievement achieved and recognizes individual differences in results. Designing diversified and relevant assessments ensures that all students can demonstrate what they have learned equitably.

Evaluation processes in the classroom are fundamental because they allow us to assess not only the learning results, but also the path taken by students in their training. A well-designed assessment strengthens learning by providing feedback that guides the student toward continuous improvement and, at the same time, qualifies teaching by providing the teacher with key information to adjust their pedagogical strategies.

A good learning evaluation is characterized by being comprehensive, considering cognitive, procedural and attitudinal aspects; formative, by accompanying the process and not limiting itself to measuring final results; transparent, with clear and communicated criteria; and equitable, respecting the diversity of learning rhythms and styles. In this sense, evaluating is not just measuring, but building opportunities for teaching and learning to enrich each other. At the same time, the evaluation of one's own teaching performance is essential, as it provides valuable input to reflect on pedagogical practice, identify strengths and areas for improvement, and ensure that teaching responds with quality and coherence to institutional objectives and the demands of contemporary education.

The evaluation that the teacher carries out of his or her own practice constitutes an exercise in critical reflection that directly impacts the quality of teaching and, therefore, the strengthening of education as a social service. By analyzing their performance, the teacher identifies successes and areas of improvement, which allows them to adjust methodologies, innovate strategies and respond more pertinently to the needs of their students. This self-assessment process encourages continuous improvement, as it turns teaching practice into a dynamic space for permanent learning. Furthermore, by recognizing teaching as a social responsibility, self-assessment becomes an ethical and professional tool that enhances educational quality, ensuring that the act of teaching not only transmits knowledge, but also contributes to the comprehensive training of critical citizens committed to their environment.

The role of neuroeducation in building meaningful learning environments

- 158.** We recognize the importance that neuroeducation is having today for teaching and learning processes as a discipline that integrates neuroscience, psychology of learning and education, seeking to enhance and optimize teaching, based on how the brain learns, attends, remembers and manages emotions and knowledge. Through the development of neuroeducation, more effective pedagogical strategies are being generated, which seek better and greater brain development, working on attention and motivation. From the perspective of neuroeducation, positive emotions are essential for learning, while fear or stress block the brain. Curiosity mediated by the problematic question is the driving force of learning, helping memory and attention, key elements that teachers must enhance. The brain is capable of changing and adapting throughout life, allowing learning to be continuous.

You learn best when there is sensory stimulation (visual, auditory, tactile) and physical movement is integrated, since the brain is not passive. Education based on experience takes a predominant place here. It is a pedagogical approach that puts the student at the center of the learning process, allowing them to acquire knowledge and skills through practice, reflection and application in real or simulated situations.

The brain reaches a higher level of activation when it participates in hands-on activities, projects or experiences that directly link it to the learning content. This approach transcends the mere memorization of concepts, as it seeks to have students apply them in meaningful contexts. From experiencing a situation, students develop the ability to analyze what happened, identify the learning obtained and project improvement strategies. In this way, the student stops being a passive recipient of information and becomes an active protagonist of his or her own training process.

Neuroeducation, in this sense, proposes the creation of a positive emotional climate and a safe and empathetic environment that reduces stress and stimulates intrinsic motivation to learn. However, neuroeducation does not intend to replace pedagogy, but rather to offer a scientific foundation that validates and enhances it, thus enriching traditional educational practices with contributions from research on brain functioning.

CHAPTER V

EDUCATIONAL COMMUNITY. INSTITUTIONAL CULTURE. MANAGEMENT AND LEADERSHIP

159. Placing ourselves in the 21st century is a task that demands a serious reflective process, sometimes it is easy to look at life in retrospect because they are lived experiences, it is a well-trodden path, but when we place ourselves in the present in perspective towards the future we find ourselves with the uncertainty of what it will be like, especially in times like the current ones where change occurs in a dizzying manner; However, given our condition as a pedagogical community, it is important to ask ourselves: What should the 21st century school be like? Although the educational project that condenses the principles, goals and educational purposes is very important in an institution, the leadership of the educational community is required to organize it, deploy it and make possible the achievement of its purposes; For this reason, in this chapter we outline some elements of reflection to help configure the educational community committed to the development of the Bethlehemite 21st century educational project that implies change, updating and mental mobility, it is required to assume new understandings, a new leadership style, modes of relationship and structures, which favor the culture of encounter and the centrality of the person. Pope Leon new maps of hope, n. 3.1). Building the educational community as a “we” is a great challenge that, as Bethlehemites, we assume animated by the strength of our charisma, as religious we are called to be an active presence that inspires, sustains and guides processes of transformation.

Charismatic Foundation

160. The Bethlehemite educational community, beyond being a human group that weaves relationships around the common purpose of integrally educating its students, is a community in which its members carry out their life project in the daily experience of living in communion, growing and developing as active collaborators of God Love, Father Creator, after the example of Jesus Christ, by the force of his Holy Spirit. The origin of the human community is God himself, the One and Triune God, who creates man from his essence: love, in the dynamic of coming out of himself to give himself. The Bethlehemite Constitutions, in number 12, make it explicit: “The mystery of love between the Father, the Son and the Holy Spirit is the perfect model of the communion to which we aspire. Our life must be a reflection and participation of this Trinitarian union in which each person is in a relationship of communion with the others. ‘As you, Father, in me and I in you, may they also be one in us’ (Jn 17:21).” The first and main reference of the Bethlehemite educational community is the mystery of the Trinity, and Bethlehem is its close manifestation: “Christ, by becoming man, makes us children of God and, therefore, brothers. Our community life, illuminated by the mystery of the Word incarnated in his Nativity, must tend towards the attitudes of communion that were given in Jesus, Mary and Joseph. Bethlehem is a school of simplicity, joy and cordial welcome” (Bethlemite Constitutions, no. 13). The members

of the Bethlehemite Educational Community are called to build relationships of fraternity in a framework of welcome, respect, mutual collaboration, exchange and interdependence: “As a ‘House of Bread’ it is a sharing of goods in the radiation of joy, peace and authentic freedom” (Bethlemite Constitutions, n. 13).

Educational environment illuminated by faith

- 161.** The Bethlehemite ideal projects its graduates as people intellectually and spiritually prepared to face with dignity the era of the new man that emerges from technology, mass media and globalization, with the capacity to lead processes of change in the family and society, in order to contribute to the construction of a more human world according to the Gospel; To move towards this ideal the learning environment is essential.

Bethlemite educational institutions provide children and young people with the opportunity from an early age to live in school climates that favor comprehensive development and projection into society. Bethlehemite educational institutions cultivate a serene school climate of proximity and affection that combines demand and tenderness, in order to help students grow and mature integrally.

Option for the person: the art of accompanying. Put the person in the center.

- 162.** The chapter document “Revival the Gift that is in you” states that the fundamental dynamism of the educational apostolate is “to accompany and guide from daily life the path of the lives that have been entrusted to us. Accompaniment has as its starting point knowledge of the person, attentive and respectful listening, dialogue, following the example of the founders who were excellent companions: tender, loving, close.”

In Bethlehemite institutions, children and young people find opportunities for their integral development. The religious community, directors and teachers remain attentive to the stages of evolutionary development, the times and personal learning styles; Educational didactics favor the growth of people from their reality and their abilities, in such a way that educational goals are achieved according to personal rhythms.

Pope Francis, when presenting the Global Educational Pact, pointed out that its “north star” is the option for the person. This centrality takes shape in seven paths that continue to be our basis: putting the person at the center; listen to children and young people; promote the dignity and full participation of women; recognize the family as the first educator; open to welcome and inclusion; renew the economy and politics at the service of man; and take care of the common home. Pope Francis, thus, the option for the person becomes the art of accompanying and the articulating axis of Bethlehemite education. Inspired by the tenderness of our founders and guided by the “stars” of the educational pact, we are called to form communities that accompany with closeness, that promote dignity and that make each educational process a path of humanization and universal fraternity.

Joy and welcome: the heart of the Bethlehemite school climate

- 163.** Since its origins in Guatemala, the Bethlehemite school has been characterized by a joyful and welcoming atmosphere, inspired by the simplicity and fraternity of Holy Brother Peter and Blessed Mother Encarnación. They lived joy, hospitality and fraternity with the boys and girls who came with the desire to learn: “Bethlehem is a school of simplicity, joy and cordial welcome” (Bethlemite Constitutions No. 13). Joy and welcome are essential features of Bethlehemite school life. Welcome makes it possible to create links; Only those who welcome and open themselves to interrelation are capable of living the experience of encounter and fraternity: “From the beginning of the Bethlehemite Institution, the community was established for apostolic service and its main characteristic was hospitality” (Bethlemite Constitutions No. 14). Joy, as a genuine manifestation, is the gift of Bethlehemite education for the construction of a more human and fraternal world.

UNESCO (2021) highlights the importance of empathy, solidarity and collaborative pedagogy. In its most recent report (2025), it adds educational leadership as a driver of democracy and critical citizenship, highlighting the need for alliances and networks to sustain educational projects. These guidelines dialogue with the Bethlehemite philosophy, which reaffirms its fundamental principles and enriches its proposal for the present time, strengthening education in kindness, empathy, compassion and humanity. This energizes an institutional culture that manages educational projects in pleasant, aesthetic, safe and happy learning environments. Bethlehemites are a family characterized by welcome, fraternity and joy.

The educational community must provide healthy, safe and protected environments, guided by the protocols established in the legal regulations and the Manual for the construction of healthy and protected environments in the Institute’s works. These spaces become scenes of trust and personal growth.

The Bethlehemite school of the 21st century must be permeated by a style of positive discipline, focused on the potential person that each student is. Less focused on error, sanction or coerciveness, and more oriented to transforming the limitations of age into opportunities for learning and growth. Positive discipline is, in reality, a pedagogical discovery: error opens unsuspected doors to learning. Every mistake becomes a permanent teaching opportunity, a stepping stone towards continuous improvement. Far from being an obstacle, error humanizes the educational process, it reminds us that we all share limitations and that within them lies the possibility of growing together. When a student makes a mistake, he is not failing: he is rehearsing life. And the educator who accompanies with empathy transforms that moment into an act of trust and hope.

Thus, the very process of accompaniment invites us to look beyond sanctions and punishment, to discover in each difficulty a space for dialogue, understanding and building resilience. The Bethlehemite school becomes a workshop of humanity, where joy and welcome are intertwined with the certainty that learning is a shared path and positive discipline becomes an educational lifestyle. In this horizon, our guiding project not only forms responsible and autonomous students, but also educational communities capable of living empathy, cooperation and fraternity as permanent values.

Pope Leo This permanent challenge of building, strengthening and caring for learning environments that favor personal, social and transcendent development is the task and commitment of all actors in the educational community, called to share the vision and principles that inspire the Bethlehemite Educational Project.

It is suggested to update From UNESCO 2021: the importance of empathy, solidarity and collaborative pedagogy. From UNESCO 2025: educational leadership as a driver of democracy and critical citizenship, along with the need for alliances and networks to sustain educational projects.

Bethlehemite Educational Community

164. The members of the Educational Community find in the sharing of gifts, the stimulus for the search for the common good. Those who make up the Bethlehemite educational community enrich each other in a common path of formation that implies communion of criteria, convergence of intentions and co-responsibility in the construction of significant links. Pope Lion meeting and listening to civil society, political and administrative authorities, as well as representatives of the productive sectors and labor categories. They are invited to collaborate even more actively with them in order to share and improve educational itineraries, so that theory is supported by experience and practice. promoting participatory educational communities, in which lay people, religious, families and students share the responsibility of the educational mission together with public and private institutions.” From a joint vision and shared principles that determine their way of being and relating:

- Concern for the person and the recognition of their dignity and rights.
- Fraternity is an ideal that takes shape in fair, honest, supportive relationships, serving the common good.
- The construction of an academic culture that values knowledge, research, science and technology as developments that, illuminated by faith, favor the transcendence that gives a horizon of meaning to life itself.
- Admiration for beauty, art and the cultural world where the native comes into harmony with the universal without losing its features, in a dynamic of creativity and openness.

Bethlehemite students: protagonists of education in the future

165. Children and young people are the soul of the Bethlehemite educational community; All efforts are directed towards them, seeking their integral human development. They participate in various groups and interact in multiple ways, creating and recreating modes of encounter and community construction.

Bethlehemite institutions offer students opportunities to play an active role in their own personal learning environment, enhancing their abilities to construct and process knowledge. At the same time, their participation in different spiritual, academic, sports and artistic events is encouraged, always based on self-care, care of others and public goods, within a civic ethic.

The UNESCO World Education Monitoring Report 2025 highlights that students must be accompanied in learning communities where cooperation, participation and the construction of networks are fundamental pillars. Pedagogical leadership, exercised by teachers and directors, becomes the force that allows young people to develop a sense of purpose and social commitment in a world marked by uncertainty and change.

Education in the future does not conceive of students as passive recipients of content, but as protagonists of their own learning itinerary, capable of designing life projects with autonomy, creativity and social responsibility. The pandemic left deep marks on the young generations. Prolonged isolation, virtuality and the breakdown of routines generated visible emotional effects:

- Greater anxiety and emotional fragility, a product of uncertainty and lack of social interaction.
- Deficit in socio-emotional skills, as opportunities for coexistence and face-to-face cooperation are reduced.
- Feeling of disconnection and loneliness, which affected motivation and sense of community belonging.
- Changes in learning habits, with students more familiar with technology, but also more exposed to dispersion and digital fatigue.

These effects demand an educational response that is not limited to recovering content, but rather addresses the emotional and relational dimension of learning. The Bethlehemite school, true to its identity, is called to be a space for human reunion, where empathy, resilience and trust become axes of training.

The Bethlehemite student is not only a learner of knowledge, but a builder of humanity and the future. In the current scenario, each young person needs to be welcomed in their fragility and accompanied in their potential. The education we offer must be a bridge between emotional wound and hope, between loneliness experienced and fraternity recovered.

The Bethlehemite school of the 21st century thus becomes a place where mistakes are transformed into opportunities, emotions into learning, and bonds into community strength. With pedagogical leadership, empathy and joy, our students will be able to discover their purpose and become citizens capable of transforming the world with creativity, solidarity and commitment.

Children and young people are the soul of the educational community; the efforts aim at their integral human development; They participate in various groups and interact in various ways, creating and recreating modes of encounter and community construction.

Bethlehemite institutions offer students opportunities to play an active role in their personal learning environment that enhances their abilities to construct and process knowledge; Likewise, it motivates and encourages their participation in different spiritual, academic, sports, artistic events, etc., from self-care, care of others and public goods, within a civic ethic.

The 21st century school will offer spaces for the dynamic development of their life project, students will be creators with more autonomy in the design of their learning itineraries and development of their skills, no longer just consumers of curriculum. “Unlock the potential of adolescents and young people. During the period of youth, important neurological and physical changes occur, young people experience considerable leaps in their intellectual faculties, education can offer the opportunity to offer them enough opportunities to relate to the world in a committed way so that they develop their talents and identify vocations to be able to decide their true vocation, the most important pedagogical objectives is to instill a strong sense of purpose.” UNESCO 2021 A project that assumes students from their individuality and uniqueness and helps to enhance their skills and talents, to accept with resilience the difficulties and challenges of an unknown world and to learn from their own mistakes. “School should be the place where children learn to handle and use new technologies well, where a method of work and scientific research is transmitted, critical knowledge is encouraged, and they learn to cooperate and work as a team.” Francesco Tonucci

Bethlemite religious community

- 166.** The sisters constitute a unique group of witnesses and servants of the Gospel, whose mission is expressed in the responsibility, welcome, joy and hope with which they undertake educational work. Its presence is oriented towards supporting the comprehensive training of boys, girls, young people and other members of the Educational Community, favoring the discovery of their personal freedom and the construction of an identity open to transcendence and service of brothers.

Attentive to their commitment to live and share the Bethlehemite charism and spirituality with the members of the educational community, the sisters become living signs that animate the formative work, offering a testimony that transcends the merely academic or administrative, seeking to strengthen the spiritual and community dimension of our educational offering. The Congregation for Catholic Education, in the document *Educate together in the Catholic School* (2007), emphasizes that consecrated people, through the profession of evangelical counsels, manifest that they live “for God and of God”, becoming concrete testimonies of Trinitarian love, revealing to men the attraction of divine beauty (n. 27)

The sisters, with their style and testimony of life, are called to share the fruits of their formation with the laity, especially with those who feel called to participate in specific aspects of the spirituality and mission of the institute. This perspective reinforces the idea that the Catholic school is a space of shared mission, where consecrated persons and lay people collaborate in the educational task, generating a community that is nourished by faith, fraternity and co-responsibility.

In this sense, the educational action of the sisters becomes an ecclesial and social act, which articulates faith with justice, peace and solidarity, preparing new generations to be agents of communion in a fragmented world. Their pedagogical and spiritual testimony, rooted in the tradition of consecrated life, constitutes an essential contribution to the construction of

an education that not only instructs, but also transforms. Our ability to know how to listen, encourage and guide will be our greatest contribution in this humanistic educational process that opens paths of hope.

Managers

- 167.** The mission that the Bethlehemite community carries out with its apostolic collaborators is a shared mission, especially with directors and teachers: “Being able to share the same educational mission in the plurality of people, vocations and states of life is, without a doubt, an important aspect of the Catholic school in its participation in the missionary dynamics of the Church and in the opening of the ecclesial communion towards the world. In this perspective, a first and precious contribution is given by the communion between lay people and consecrated people in the school.” (Congregation for Catholic Education, 2007, No. 47).

The directors are strategic leaders who promote and guide educational work based on the guidelines of the Ministry of Education and in light of the Bethlehemite ideal. They coordinate the development of programs and projects in interaction with the world of science, technology, art and culture; Therefore, the practice of pedagogical reflection must be a permanent exercise. What are we doing? How are we doing it? What are we doing it for? These are questions that must accompany the work of managers in order to direct, correct, propose and be in the dynamic of continuous improvement.

Director Bethlehemita motivates teachers towards the ideal of comprehensive training and lives their work as a shared mission. It promotes integration between members of the educational community, fosters spaces for spiritual and academic growth; manages and strengthens the educational proposal; It promotes well-being, testifies to communion and promotes dialogue between faith and culture.

The role, functions and responsibilities of managers and coordinators are of vital importance in an Institution; For this reason, it is important to move towards clear processes of selection, training, support, delegation of functions and retention policies to give continuity to the processes and the Bethlehemita educational project.

Teaching

- 168.** The Bethlehemite teacher values charisma and exercises his mission from his specific knowledge. Accompanies students in their educational and training processes, in an attitude of closeness from a timely intervention, with respect and cordiality. He integrates Bethlehemite spirituality into his educational work; lives the values of service, humility, solidarity and charity.

The Bethlehemite educator is available and professionally competent; develops its work from the acceptance of difference and values it as a resource for group growth; promotes the development of multiple intelligences and encourages students towards their full development. Promotes research, the exchange of knowledge and the collective construction of knowledge; is open to interdisciplinary dialogue; includes new technologies in educational processes; It is updated in

its specific discipline and in other fundamental knowledge of a cognitive, affective, evaluative and spiritual order. Establishes a healthy balance in the knowledge-pedagogy-technology triad; values training and as such, lives the dynamics of lifelong learning.

In a humanistic education project, teachers will be facilitators and companions of students in the management of their own life project, motivating them to achieve the maximum development of their aptitudes and abilities.

The person of the teacher must be cared for within the educational community, it is necessary to strengthen the training processes, as well as welcoming, safe environments, the care of mental and emotional health must occupy an important place in the dynamics of educational pastoral care.

Parents and/or caregivers

- 169.** In this context of an educational community, the family occupies a special place, which is why school and family will be an undeleagable alliance.

The mystery of Bethlehem is our School, from Mary, Joseph and the Child God, we learn the virtues that should characterize us as a Bethlehem family, because educating today from this philosophy requires us to find family and school from our own identity, to accompany, support and stimulate the work of art that each child, based on their uniqueness, will make of their lives. In this regard, Pope Leo XIV states that “the family continues to be the first place of education. Catholic schools collaborate with parents, they do not replace them, because “the duty of education, especially religious education, corresponds to you before anyone else.” The educational alliance requires intentionality, listening and co-responsibility. It is built with shared processes, instruments and verifications. It is an effort and a blessing: when it works, it inspires trust; when it is lacking, everything becomes more fragile.” An alliance that leads us to always place our children and young people at the center of the educational process, listening to them, guaranteeing their rights and training them to fulfill their duties within the framework of positive discipline, in permanent dialogue and communication.

This is in desire and the duty to be; However, we find ourselves with another reality, model and family style, which requires breadth in our family image and having the ability to assume it as it is in its current reality and identity and with it to focus and strengthen the relationship at the points that allow us convergence.

The family environment is the space where the first social relationships are promoted and the bases for the person's actions are acquired. In this sense, the work of fathers and mothers is vital. As the first educators of their children, they are called to make the home a school of training in values. The participation of fathers and mothers in the educational process is a right and a duty, therefore, families who entrust the education of their children to Bethlehemite institutions, participate actively and collaboratively in projects and training programs aimed at strengthening family life, the development of emotional intelligence and commitment to human and Christian

values. They are interested in the institution's educational project and accompany their children's learning processes; They accept and favor the comprehensive training offered by the institution. They value the institution, endorse and support the training guidelines and guidelines it offers.

The institution, for its part, promotes dialogue, permanent communication, training and participation of parents in school life.

Administration and support staff

- 170.** In addition to the students, the Bethlehemite community, parents, educators and administrators, the educational community has administrative and support personnel, who do not intervene directly in the academic processes but who complement the provision of the educational service.

Through permanent accompaniment and promoting their participation in meetings, workshops and spiritual experiences, these apostolic collaborators receive training and demonstrate the institutional culture of service, fraternal communion and commitment to the common good. School life is enriched by their presence and the generous and timely service they offer on a daily basis.

Graduates

- 171.** When talking about the educational community, it is valuable to contemplate the participation of alumni; They are a force of action that allows the interrelation between the educational institution and the local, national and in many cases, international sphere. The mission that the alumni carry out in the different social spaces carries the nuance of the Bethlehemite identity, which drives them to produce culture, transform society and build history. For the Bethlehemite educational community today, the alumni are one of our greatest challenges, as a force of action and interrelation and as a result of a process it is necessary to further strengthen their connection and participation in the school dynamics as an opportunity for feedback and enrichment of the educational service and participation in the celebrations and activities of school life.

Likewise, it is important to strengthen the ties of belonging and charismatic family, providing opportunities for meeting and spaces for formation and growth in their personal, social and transcendent dimension.

The experience of the Xelaju meetings, which the Sacred Heart of Jesus Province carried out, is a good initiative that could be replicated for the alumni, especially to enable the meeting of new generations of graduates.

Circular management and leadership: shared strength in the educational community

- 172.** Understanding a 21st century educational project involves moving from a hierarchical and administrative model towards a circular, transformational and collaborative model, in which each member of the educational community is a fundamental cog and leadership is strengthened by

the strength of the team. Leaders are required to be capable of inspiring, motivating, delegating and empowering, convinced that educating is an act of love and hope, a humanizing and transcendent mission because it touches people's lives.

Circular management and leadership are expressed in the ability to discern and make decisions based on evidence and data, but also in the perspective and horizon of meaning that guide educational action. It is a leadership open to the interrelation with other institutions that add value, resilient to the uncertainty and complexity of the present, and capable of integrating the benefits of artificial intelligence and digital environments in modern and connected institutions. This model is reflected in the curricular design, which must transversally integrate all areas, advance progressively according to the educational stage, contextualize with territorial realities, articulate with the Basic Learning Rights and be developed through interdisciplinary projects.

It is also manifested in pedagogical practice, which promotes active methodologies such as project-based learning, problem solving, cooperative learning and service-learning, integrating cultural knowledge, promoting comprehensive evaluation, continuous teacher training and spaces for reflection and interiority. Finally, it takes shape in the community dimension, strengthening the family-school alliance, connecting with territorial needs, articulating with higher education, social and environmental institutions, and promoting real student participation in school decisions. Circular leadership reminds us that no one educates alone: each gear of the educational community is essential and, by rotating together, a living fabric is built where co-responsibility becomes a transformative force. The Bethlehemite School, by betting on this model, becomes a constellation of talents and gifts that shine together, tracing paths of hope and building resilient, creative and deeply human communities.

Organizational and administrative structures permeated by the Gospel

- 173.** Bethlehemite institutions find in management a means to make their educational proposal a reality, day by day, from evangelical leadership and quality service. The organization is not a rigid scheme, but a living body, similar to the one described by Saint Paul: many members, each with its function, but all united in the same Spirit. Thus, each management area becomes a gift that, when integrated with the others, builds communion and strengthens the educational mission. Educational Project

Educational Project

- 174.** The Institutional Educational Project (PEI) is the navigation chart that guides all actions, like the rock on which the house is built. Its permanent review of all its constituent elements ensures that the institution remains faithful to its charisma and, at the same time, responds to the demands of educational quality and the social and cultural transformations of the present.

School Management

- 175.** School Management energizes the institutional project, in a continuous evaluation, resignification, updating. The educational project is built and enriched from the analysis of reality taking into account the global and local contexts, as well as the information of the internal context and the different regulations of government agencies and educational authorities.

The educational project is materialized in the efforts or management areas and for the Bethlehemite community it is enriched with the strength of the educational pastoral that transversalizes the entire management of the educational project.



Management management

- 103.** Management is the voice that guides and the heart that sets the course. It involves planning, administration, organization and evaluation processes aimed at continuous improvement, with the capacity for discernment to make decisions based on evidence and data, but also illuminated by faith and the horizon of meaning.

The strength of management is in the ability to unite the different representatives of the educational community, listen to their proposals and articulate the needs of the external and internal context.

In order to outline the horizon of the relevant and innovative educational project with the ability to not lose the fundamental bases, the principles and values of its origins and its educational philosophy, it must cultivate the audacity of knowing how to listen and discern to make appropriate decisions.

Management is framed in teamwork and leadership that inspires, motivates and empowers, that opens paths of hope and that interrelates with other institutions to enrich the educational mission.

Among other processes, management management is made up of:



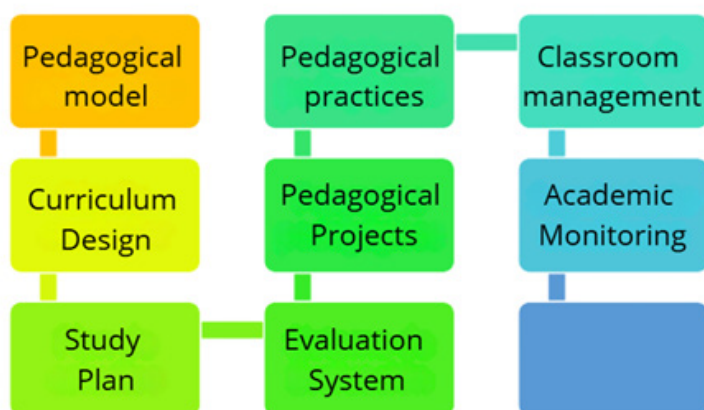
Pedagogical management

- 176.** Pedagogical management is the soul of the educational act, where the seed of knowledge is sown and faith is cultivated.

It promotes active methodologies, interdisciplinary projects and the incorporation of information and communication technologies in learning processes.

It favors the strengthening of the mother tongue from all areas of knowledge, the development of communicative skills and the learning of foreign languages, preparing students to be global citizens without losing their cultural roots.

It also promotes the continuous training of human resources, ensuring that teachers develop the necessary competencies and skills to offer a quality educational service.



In pedagogical management, student well-being and coexistence are articulated, guaranteeing the processes of school orientation, leadership and participation committees, specialized areas and other projects that have to do with the well-being and care of students.

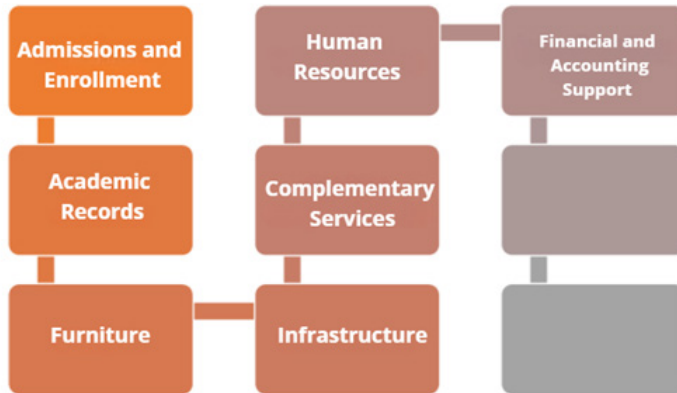
Administrative management

- 177.** Administrative management is like the good administrator in the Gospel parable, who faithfully takes care of the talents received.

It guarantees the human, physical and financial resources necessary to sustain the mission, with transparency, efficiency and a sense of service. It includes the proper administration of resources, the conservation and improvement of infrastructure and equipment, according to the pedagogical conditions required by new learning modes.

Administration, illuminated by the Gospel, ceases to be a merely technical exercise and becomes a service that cares for and enhances institutional life.

Although this area must be permeated by the values of the gospel, everything that has to do with the laws and regulations that regulate the service and everything related to human talent has a very great force. One way to safeguard our educational service is by carrying out clear and organized administrative processes according to established regulations.



Community management

178. Community management is the vine that extends into many branches, strengthening the family-school alliance and promoting the active participation of students, parents, teachers and administrators in the construction of school life.

It opens to dialogue with territorial needs and articulation with social, environmental and higher education institutions, creating support and collaboration networks that enrich the educational mission.

Like all efforts, this must work in close accordance with the management of educational research and innovation.



Research management and educational innovation.

- 179.** The management of research and educational innovation is committed to the search for truth that illuminates and transforms, promotes innovation and critical reflection, integrates science and faith in a horizon of transcendence, fosters academic culture and promotes projects that respond to the challenges of today's world.

Research becomes a path to discover wisdom and cultivate the capacity for wonder, serve society and provide creative solutions from a humanistic and Christian perspective.

Its purpose is to produce knowledge and/or generate conditions to transform reality and educational practices.

Research	Educational innovation
• Management Identity in the Institutional Educational Project (PEI) • Definition of purpose and scope • Description of research areas • Identification of research lines and classroom projects • Planning, execution, and development • Evaluation, lessons learned, and improvement actions	• Needs assessment aligned with the institutional vision • Definition of the intervention and transformation horizon • Action plan design • Resource management • Interinstitutional relations • Implementation and execution • Evaluation, verification of goals achieved, and lessons learned • Knowledge management, process documentation, and protocols • Evaluation, monitoring, and reprogramming

Other Structures

- 180.** Planning, administration, organization and evaluation as elements aimed at continuous improvement.
- 181.** Knowledge management that develops high personal skills, the ability to produce knowledge collaboratively and learning oriented to action and problem solving.
- 182.** The formation of leaders identified with the Bethlehemite educational philosophy, who bear witness to the values that it promotes.
- 183.** The importance of the family in Bethlehemite education and in the transformation of society. Institutions look for the means to achieve their participation, maintain frequent communication and online training of the educational project.
- 184.** Among other organizational structures, permeated by the Gospel, we present these structures that are dynamic and flexible, capable of responding to the challenges of contemporary society. They recognize that each gear is fundamental and that leadership is exercised in a shared way, as a circular process in which everyone contributes and everyone is enriched. Thus, Bethlehemite management becomes a living testimony that educational administration can be, at the same time, rigorous and humanizing, technical and spiritual, efficient and fraternal, built on firm rock and sustained by the light of the Gospel that inspires and guides it. enhance, thus enriching traditional educational practices with contributions from research on brain functioning.

PRAYER FOR THE BETHLEHITE EDUCATIVE MISSION

Lord Jesus, we want to place our educational mission under the silent protection of Jesus, Mary and Joseph, that family that did not dazzle the world, but sustained it from within and illuminated history from daily fidelity.

Teach us, Lord, to live our mission like a Bethlehem:
with small gestures, with necessary words.
with a presence that accompanies without invading,
that guides without imposing, that cares without controlling,

Like our Holy Brother Pedro, deliver us from the temptation, deliver us from the temptation to shine,

Of believing that the Kingdom depends on our efficiency
of confusing activity with fecundity, and noise with life.

Give us a humble light, one that does not blind or humiliate,
the one that does not seek applause, but allows us to see, grow and trust. Make us pastors and educators who know how to walk to the rhythm of the processes, respect the time of the heart and recognize your action before ours.

May our presence in educational works be evangelical,
be a restorative presence in the style of our Mother Encarnación.
That where we are, we breathe more humanity, more truth, more hope.

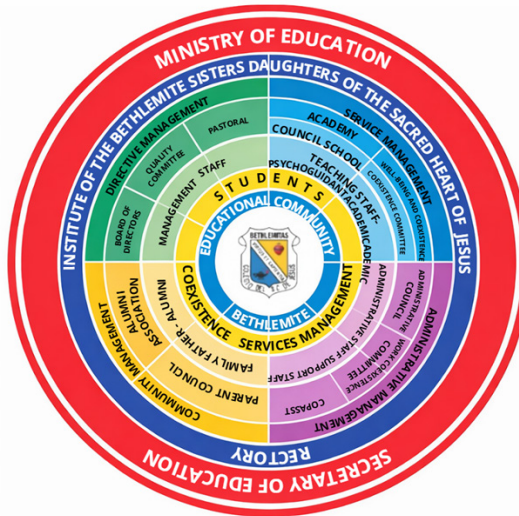
Mary, teach us to guard and discern.
Joseph, teach us how to sustain without protagonism.

Annexes

We share the organizational chart in order to inspire an organizational style from a perspective of circularity and shared leadership. (Bucaramanga College Organization Chart. Colombia)

Organization chart.

Process map Strategic direction Educational Pastoral Quality management Service design Promotion of service, admissions and enrollment Planning and provision of the service Human talent Goods and infrastructure Needs and expectations of students, beneficiaries and interested parties Satisfaction of students, beneficiaries and interested parties.



We attach the Institutional horizon of a school and its process map in order to inspire a strategic organization style.

Process Map



Pending: Institutional Horizon.

REFERENCE BIBLIOGRAPHY

1. Bethlehemite Constitutions
2. Jerusalem Bible
3. Conclusive document XXIII C. G. "Let us go out to share the bread of Bethlehem." 2019.
4. UNESCO 2015. Rethinking education: Towards a universal common good? UNESCO Editions.
5. UNESCO (2021). Reimagining our futures together: a new social contract for education.
6. UNESCO 2025. Mondiacult global report.
7. Agenda 2030. Sustainable development goals Pope Francis (2015) Laudato Si. Ed. Editrice Vaticana Pope Leo XIV (2025)
8. Vatican Ed.
9. Guide 34. Ministry of National Education. Colombia
10. Vatican Council II. (1964). Unitatis Redintegratio: Decree on ecumenism. Vatican City
11. Guide 34. Ministry of National Education. Colombia
12. Second Vatican Council. (1964). Unitatis Redintegratio: Decree on Ecumenism. Vatican City
13. Educational Project. Conaced Colombia.
14. Bibliography (Attach)
15. Freire, P. (1970). Pedagogy of the Oppressed. Mexico: Siglo XXI Editores.
16. Küng, H. (1991). Project for a Global Ethic. Madrid: Trotta.
17. IDB (2020) Uses and Effects of Artificial Intelligence in Education.
18. <https://publications.iadb.org/es/usos-y-efectos-de-la-inteligencia-artificial-en-educacion>
19. OECD (2025), Trends Shaping Education 2025, OECD Publishing, Paris, <https://doi.org/10.1787/ee6587fd-en>.
20. Unicef. (2021). Gender-transformative education. Reimagining education for a fairer and more inclusive world. <https://www.unicef.org/media/123676/file/EDUCACI%C3%93N%20TRANSFORMADORA%20DE%20G%C3%89NERO.pdf>

21. UNESCO (2015). Guide to Gender Equality in Teacher Training Policies and Practices. <https://unesdoc.unesco.org/ark:/48223/pf0000260891>
22. UNESCO (2020) Inclusion and education. All without exception. <https://www.unesco.org/es/articles/informe-de-seguimiento-de-la-educacion-en-el-mundo-2020-inclusion-y-educacion-todos-y-todas-si>
23. UNESCO (2014) UNESCO Education 2014-2021. https://unesdoc.unesco.org/ark:/48223/pf0000231288_spa
24. UNESCO (2024) Transforming Education for Sustainable Development and a Future of Peace, Justice and Prosperity.
25. https://articles.unesco.org/sites/default/files/medias/fichiers/2025/01/unesco_transformar_educacio%CC%81n.pdf

TABLE OF CONTENTS

PRESENTATION	2
INTRODUCTION	3
Demographic transition	6
CHANGING CONTEXTS, SOME CHALLENGES FOR OUR EDUCATIONAL PROPOSAL IN THE 21ST CENTURY	6
Poverty, hunger and inequalities	7
Knowledge, Information, and Learning Societies	8
Peace, democracy and responsible citizenship.....	9
Environmental degradation, Sustainable development and care of the common home	10
Gender and education. Training in respect, recognition and inclusion.....	11
Towards the configuration of safe spaces and healthy environments,	13
Information technologies, communication and Artificial Intelligence.	14
Between creativity, control and human management.	14
The family in times of transformations.	15
Teachers: agents of social and educational transformation.	16
Dignity and recognition of teaching work.....	16
Between disbelief and the reinvention of meaning: Loss of faith, emergence of a new spirituality, ecumenism and interreligious dialogue.....	16
Education as a mission of the Church	19
IDENTITY OF BETHLEMITTE EDUCATION	19
Decalogue of the Global Educational Pact:	21
Educational experience of the Founders: Holy Brother Pedro de San Jose Betancur and Blessed Mother Maria Encarnacion Rosal.....	22
Education as a shared mission	23

The leadership of apostolic collaborators.....	26
Intercongregational at the service of the educational mission.	27
The Pastoral at the service of the educational project.....	27
Comprehensive and humanizing education	28
Education in values.....	28
We educate in love for service.....	28
Education in justice by faith.....	29
Education in and for the fraternity.....	29
CHARACTERISTICS OF BETHLEHITE EDUCATION IN THE 21ST CENTURY	30
Educate for full human development and liquid abilities	31
Education for the development of Emotional Intelligence and Comprehensive Well- being	31
Education in Vocational Support and Life Project.....	32
Education for the development of Spiritual Intelligence.	33
Educate for healthy coexistence, the promotion of life and the construction of peace.....	33
Education for Global Citizenship and Universal Brotherhood.....	33
Road Education and Citizen Culture	34
Education in and for solidarity and social responsibility	34
Volunteering and social projection	35
Education from faith-culture dialogue.....	36
Education from and for interculturality,.....	36
Education for the development of green skills, ecological awareness and comprehensive sustainability.	36
Education for Digital humanization and Ethical use of Technologies.	37
Digital Competencies, Robotics and STEAM Skills.....	37
Education for the development of critical thinking and reflective problem solving.	37
Education for the development of Autonomous Learning and Learning and Learning to Learn... 38	
Education for the development of linguistic intelligence	38

Multilingualism, bilingualism or intensive language to enhance the skills and opportunities of our students.....	39
Education for the development of Creativity, research and responsible innovation.....	39
Education for the development of competencies, artistic and sport skills.....	40
Education for Entrepreneurship and Financial Sustainability	40
Education for the development of Inclusion, Equity and Vulnerability Care Competence.....	41
To respond to diverse needs, personalized teaching plans are implemented, including:	41
Support and foundations of early childhood.....	42
Quality education	43
An education at the service of the person and their comprehensive training	44
MEANINGFUL LEARNING AS A HORIZON: INTEGRATION OF PEDAGOGY, DIDACTICS AND CURRICULUM.....	44
Learning centered on student experience: constructivism and social interaction.....	45
Didactics and pedagogy: paths towards meaningful learning from the school curriculum.	46
Information Technologies, communication: the place of Artificial Intelligence in education:.....	49
Multilingualism as an alternative. English conditions and possibilities.	51
The question as a pedagogical strategy in 21st century education.....	52
The essential teachers. Some traits of the Bethlehemite educator.	52
Evaluation as a transformative axis in the teaching and learning processes: path towards educational quality.	54
The role of neuroeducation in building meaningful learning environments	55
Charismatic Foundation.....	56
EDUCATIONAL COMMUNITY. INSTITUTIONAL CULTURE. MANAGEMENT AND LEADERSHIP.....	56
Educational environment illuminated by faith	57
Option for the person: the art of accompanying. Put the person in the center.	57
Joy and welcome: the heart of the Bethlehemite school climate.....	58
Bethlemite Educational Community.....	59

Bethlemite students: protagonists of education in the future	59
Bethlemite religious community	61
Managers	62
Teaching.....	62
Parents and/or caregivers	63
Administration and support staff	64
Graduates	64
Circular management and leadership: shared strength in the educational community	64
Organizational and administrative structures permeated by the Gospel	65
Educational Project.....	65
School Management	65
Management management.....	66
Pedagogical management.....	67
Administrative management.....	67
Community management.....	68
Research management and educational innovation.....	69
Other Structures	69
PRAYER FOR THE BETHLEMITE EDUCATIVE MISSION.....	70
Annexes	71
Organization chart	71
Process Map.....	71
REFERENCE BIBLIOGRAPHY	72