

Attitude towards Catholic Evangelization in Secondary School Students and Teachers' Perception of This Educational Process in a Province of the Biobío Region

Actitud frente a la evangelización escolar católica en estudiantes de enseñanza media y la percepción de los profesores sobre este proceso formativo en una provincia de la región del Biobío

María Daniela Raby Bravo and Alejandra Nocetti de la Barra

Facultad de Educación, Universidad Católica de la Santísima Concepción, Chile

Abstract

Society is changing rapidly and, under these circumstances, education constitutes a key means of transmitting the message of the gospel and thus contributing to the comprehensive training of students. Notwithstanding the foregoing, at the national level there is insufficient knowledge about the process of evangelization in the school context and, for this reason, this study is intended to describe the attitudes of high school students to the process of school evangelization. It also examines the experience of teachers in terms of factors that facilitate and hinder the process. According to the above objective, it was decided that research would be conducted with a focus on the integration of paradigms. A Likert-type questionnaire was applied to characterize the openness of students towards school evangelization and, in addition, focus groups were conducted to explore the perspective of the teachers. The results obtained show an unfavorable attitude towards school evangelization. In addition, teachers have difficulties defining what school evangelism is and recognize that the methodology used is traditional and demotivating for students. However, it was found that knowledge of the life of Jesus and his teachings helps young people to resolve personal dilemmas and face situations in their young lives from another perspective.

Keywords: Gospel, school evangelization, attitude, catholic school

Post to:

María Daniela Raby Bravo
Departamento de Fundamentos de la Pedagogía, Facultad de Educación de la
Universidad Católica de la Santísima Concepción
Alonso de Ribera 2850, Concepción, Chile
Email: mraby@ucsc.cl

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Resumen

La sociedad cambia aceleradamente, y en tales circunstancias la acción educativa se constituye en un medio clave para transmitir el mensaje evangélico y, de esta manera, contribuir a la formación integral de los estudiantes. No obstante, a nivel nacional hay un conocimiento insuficiente sobre el proceso de evangelización en el contexto escolar, y es por esta razón que el presente estudio tiene como finalidad describir la actitud de los estudiantes de enseñanza media frente al proceso de evangelización escolar. Además, explora la experiencia de los profesores en términos de los factores facilitadores y obstaculizadores del proceso. De acuerdo con el objetivo anterior, se optó por desarrollar una investigación según un enfoque de integración de paradigmas. Se aplicó un cuestionario de tipo Likert para caracterizar la disposición de los estudiantes a la evangelización escolar y se realizaron focus groups para explorar la perspectiva de los profesores. Los resultados muestran una actitud desfavorable frente a la evangelización escolar. Además, los profesores tienen dificultades para definir la evangelización escolar y reconocen que la metodología utilizada resulta tradicional y poco motivadora para el estudiantado. Sin embargo, se constató que el conocimiento de la vida de Jesús y sus enseñanzas ayuda a los jóvenes a resolver dilemas personales y enfrentar las situaciones de su vida juvenil desde otra perspectiva.

Palabras clave: evangelización, evangelización escolar, actitud, escuela católica

The world is changing: globalization, new philosophical and political ideologies, the so-called *age of knowledge* and new technologies, along with a marked religious plurality, have caused that the social and cultural context to bring along new challenges in the religious and educational sphere.

Even though, in Chile, the separation between Church and State since 1925, when a new Political Constitution was issued (Salinas, 2005) and religious lessons were eliminated from State schools, Decree 924 (1983) establishes that public educational centers must offer a number of religious options, whose syllabuses must receive Ministry approval (Ministerio de Educación Pública, 1983), which means that religious education in schools is not limited to denominational institutions. Of course, this does not prevent the emergence of tensions and views that do not acknowledge the work done by the Church to foster social development and the common good, and which do not consider that schools are a suitable space to promote religious education (Castillo, 2007).

The Political Constitution of the Republic of Chile, in article 19, number 6, states that all people have «freedom of conscience, the freedom to manifest all their beliefs, and the freedom to follow any cults that do not contravene morals, good habits, or public order» (Secretaría General de la Presidencia, 1980). This is also manifested in the educational sphere, given that the reforms passed in the last decades have introduced new models for managing and understanding education, thus opening the doors to various types of educational offerings, as noted by Parker (2008): «The privatization of schools and universities has increased and it has become easier for diverse religious denominations and congregations, as well as for lay alternatives, to make inroads in the educational field». On the other hand, the Curricular Reform (1996) integrates Religious Education as a subject in the National Curricular Framework, which has thus acquired an obligatory nature for all educational units. Nevertheless, it is worth highlighting that this subject is optional for students and their families (Morin, 2008).

In this context, regarding the objectives of Chilean education, the 2nd article of General Education Law number 20.370, known as LGÉ (Ley General de Educación), states that:

Education is the permanent learning process that encompasses all the areas of people's lives and is intended to allow them to achieve their full spiritual, ethical, moral, affective, intellectual, artistic, and physical development by transmitting and fostering values, knowledge, and skills (Ministerio de Educación, 2009).

According to this view of integral education, the Catholic Church must play a key role in the educational field, which is part of its evangelical work. As emphasized by Saint John Paul II, in his the educational project of a Catholic School must reflect the following aspects:

The synthesis of culture and faith, of faith and life; such a synthesis is achieved by integrating the various elements of human knowledge, specified in different disciplines, all of them illuminated by the evangelical message, and by developing the virtues that characterize Christians (Parraguez & Caiceo, 2006, p. 57).

In the specific case of Catholic schools, evangelization is an aspect of education that transcends religious teachings in school and constitutes a core aspect of the world view and mission of the institution. This is consistent with the contents of the Concluding Document of Aparecida (Pope Benedict XVI, 2007), which states that the school is called to become primarily a privileged place of comprehensive formation and development, through the systematic and critical assimilation of the culture. Thus, each discipline must not only provide knowledge to be acquired, but also values to be assimilated and truths to be discovered that are directly associated with Christian faith.

At present, the Archdiocese of Santísima Concepción —the object of the present study— includes a set of denominational schools which serve approximately 26.957 students. In consequence, these educational units adhere to the challenges proposed in the General Conferences of the Latin American Episcopal Council held in Medellín (1968), Puebla (1979), Santo Domingo (1992), and, more recently, Aparecida (Pope Benedict XVI, 2007). In addition, their institutional perspective reveals their preference for evangelizing students and their families. It must be noted that few national and regional wide studies have examined how this commitment is being fulfilled; in other words, schools constitute an evangelizing agent in today's society. Some experiences exist regarding the evangelization of the school curriculum, but they are limited to this one aspect, and thus a discussion based on empirical data about the concept of school evangelization is needed. Despite the above, the document *La escuela católica* [The Catholic School] (Sagrada Congregación para la Educación Católica, 1977) states that it is necessary for educational institutions to take on this formative challenge by establishing their own syllabuses, contents, and methods and by taking their school context into account.

In the present study, *school evangelization* refers to an invitation to follow the path of truth, that is, the path of Jesus, which allows people to become humanized, by orienting students towards the attainment of the perfect state —that of virtue (Concilio Vaticano II, 1965, Declaración Gravissimum Educationis, N° 2 and N° 8; De Aquino, 1955; Pontificio Consejo Justicia y Paz, 2004, pp. 62-80)— and thus make a contribution to their integral development in accordance with the challenges that each school must overcome. Human development through education is a central task in educational institutions, just as for the Catholic Church it is necessary to «educate and evangelize; to evangelize and educate children, preadolescents, and young people who attend these educational centers» (Galvarino, 2012, p. 2). This notion emphasizes that formal education should transcend the transmission of knowledge and the acquisition of skills, recognizing the importance of the person as a whole, that is, considering people's intellectual, affective, psychic, and social dimensions (Ruiz, 2013).

According to González and Barahona (2009) and Barahona (2010), the means through which evangelization is achieved are:

1. The curriculum. In this context, the evangelizing curriculum will be defined as «the set of learning opportunities that foster the integral development of students and of all the other members of the community» (González & Barahona, 2009, p. 78). That is, the organization of the educational objectives, contents, and school activities must revolve around the person of Jesus Christ in order to foster the incorporation of the Gospel values into students' lives.
2. The educational community. The task of evangelization in the school sphere involves all members of the community. Since the Church, the People of God, has the unavoidable mission of evangelization (Comisión Nacional de Catequesis, 2003, N° 176; Constitución Dogmática Lumen Gentium, N°12, Concilio Vaticano II, 1964), teachers cannot renounce this calling, while students' families also have the task of announcing the Kingdom of God, first internally and then to the whole community (Flecha, 2008).
3. School pastoral groups. Catholic schools are part of the evangelizing mission of the Church and therefore must foster experiences that allow students to encounter the Lord by means of spiritual and community practices, social action programs, and liturgical and sacramental life experiences, activities which are traditionally conducted by pastoral groups.

All the above mentioned means must be supported by the institutional educational project, whose central element in Catholic schools is Christ. As Parraguez and Caiceo stressed (2006, p. 62), «the identity of a Catholic school is based on the fact that it is a school and a place of culture and education... in other words, what defines a Catholic school is its reference to the Christian conception of reality». And the whole educational institution is imbued by its presence; therein lies the importance of achieving this integration between evangelization and education, between faith and culture (González & Barahona, 2009).

Bearing in mind the importance of the issue and considering the scarce theoretical and empirical information available, the general objective of the present study is to describe the attitude of secondary school students towards school evangelization in denominational institutions of a province of the Biobío Region. The specific objectives of this study are focused on the dimensions that shape this attitude, and, for this reason, the article describes beliefs about aspects concerning the promotion of faith in schools as well as behaviors and affective manifestations connected with the above.

Methodological framework

The study involved a combination of paradigms, that is, a quantitative research methodology was used, but three *focus groups* were conducted in the data collection stage: six participants in the first focus group, nine in the second one, and seven in the third one, which made it possible to attain a comprehensive view of the phenomenon (Pérez Serrano, 1999; Sandin, 2003; Stake, 1998). Heterogeneity and homogeneity criteria were applied, with 22 individuals taking part in the study. All of them were professionals working in public and private institutions located in the province studied.

The unit of analysis used in this research was secondary school students attending Catholic educational institutions. In the first stage, the provincial study was conducted including 6 out of the 11 municipalities that form the province. Ten schools were selected via non-probability sampling, and a sample of 833 secondary school students was obtained considering the schools' availability to participate in the study. The final sample comprised 521 (62.5%) ninth grade students and 312 (37.5%) eleventh grade students.

Table 1 shows the main characteristics of the sample examined. Regarding their gender, 57.9% of the participants are female and 42.1% are male. Their age ranged from 13 to 18 years. It must be noted that 66.2% declare themselves to be Catholic; 44.9% entered their school at the preschool level, one third started in primary school (36.8%), and the rest of them entered during secondary school (18.3%), mainly in the first year of secondary education (ninth grade).

Table 1
Sample distribution according to personal and school variables

Student gender	Male	42.1%
	Female	57.9%
Age range	Minimum	13 years
	Maximum	18 years
Municipality		7.9%
	Tomé Concepción	19,8%
	Talcahuano	29.2%
	Chiguayante	17.9%
	San Pedro de la Paz	6.1%
	Lota	19.1%
Type of administration	Public	0.0%
	Subsidized private	85%
	Private	15%
Moment of entry	Preschool	44.9%
	Primary school	36.8%
	Secondary school	18.4%

Source: prepared by the author, based on 833 valid cases.

The variable used is the participants' attitude towards school evangelization, defined as the disposition acquired and organized via their own experience that encourage them to react in a characteristic manner, in this case, to aspects of the Catholic educational project that involve the promotion of faith as part of the integral development of students. Given that this is an attitudinal variable, its operational definition, according to the literature, comprises three dimensions: cognitive, affective, and attitudinal (Morales, 2000; Morales, Urosa, & Blanco, 2003).

In accordance with the above, a Likert-type questionnaire was designed and validated to estimate the value of the participants' attitude towards school evangelization. Initially, a set of ecclesiastical documents were reviewed to determine what school evangelization is, and afterwards a group of positive and negative items were formulated based on the dimensions listed above. Since the participants' attitude has direction and intensity, the instrument included positive and negative items, and the answer choices were placed along a continuum that ranged from *strongly agree* to *strongly disagree*. The *indifferent* option was also included, accepting the suggestion in the literature that identifies it as a type of attitude (Morales, 2000; Summers, 1982).

The instrument was validated by experts, who were asked to hierarchize the items in order to identify beliefs, behaviors, and affective manifestations that better represent a favorable, unfavorable, or indifferent attitude towards school evangelization, with 70% of agreement in the experts' judgment being regarded as support for the pertinence of the items. When the first version was completed, a pilot study was conducted with secondary school students in order to conduct a discriminant analysis that consisted in comparing the means of the top 25% and the bottom 25% of scores. Thus, student's t test was used to determine which items discriminated student attitudes and could thus be included in the final version of the Likert-type questionnaire. Once the Likert scale was administered to the sample, Cronbach's alpha was calculated to be 0.76; according to Ruiz (1999), this is indicative of high reliability.

SPSS.19 was used to conduct a descriptive statistics analysis of the dimensions that comprise the participants' attitude. Since the questionnaire employed a summative scale, the global attitude score

for each individual was calculated considering 28 points as the minimum and 140 as the maximum. In addition, by recoding the total score, the variable *type of attitude towards school evangelization* was generated. Also, some descriptive-level relationships were explored using contingency tables.

The decision to combine paradigms manifested itself through focus groups (Valles, 2000) with teachers of religious education and other disciplines in order to complete data triangulation procedures (Ruiz, 1999). The interview guidelines were constructed as a set of topics and subtopics that emerged from the study objectives and the literature review.

With respect to qualitative data, the focus groups were transcribed and examined through content analysis, using Atlas-ti 7.0 (Rodríguez, Gil, & García, 1999).

Results

In accordance with the specific objectives pursued, the following results are organized with reference to the dimensions of the variable studied, that is, they describe the participants' beliefs and their affective and behavioral disposition towards the school evangelization process experienced in the educational centers that they attended.

Beliefs about school evangelization

Regarding thoughts, beliefs, and/or considerations about the promotion of faith as part of students' integral development, Table 2 shows that one third of students are indifferent to the items belonging to this dimension.

It is important to stress that half of the students surveyed (51.5%) do not believe that it is possible to evangelize in all the subjects of their school's study program, and also express that the number of religious education hours should not be increased (50.4%). However, nearly one third of the participants consider that the gospel allows them to solve their problems from a different perspective (27.9%) and propose that faith-reason dialog should be encouraged (39.8%).

On the other hand, only 22.8% of the students surveyed believe that they «waste time in their lessons with Church matters». Nevertheless, 43.3% of the participants believe that evangelization issues should only be addressed in religious education lessons, and 29.7% of them state that the evangelization topics studied in class are not related to real-life experiences.

Table 2
Dimensions of attitude towards school evangelization

Cognitive dimension	Strongly disagree	Disagree	Indifferent	Agree	Strongly agree
• I think it is possible to evangelize in all school subjects.	38.9%	12.6%	29.5%	11.6%	7.2%
• I think faith-reason dialog should be stimulated in all subjects.	11.6%	9.5%	38.8%	22.4%	17.4%
• I think we should have more hours of religious education per week.	32.4%	18.0%	30.3%	7.9%	5%
• I think that analyzing the Gospel helps me to solve problems from another perspective.	21.2%	16.3%	34.3%	17.6%	10.3%
• I think we waste time in our lessons with Church matters.	19.9%	24.6%	32.7%	13.4%	9.4%
• We should not address evangelization topics in subjects such as Language, Mathematics, or Science.	10.4%	11.1%	35.2%	13.8%	29.5%
• The evangelization topics studied in class are not related to our everyday life.	13.6%	23.6%	33.2%	16.6%	13.1%
Affective dimension	Strongly disagree	Disagree	Indifferent	Agree	Strongly agree
• I like the subjects in which we reflect on the values of Jesus.	10.7%	10.0%	34.3%	33.6%	11.4%
• I like to attend a school that fosters knowledge of the life of Jesus in all subjects.	13.0%	7.8%	35.6%	28.8%	14.7%
• I like the fact that teachers encourage faith-reason discussions.	14.3%	8.7%	37.9%	24.9%	14.3%
• I like teachers who connect the Gospel with the subject that they teach.	18.8%	14.3%	39.4%	20.4%	7.1%
• I like to read the Gospel and analyze it with my classmates.	41.2%	19.4%	31.1%	5.3%	3.0%
• I prefer other subjects to religious education.	10.2%	10.5%	24.4%	23.5%	31.4%
• I find it uncomfortable to speak about issues as personal as faith.	34.5%	20.3%	29.9%	9.8%	5.4%
• The evangelization topics discussed in class are unappealing.	10.1%	16.1%	30.0%	23.3%	21.5%
• I am not interested in participating in activities organized by the pastoral group.	17.4%	18.0%	31.0 %	14.5 %	19.0%
Behavioral dimension	Strongly disagree	Disagree	Indifferent	Agree	Strongly agree
• I never miss the activities organized by the school's pastoral group.	32.5%	16.6%	32.5%	11.4 %	6.6%
• I talk about religious topics with my teachers outside of class hours.	48.9%	20.6%	21.9 %	5.5 %	3.1%
• I look for opportunities to aid my spiritual development in school.	28.2%	16.9%	33.4 %	15.4 %	5.2%
• I share my experience of faith with non-believing classmates, without pressuring them.	28.1%	13.9%	30.8 %	15.1 %	12.2%
• I apply the teachings of the Gospel to personal dilemmas.	25.9%	12.9%	33.6%	18.1%	9.4%
• I do not read about religious topics on my own initiative.	13.0%	14.3%	22.7%	22.0%	28.0%
• I look for excuses to miss religious education class.	41.6%	16.7%	23.3 %	8.1%	10.3%
• I do not think about religious topics too much.	14.7%	18.9%	28.4%	18.2%	19.2%

Source: prepared by the author, based on 833 valid cases.

Affective dimension of school evangelization

In the present study this dimension of the variable involves feelings and preferences manifested with reference to school evangelization. Just as in the other dimensions, the *indifferent* choice predominates in the items belonging to this dimension.

Table 2 shows that nearly half of the students surveyed (43.5%) like to attend a school that fosters knowledge of Jesus' life. In addition, 45% of the interviewees state that they prefer subjects in which they can reflect on Jesus' values and discuss the dialog between faith and reason (39.2%) and where teachers link the gospel with their disciplines (27.5%). Nevertheless, 60.6% of students do not like to read the Gospel, while more than half of them (54.9%) prefer other subjects to religious education and feel that the subjects associated with evangelization studied in class do not motivate them (44.8%). Lastly, nearly one third of the participants (33.5%) are not interested in participating in the activities organized by the school's pastoral group.

Behavioral dimension of school evangelization

In the present study, this dimension of the variable involves actions and/or behaviors associated with school evangelization. The results also show that one third of students are indifferent to this dimension.

Table 2 shows that nearly one third of students (27.3%) share their experience of faith with non-believing classmates and 27.5% of them state that they apply the teachings of the Gospel to personal dilemmas.

Regardless of the above, a low percentage of students (8.6%) state that they talk to their teachers about religious topics outside of class hours, while only 18% of the participants state that they «never miss the activities organized by the school's pastoral group». In addition, a low percentage of students (20.6%) look for opportunities to aid their spiritual development in school. Also, one half of students (50%) «do not read about religious issues», nor do they «think about religious topics» (37.4%).

Attitude to school evangelization

It should be noted that, in the present study, a person's attitude towards evangelization is defined as the psychological disposition of acceptance or rejection of the evangelization processes conducted in the school as part of the Catholic educational project. In this context, total *attitude towards evangelization* scores were calculated considering the values obtained in the cognitive, affective, and behavioral dimensions.

Regarding the attitude towards school evangelization score obtained by the group of students surveyed, the highest total was 130 while the minimum total was 28, with a mean of 77.47. Moreover, the median (78.90) reflects a homogeneous distribution of the scores obtained by the participants. With respect to the reliability of the instrument, Cronbach's alpha was calculated to be 0.76, which, according to the literature, is an acceptable value.

On the other hand, a score was calculated which made it possible to identify the type of attitude manifested by the students examined. In this way, the mean score was calculated for each of the items and then the following classification was applied:

1-2: very negative; 2-3: negative; 3-4: positive; and 4-5: very positive

In the denominational schools analyzed, 12.7% of the students surveyed have a very negative attitude towards school evangelization, while 49.0% of them have a negative disposition; in general, this reflects a negative attitude towards this institutional goal which encompasses 61.7% of the participants. It must be stressed that only one third of the students (34.9%) displayed a favorable attitude towards school evangelization, while a minority (3.4%) showed a very favorable attitude.

Even though contingency tables were used to compare variables, only minor differences were found. Thus, when matching student gender with participation in parochial groups, it was observed that 22.2% of females and 15.5% of males took part in them. On the other hand, few differences can be observed regarding student gender who participate in pastoral groups: 29.2% are female and 27.9% are male. Lastly, when exploring differences in mass attendance, it was observed that 29.2% of the attendants are female and 27.9% are male.

In addition, Table 3 reveals that a large percentage of students do not go to mass (75.6%), belong to parochial groups (80.1%), and participate in their school's pastoral group (71.5%). A similar situation is observed in the students' families, since 74.8% of parents and guardians do not participate in the parochial community and 79.1% do not take part in the activities organized by the school's pastoral group. Nevertheless, the students surveyed perceive that there are people of faith in their families (85.1%) and nearly half of them state that religious topics are discussed in their homes (55.6%).

Table 3
Religious practices of students and their families

Items	Yes	No
• You attend mass regularly.	24.4%	75.6%
• You participate in a parochial Group.	19.9%	80.1%
• You participate in the school's pastoral Group.	28.5%	71.5%
• Your family participates in the parochial community.	25.2%	74.8%
• Your family participates in activities organized by the school's pastoral Group.	20.9%	79.1%
• There are people of faith in my family.	85.1%	14.9%
• Religious topics are discussed in my home.	55.9%	44.1%

Source: prepared by the author, based on 833 valid cases.

A more specific analysis revealed that participation in parochial groups and mass attendance are slightly higher in students who entered their current institution in primary school, which suggests that this factor has a positive influence, as shown in Table 4.

Table 4
Comparison between participation in groups and mass attendance according to the level of entrance to school

	Primary school		Secondary school	
	Yes	No	Yes	No
Participation in a parochial group.	20.6%	79.4%	15.5%	84.5%
Participation in the school's pastoral group.	31.0%	69.0%	16.2%	83.8%
Mass attendance.	21.8%	75.2%	22.7%	77.3%

Source: prepared by the author, based on 833 valid cases.

Finally, Table 5 shows that students who attend different type of schools (private or subsidized private) show very similar percentages in relation with the participation in the school pastoral group. Nevertheless, it was observed that private schools have a slightly higher percentage of students who attend mass (29.6%) compared to subsidized private ones (23.4%).

Table 5
Participation in groups and mass attendance by type of school

	Private		Subsidized private	
	Yes	No	Yes	No
Participation in a parochial group.	17.6%	82.4%	20.3%	79.7%
Participation in the school pastoral group.	28.0%	72.0%	28.6%	71.4%
Mass attendance.	29.6%	70.4%	23.4%	76.6%

Source: prepared by the author, based on 833 valid cases.

Consistent with the description included in the methodology of this research, the mixed nature of the study is reflected in the attempt made to obtain a comprehensive view of the experience. Thus, the objective was to understand, from the perspective of the participating teachers, which factors are hindering the schools' educational project, specifically in terms of school evangelization. In this context, the following section will describe the main results derived from the analysis of the focus groups data, conducted in the study. In general, three categories emerge inductively: meaning of school evangelization; factors that hinder evangelization; and factors that facilitate evangelization.

It must be stressed that the qualitative results are valuable, especially considering that the results obtained show that attitudes towards evangelization are negative among students. Thus, this qualitative approach offers an interpretation, in some aspects, of the situation observed among teachers, and provides some elements that can be taken into account when making interventions in this area.

Category 1: meaning of school evangelization. First, it is evident that teachers consider that school evangelization is a central issue for Catholic schools. However, most of them acknowledge that its meaning is implicit and speculative. In other words, the concept is used in everyday discourse, but there is confusion regarding what evangelization means.

I agree that the issue of evangelization is essential in a Catholic school, but what I see is that people don't really know what school evangelization is. People talk about it, but they don't say what it is. I do think that we all must contribute to evangelization (Focus Group 3, doc - 2:28).

What I do think is that it's an important issue. We always talk about it, especially in Catholic schools, but there's never an explanation of what it means and everyone uses the concept as if we agreed on its meaning, but I see a lot of confusion (Focus Group 2, doc - 2:3).

In addition, a number of different meanings were found that stress the transmission of the Gospel truth, while other definitions focus on the teachers' testimony. Moreover, there are other teachers that circumscribe the concept to a set of values that must be transmitted due to the school's religious choice.

In practice, I think it involves being a testimony of God's word with concrete actions [...] having a value-based attitude that is visible in your everyday life, also transmitting God's word with no fear (Focus Group 1, doc.-12:20).

Given the experience I have, which can certainly be different [...] I think evangelization involves promoting our experience of faith, and this is based on teachers' testimonies (Focus Group 3, doc - 2:15).

Category 2: obstacles to school evangelization. As Table 6 shows, the factors that hinder the evangelization process are more numerous than those that facilitate the process. It could be deduced that, nowadays, the conditions that hinder evangelization predominate over those that promote it.

It's not just what I believe [...] there is a lack of knowledge, if you ask any teacher here, from this school, what school evangelization is, they won't know how to answer, and that's the first obstacle, and we should work on that. Also, we must recognize that there are multiple obstacles. Teachers themselves and their lack of time to devote to matters of faith [...] (Focus Group 2, doc - 2:27).

Table 6
Factors that hinder and facilitate school evangelization

Factors that hinder school evangelization.	Focus 1	Focus 2	Focus 3	Total
Not accepted as everyone's task.	18	6	21	45
Not reaching agreements in pastoral activities.	6	0	12	18
Colleagues' negative attitude.	10	12	10	32
Lack of consensus about the meaning of the concept.	18	24	12	54
Lack of clarity of the concept in the school's educational project.	24	36	12	48
Lack of adherence to religious practice among teachers.	12	10	6	28
Lack of testimony from the staff.	4	6	0	10
Nobody knows how to do it.	10	14	21	45
Not accepted as everyone's role.	6	12	6	24
Families' indifference.	12	6	15	33
Total	120	120	117	333
Factors that facilitate school evangelization. Testimony of faith in educational practice.	Focus 1	Focus 2	Focus 3	Total
Positive attitude towards religious practice. Interdisciplinary experience.	0	6	0	6
Making the concept explicit in the institution's educational Project.	6	18	4	28
Education and induction within the school.	6	18	0	24
	6	2	2	10
	3	2	3	9
Total	18	42	6	66

Source: prepared by the author, based on the Hermeneutic Unit of School Evangelization.

In general, it can be stated that the most frequently mentioned obstacle by teachers was the lack of clarity regarding the meaning of school evangelization and its definition in the school's educational project, as well as not knowing how to stimulate evangelization within the context of teachers' activities. Thus, it was observed that one of the most relevant tasks is to work on finding a consensus definition of this concept.

On the other hand, certain characteristics of the schools' human resources, especially teachers, hinder evangelization: for instance, a negative attitude towards religious practice in the educational center.

It is much more difficult because there are lots of us, so obviously it is hard to reach all our colleagues. Also, I think now there's a more open attitude of rejection towards some activities directly related with faith. Maybe we've neglected induction activities in this area or maybe there's a weaker identity among teachers regarding this aspect of the school (Focus Group 3, doc- 3:6).

In addition, teachers do not recognize the evangelization process as everyone's responsibility; instead, they see it as a job for the pastoral group and religious education teachers. Therefore, it can be deduced that it has not been internalized as a part of the mission of all the members of the educational center.

I think the school's educational project doesn't clearly define evangelization as a job for the whole community. It is a huge limitation to think that this function should only be fulfilled by the pastoral group or religious education teachers (Focus Group 1, doc - 2:32).

Finally, another perceived obstacle to this process is the indifference of families, which do not value this aspect of the education provided by Catholic schools.

Families too [...] that's what I was telling you at the beginning, because only a minority of the families come to us, because the pastoral group is not relevant for parents. It's not important and it's very hard to get parents to come and students notice that and they learn this culture (Focus Group 2, doc - 1:49).

I think parents are another obstacle. I don't really know how we can attract parents again. They no longer share the idea that they are also in charge of educating their children and that the main objective should not just be PSU or SIMCE scores (Focus Group 1, doc - 1:10).

Category 3: factors that facilitate evangelization. First, it is possible to observe a difficulty in identifying conditions that foster the school evangelization process. The participants realize that the teacher's attitude towards the evangelizing dimension of the school's educational project is a factor that facilitates this process. Thus, if teachers show their adherence to practices that stimulate the strengthening of faith, the fulfillment of this educational goal is facilitated.

But it has to do with what we discussed [...] to promote evangelization, it is essential that teachers be willing to [...] because that's where it starts, if students see that teachers value this aspect of the school's educational project, they will also have a more positive attitude to this aspect of their education (Focus Group 1, doc -1:8).

On the other hand, interdisciplinary work was identified as a strategy to achieve goals associated with school evangelization. This type of project has made it possible to generate spaces to allow further interaction between faith and reason, first at the teachers' level, who show that they are able to talk, discuss, and find points of consensus between their disciplines.

The interdisciplinary project was a positive thing. Then, in all our lesson plans, compulsorily, all subjects should provide an evangelical value associated with the topic you're covering in a certain unit, and that motivated us to work with teachers from different disciplines (Focus Group 2, doc - 1:52).

I think it's important to generate opportunities to work with teachers from different areas in order to discuss issues related to the promotion of Christian faith and values from an interdisciplinary perspective, and this will allow students to see how their teachers talk, how they are able to talk to one another (Focus Group 1, doc - 1:37).

On the other hand, at the institutional level, the interviewees emphasize the need that the institutional educational project not only shed light on the concept, but that it also make explicit how the school intends to work on this aspect of its students' education. In this regard, the participants identify as a facilitating factor the generation of induction systems and the creation of formal spaces for reviewing and planning pedagogical actions intended to foster school evangelization.

I agree with my colleague, that is the key that the institution must clarify what evangelization means and explain what concrete steps will be taken in this aspect of education. And it is necessary to generate formal spaces so we can all work together, all teachers, on this aspect of education (Focus Group 3, doc - 3:7).

Lastly, it was observed that testimonies of faith in the context of pedagogical practice are identified as a facilitator of evangelization. If teachers in the classroom distinguish themselves by being a good Christian, that is, if they show Jesus' values, they will have a positive influence on students, reconciling discourse and action.

I feel that if a teacher gives a testimony by being a good Christian, this will have a strong impact on students' evangelization. So, it is key that we manage to live what we transmit in the area of evangelization (Focus Group 3, doc - 3:7).

Discussion

The percentage of students who go to mass, participate in parochial community groups, or are involved in their schools' pastoral groups is generally low, which is consistent with the results obtained by Romero (2010), who notes that young people display low rates of religious practice. However, the results obtained in the present study are higher than the national average: 12.2% of weekly mass attendance among young people (Silva, Romero, & Peters, 2010). This result is consistent with the data that emerge from the qualitative approach of the study, in which the indifference of students' families towards religious practice is identified as a major hindering factor and in which the importance of increasing families' participation rate is stressed, given that families are the first evangelizing agent (Flecha, 2008). Other authors (Silva, Romero, & Peters, 2010) note that the spiritual dimension is gradually configured thanks to the family's influence; thus, if one's intention is to make a change in this regard, this agent should be intervened.

In addition, it was possible to observe that this negative attitude is reinforced as students advance in their school trajectory, information that is essential for conducting interventions in this area. This is in line with the findings published by Rodríguez (2001), who establishes that, as students move from infancy to adolescence, their religious practices change and become marked by religious doubts.

It must be stressed that students perceive that there are people of faith in their families and that a high percentage of them declare themselves to be Catholic. This is consistent with national statistics which show that the Catholic religion still predominates in the country (Instituto Nacional de Estadísticas [INE], 2012). However, the results obtained confirm a lack of consistency between discourse and religious practice. This is in line with the approaches made by Burgos, Leal, and Torres (2008), who establish that the family has a weak influence on the socialization of evangelization and that there is a distance between what individuals think and what they do in the spiritual sphere. In addition, this is associated with another hindering factor: failing to regard evangelization as a task of the whole school community and considering that it is limited to religious education teachers and the pastoral groups of each school.

In schools, students do not believe that it is possible to evangelize in all subjects, and they sometimes feel pressured by the religious dimension promoted by the educational centers that they attend. From a comprehensive perspective, teachers acknowledge that the difficulties defining what evangelization is and the negative attitude of some colleagues towards it are other factors that hinder the educational process in terms of evangelization. This point appears to be contradictory given that evangelization is believed to be compatible with the whole of a school's educational goals. In addition, and specifically in Catholic schools, the evangelizing dimension should form the basis of educational practices, since this is one of the defining features of such schools (Troncoso & Barahona, 2009).

It was observed that students value the fact that schools motivate them to know the life of Jesus and state that the gospel helps them to solve personal dilemmas in their everyday lives from a different perspective. Nevertheless, it was clearly observed that the traditional methodology, which is limited to Bible study, fails to motivate them. From a qualitative perspective, teachers acknowledged that they do not know how to address this part of the educational process didactically. This result is consistent with Burgos et al. (2008), who note that the idea is not to eliminate religious education as a subject, but to rethink its methodology to make it more attractive and relevant to students' personal experiences. In this regard, Pope Francis (2013) has recently expressed the importance of the resources used in evangelization and has invited teachers to renew them.

In addition, Casanova, Herrera, Quezada, Sepúlveda, Ulloa, and Zagal (2012) agreed with the above results, but noted that teachers who use the pedagogy of Jesus, specifically parables, manage to foster dialog and increase students' motivation. Also, one of the conditions that regarded as a facilitator of evangelization, for the participants themselves, is interdisciplinary pedagogical work. In short, from a qualitative perspective, the study showed that if students see their own teachers integrate faith and reason and if spaces for discussion are created, the experience is regarded as valuable, which sets the stage for promoting school evangelization.

This supports the notion proposed by Garrido (2007), who stresses that the main barrier to religious education is not external, but that it stems from teachers: as long as they are unprepared or display

no consistency between their practices and their religious discourse, they will not be able to foster evangelization processes in school contexts.

On the other hand, the low rates of participation in the schools' pastoral groups observed are in line with the findings published by Martínez and Herrera (2007), who state that most young people are uninterested in participating in the activities that parochial communities organize for them. Again, this finding highlights the importance of reflecting on and renewing the strategies with which schools and parochial communities evangelize (Pope Francis, 2013), so that their actions (praxis) become the means to stimulate evangelization processes, especially in the case of young people. In addition, the qualitative perspective of the study supported this notion, since it identified as an obstacle to evangelization the indifference of families and their lack of adherence to religious practices.

Considering the above elements, it is not difficult to understand why attitudes towards school evangelization are unfavorable. It could be inferred, based on the results obtained, that a multi-level intervention is necessary; that is, that the whole educational community must become involved in order to reach a consensus definition of the concept of evangelization and to rethink the pedagogical strategies used. Among students, it is necessary to maximize the number of experiences that reaffirm the value of the gospel as an element that can help them to deal with everyday life situations and that enriches their integral development. Finally, it would be advisable to work on strengthening the school-family bond and on promoting school evangelization as a shared task, not as one that is circumscribed to schools' educational actions.

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