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The Claretian Community: The Exit Profile of Students at the Claret School of Barcelona

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ABSTRACT

This paper provides an analysis of the exit profile of a student who completes their studies at the Claret School of Barcelona, a primary and secondary educational institution belonging to the Claretian Community in Spain. The Claret School of Barcelona is a center that is partially funded by the government, however, all students must pay tuition. The final two grades at the school, that is the baccalaureate years, are private and receive no public funding. During a five-year period (2014–2019), a group of teachers from both the primary and secondary schools, along with the management team and external psycho-pedagogical advisors with expertise in educational innovation, undertook a project to identify the values that are taught and developed during the course of a student's compulsory educational career at the Claret School of Barcelona. To verify that the values identified by the faculty complied with the students' reality, a questionnaire to survey students' perceptions regarding the 14 ideal characteristics of a Claret student upon the completion of their studies was designed and validated, obtaining a CVI (content validity index) of 0.77. Completed by a total of 312 students, the results confirmed the importance of 12 of these characteristics, while two received rather low results when compared to the average score (66.04%). The characteristic which scored the lowest score was the question regarding the religious dimension of the student (question 10).

Introduction

For years empirical knowledge was privileged beyond not logical or scientific issues, and thus not considered relevant to human discourse and learning. This situation, however, has changed progressively, possibly due to spiritual and ethical dimensions which seem to provide answers to questions of an increasingly complex world (Astin et al., 2005; Berings et al., 2004). Arthur and Lovat (2013), on their part, conceptualize some aspects of religion and values, and also its relationship with practical reason. On the other hand, they include in their book some contributions that ask themselves if values depend on the religion and if it would it be best if

they didn't. Nevertheless, it is difficult to do so without identifying one specific belief, since multi-religious education has been revealed as utopic (Roux, 2013) and problematic (Francis & Village, 2020).

In Spain, Father Antoni Maria Claret (1807–1870), the founder of the Claretian Community, in his eagerness to serve others, perceived the need that all forms of life in the Church must collaborate to ensure the growth of others. In fact, the idea of the Claretian Family was born precisely from Father Claret's intuition that working as a family is an integral part of the Claretian charismatic ensemble. This charismatic nucleus strongly unites the Claretian Family today and is clearly inherited from the spirit of Father Claret. Together with this spirit, each one of the branches of the Claretian family has a richness of its own. From this dialogue of different richness around the same Claretian nucleus, common plans and actions were established. This "familiar" way of understanding the relationship between the different forms of the Christian life, within a concrete charisma, may seem nowadays more or less normal or evident, but it was not always so. The Second Vatican Council clarified what people like Father Claret in his time could only interpret from intuitions since he lacked the support of theological and magisterial reflection of the Church at that historical moment. Vatican II (1962–1965) gave the adequate theological framework to understand the Church's diverse forms of life and ministries which could be grouped into different charismatic styles.

Establishing Father Claret as a common point of reference, one could regard that his idea about evangelization implied the "need to work with others" but it could also refer to the need "to think about others" to discern the will of God in others (Ideario del Colegio Claretiano, n.d.). Hence, members of the Claretian Family would be able to perceive the existence of the evangelization army Father Claret strived for Jesus to be better known and loved. For the Claretian Community, discernment, collaboration, and common work as a member of the Claretian Family is a part of one's own being, both normal and charismatic.

The schools of the Claretian Family in Spain, which all receive public financial support, have been planning and carrying out many activities along these lines for almost twenty years. All of these educational activities have been developed and carried out by school directors, teachers, and pastoral teams as well as orientation and tutorial staff.

The document *Idea of the Character of the Claret School*, approved by the Entity Holder of the Claretian of Catalonia in 1987, established the Claret School of Barcelona as a place of learning for school-aged children and detailed the structure and characteristics of the entire educational project which began in 1871. This document further details the type of education the Claretian school provides, how it is organized, what it offers to society and how it is accomplished.

The Claret School of Barcelona was founded in 1871. Families living in the Barcelona neighborhood of Gracia were confronted with great cultural and technological changes at that time and they realized they needed a school, which would transmit knowledge, skills, and values to their children. In summary, their children needed an integral education to prepare them to live in their new cultural context. It has been found that a diverse learning community can yield positive outcomes for students of all backgrounds (Allen, 2005; Bok, 2006; Chang, 1999; Hurtado, 2005, 2007; Hurtado et al., 1998; Ibarra, 2001). One of the objectives of this Claretian educational project was to meet the particular needs of the different families and their children in the neighborhood regardless of their social status, race, or ethnicity. But it should be noted that many parochial schools, unlike the Claret schools, for instance, do not identify the development of a diverse learning community as an institutional priority (Paredes-Collins, 2009).

The Claretian Community accepted the challenge to carry out this project, with collaboration and constant dialogue with the local families and neighborhood. The confluence of these three elements—(1) the ongoing cultural and societal changes, (2) families' need for educational opportunities, and (3) the commitment of the Claretian Community—were the foundation for the creation of this new school that was born with a well-defined identity and purpose. As such, the main important factors that underpinned the development of the new Claret school were the students, as the center of the entire educational project, the community, and cultural identity, as integral parts of the social situation of that time, and the Parents, with their trust and commitment.

The study of the relationship between values and religion is not new (Browne, 2002; Duffy & Lent, 2008; Ebstyne King & Furrow, 2008; Hill, 2004), and includes practice, belief, orientation, and attitudes, apart from affiliation to a specific religion, which in this case is Roman Catholic:

> The social scientific study of religion appreciates the multidimensional nature of religion and spirituality and distinguishes between a number of well defined dimensions, including affiliation (say Methodist, Catholic, Muslim), practice (say, personal prayer, public attendance), belief (say, life after death, hell), orientation (say, intrinsic, extrinsic), and attitude. (Francis, 2009: 147)

In this sense, we must also mention Etherington, who stated that there have been attempts to construct and implement a values-based curriculum in the public school system that reflects a naturalistic or social morality as a consequence of the 2010 Living Skills Values Education Program (Etherington, 2013). Regardless of whether the school is public or private, it is clearly evident that values-based education is an essential part of schooling.

Father Claret, aware of the importance of such a project, insisted on the need to work as a team to address the most urgent needs of the

Table 1. Teaching staff participating in the project.

School level	Men	Women	Total
Early childhood education	0	17 + 3	20
Primary education	13	26 + 7	46
Secondary education	21 + 3	11 + 3	38
Total	37	67	104

community and to ensure their effectiveness in the world in which they lived.

It is from these educational needs and the desire to transform and modernize the community, as originally appreciated by Father Claret many years ago, that the necessity to investigate this project arose and, moreover, guided the objectives of the study. In summary, the aim of this project was to identify the needs from that time, discern the measures taken to address those needs and, finally, describe the current situation and have this contrasted with the opinion of the students.

The initial project and its outcomes

In 2014, the management team of the Claret School of Barcelona, tasked with key aspects related to the school's educational project and their application in the school's strategic plan, concluded the need to advance and innovate to be able to update the institution's educational methodology, systematize the process of pedagogical innovation and develop its quality assurance system.

For this reason, from 2014 to 2019, the Claret School of Barcelona undertook the development of a first-ever project to identify the personal values and characteristics of the profile of outgoing students, which would then be the basis for the development of innovative programs in the classroom.

A total of 104 teachers, 37 male, and 67 female, all from diverse areas of expertise and backgrounds and working in the different levels at the school, from early childhood education through high school, participated in the project. The breakdown of the participants can be observed in Table 1, as well as the number of those who started the project and those who subsequently joined at a later stage.

At different moments during staff meetings or end of the year workshops, teachers at the Claret School of Barcelona participated in debates and discussions about the importance of having a shared vision regarding educational innovation and defining the exit profile of the Claret student. The main objective of these exercises was to identify the personal and ethical characteristics of a student who had spent all or most of their formative years at the school and to determine if these traits were successfully transmitted to the students.

Federico Malpica Basurto Ph.D., a professor, researcher, and Doctor in Education at the Autonomous University of Barcelona, designed and

Picture 1. The slogan and logo of the Claret School of Barcelona, "I (am), with others and with the world."

coordinated this project to identify the values profile of a Claret student. Dr. Malpica has previously participated in the development of solutions for the continuous improvement of teaching practices in Catalonia and is an expert in areas of quality and educational innovation, strategic direction, organizational development, and change management, as well as the transformation of educational praxis.

The final outcome of the project was the preparation of a document, which detailed the ideal, or targeted, the profile of the student who completes their studies at the Claret school. The results of this project *Claret School of Barcelona Student's Exit Profile* will be explained later in this article.

Another outcome of this project was the design of a logo and slogan that incorporated all of the qualities the faculty had identified as personal and social competencies students acquired and developed during their time at the Claret school.

When observing the logo (Picture 1), the first characteristic that stands out is the letter "C" which represents the symbol of all Claretian educational institutions. In addition, surrounding the C, there are three crosses with the phrases "I (am)" [*jo*], "with others" [*amb els altres*], and "with the world" [*amb el món*], which is the slogan of the school. Moreover, inside each of these crosses are the specific values identified as the most important and as those which should be taught in school, from early education until the completion of high school.

Objectives, materials, and methods

The primary objective of this paper is to analyze the results from the exit profile questionnaire of the students who have completed their education

at the Claret School of Barcelona. It is for this reason that the methodology used has been established in two phases: on the one hand, the elaboration of a document based on the experience of the teaching staff and their knowledge and understanding of the strengths and weaknesses shown by students every year, and on the other hand the contrast of what was understood by students. Phase 1 has been presented in the previous section because, initially, the need to check with students' perceptions was not foreseen. Therefore, the methods for phase 2 are described below.

A census sampling procedure was used, meaning all members of the targeted population were invited to participate.

For the design and implementation of the questionnaire for students (phase 2), a three-phase approach adapted from that of Garrido et al. (2015), was used: design (phase 1), validation by means of an interjudge system (phase 2) and a final revision (phase 3). In phase 1, a draft was written based on the 14 characteristics of the project. In phase 2 it was submitted for evaluation to a group of experts: 14 specialists in education research from public secular universities (Università degli Studi di Udine, Italy; Universitat Jaume I, Spain; Colorado State University, USA; University of California State, Bakersfield, USA) as well as religious universities (CEU Cardenal Herrera University, Spain; Abat Oliba CEU University, Spain; Catholic University of Valencia, Spain; International University of Catalunya, Spain; Catholic Pontificia University of Chile). They evaluated each item according to its relevance and clarity. Finally, the Lawshe model methodology (1975) modified by Tristán-López (2008) was applied to the responses which determined that the instrument used was well constructed as it had a construct validity index of 0.77, with any score above 0.58 being acceptable. In phase 3 the clarity of each item was qualitatively revised and was as shown in Table 2.

This survey was distributed online and was completed voluntarily by Secondary school students, aged 13–18, at the end of the 2019–2020 academic year. The survey consisted in having the students identify themselves from among the characteristics previously determined by the teaching staff (using the Likert scale from 1 to 5), as well as two additional questions to identify gender and academic level. With 312 survey respondents, the sample is representative of the secondary education student body as there are 474 students registered in the school during the 2019–2020 academic year.

Regarding the characteristics of the sample surveyed, the students outnumbered the teachers involved in the project by three to one. Moreover, student participants were almost equally divided between male and female, whereas the teaching staff almost reached gender parity at 40–60% (Table 3).

It must be mentioned that of the 312 survey responses, only 306 were considered valid responses, as six female students from the final year of studies provided careless or inattentive responses throughout the survey. As

Table 2. Questionnaire (validated design).

	1. Strongly disagree	2. Disagree	3. Neutral	4. Agree	5. Strongly agree
1. I read, understand, debate and communicate orally and in writing my ideas and feelings, with an attitude to listen and an openness to dialogue, by means of my knowledge of three languages (Catalan, Spanish and English).					
2. I interpret and resolve situations in which I find myself, and that are within my reach, in different areas (physical, social, cultural, historic, scientific, mathematic, economic …), feeling autonomous, free and with criteria to make decisions.					
3. I work in teams and manage conflicts and situations using my social abilities which are based on a spirit of cooperation, collaboration, assertiveness and solidarity, and that are inclusive and critical in order to contribute to the well-being of the community.					
4. I apply the scientific method to interpret and reach conclusions based on the knowledge of different disciplines in an autonomous and creative way through curiosity, motivation, experimentation, effort and entrepreneurship.					
5. I manage and make use of the digital competencies responsibly in order to learn, understand and relate to different parts of the world.					
6. I am familiar with, understand, appreciate and critically assess different processes and cultural and artistic expressions with a curious, innovative, creative and sensible attitude.					
7. I exercise a healthy physical and mental lifestyle by means of good personal hygiene and rest, a balanced diet and the practice of physical activities.					
8. I consume responsibly, reusing and recycling, being conscious of the reality that surrounds me with an attitude of respect and commitment.					
9. I am involved in the improvement of the world, based on my knowledge of the natural environment and social reality, being sensible, respectful and committed, and acting within my own surroundings with a global vision.					
10. I develop my own ethical and transcendental dimension by employing my knowledge of the religious fact, religious culture and the Catholic religion with the finality to act coherently with human and Christian values in a style like that of Father Claret.					
11. I dedicate time to interiorize, stopping to think and reflect, in order to develop my own spiritual dimension which includes values, attitudes and research of the meaning of life.					
12. I know my own strengths and weaknesses, I identify, recognize and manage my emotions and aptitudes, and I trust myself and others.					
13. By means of dialogue, I adapt responsibly to different situations, learn from my mistakes and correct attitudes through self-esteem, strength, enthusiasm and happiness.					
14. Conscious of my possibilities and limitations, I manage my own learning process and develop my physical, emotional and intellectual capacities, with a spirit of service and respect, searching for resources and finding solutions to challenges, in an efficient manner.					

Table 3. Student sample.

Level[a]	Age	Male	Female	TOTAL
1st of ESO	12–13	30	14	44
2nd of ESO	13–14	20	17	37
3rd of ESO	14–15	37	41	78
4th of ESO	15–16	41	38	79
1st of Bach.	16–17	11	17	28
2nd of Bach.	17–18	25	21*	46*
TOTAL		164	148	312

[a]In Spain, early childhood education begins at the age of 3 and finalizes at the age of 5–6. Primary education lasts six academic years, through the age of 11–12. Secondary education has two parts, the four compulsory secondary education years (in Spanish, Educación Secundaria Obligatoria, ESO), and in the case of planning on attending university, the final two baccalaureate years (in Spanish, Bachillerato, roughly equivalent to the British A levels).

such, the 21 responses in this category fall to 15, and the total number for this academic year decreases from 46 to 40.

Student's exit profile: survey results

The exit profile document includes the description of the qualities and values of an ideal student, an educational method, and a commitment from all members of the educational community to facilitate the creation of a student's unique and personal profile. This profile, which is in fact a group of skills and competencies, is a long-term project whose realization requires continuous guidance, coexistence, and evaluation, especially as it goes beyond the school walls and contributes to the dream of a new and better society.

The competitive profile of the Claret student is summarized with the following 14 characteristics. Moreover, for each characteristic, at least three concrete objectives are identified.

1. To read, understand, argue, listen, communicate ideas and feelings, and to be open to dialogue, by the mastery of three languages: Catalan, Spanish, and English

The priority objectives of the Catalan educational system are academic success and educational excellence. One of the main means of achieving this is through the mastery of languages, specifically to understand, communicate and value the cultural wealth and identity of different countries.

It should be noted that Father Antoni Maria Claret gave great importance to reading and to the distribution of what he characterized as "good readings" and "bad readings." For this reason, he founded the Religious Bookstore in 1848. His first work published by this editorial was *Catechism explained and adapted to the needs of children* (Claret, 1948), and it was available in both Catalan and Spanish until the end of the 20th century. With this publication, the leader of the Claretian Community was able to describe examples of good practices in pedagogy, and he defended and
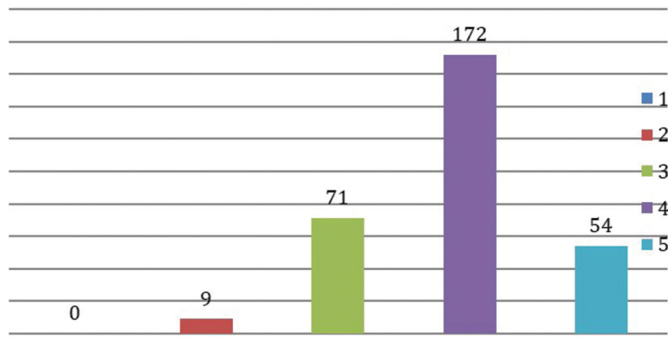
Figure 1. Results for question 1.

voiced his concern that literary works should be within reach of everyone independent of their cultural level, age, or gender.

Objectives
1.1. Ensure the proficiency level of all students in Catalan, Spanish, and English.
1.2. Secure the skill of reading as the backbone of learning in all curricular areas to guarantee that all students can access the content of any text.
1.3. Promote the learning of English from the early stages of a child's education and offer the opportunity to learn French in secondary school to promote effective plurilingualism among students and therefore increase their dominance of languages as well as an increased appreciation of all languages and cultures. The domination of different languages in this global culture is one of the basic requirements of our education.

In the survey, students were asked to identify themselves on a scale from 1 to 5, where a score of 1 represented "strongly disagree" and a score of 5 "strongly agree." The results are shown in Figure 1.

2. To interpret and resolve situations which are at one's fingertips, as an autonomous and free being with one's own criteria for making decisions

In life, there are always moments when one must make personal choices for which everyone must assume their own responsibility, a task which is not always easy given the plurality of influences, ideas, opinions, and values.

Objectives
2.1. Acquire the basic competencies that national and regional educational administrations establish in the curriculum, with respect to objectives, content, and criteria of evaluation for each area, as a basis to facilitate the development of autonomous citizens able to make their own decisions.

2.2. Encourage training continuity and autonomy while learning to work on the interrelation of various basic competencies, as is done at the Claret School of Barcelona, where linguistic, mathematical, scientific, technological, social, artistic, and educational fields are pursued.

2.3. Encourage students to recognize the value of culture and knowledge, the responsibility to grow and train in all areas by means of acquiring healthy techniques, work habits, and study habits, combined with the development of criteria for making decisions.

The proposal to develop valuation criteria, that is the reasoning behind the motivation of people's actions and the application of a critical spirit to analyze facts and situations, are some of the tools that must always accompany the educational process.

When comparing the students' replies to questions 1 and 2, one can observe that the percentage of students who replied positively, with a score of 4 or 5, to question 2 is practically the same as with question 1, albeit one-third of those who gave the highest score in the first question, decided on a one-point decrease for question 2 (Figure 2).

3. To work as a team, to manage conflicts and difficult situations through the development of social skills which contribute to the good of the community

The school works in all of these areas to favor and consolidate dialogue, cooperation, and peace among people (Figure 3).

Objectives

3.1. Promote teamwork as a crucial means for achieving common and complementary goals and promote coexistence and creativity.

3.2. Develop social skills to facilitate the reception and understanding of others' ideas which can be used to resolve and overcome conflicts.
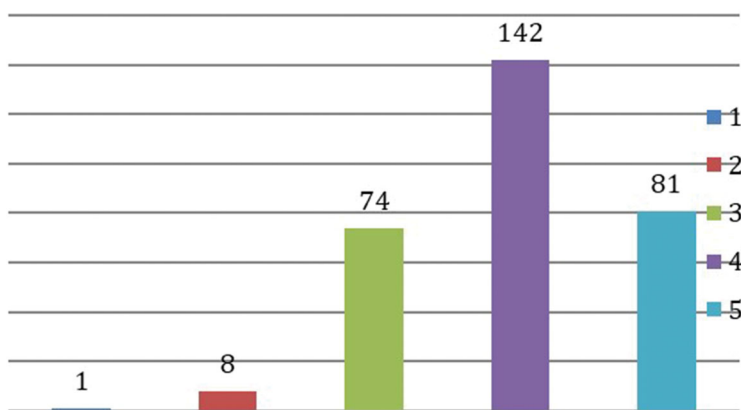

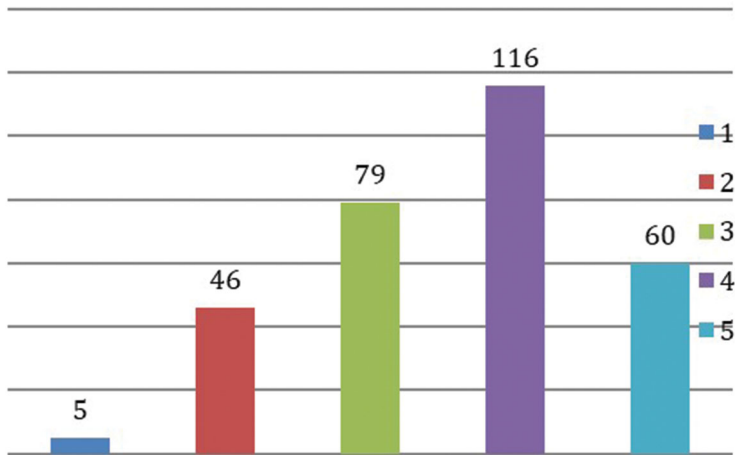**Figure 2.** Results for question 2.

Figure 3. Results for question 3.

3.3. Accept diversity by respecting people above all ideologies, working for peace, non-violence, and social commitment. These personal attitudes as well as those of dialogue, work, and cooperation must all be visible at our school.

As for the results of this question, students generally maintained their positive perception of this characteristic, especially as compared to the results of the two previous questions. Nonetheless, the negative replies have increased from nine to 25 respondents who answered with a score of 1 or 2.

4. To apply the scientific method to interpret and draw conclusions based on the knowledge of different disciplines, both autonomously and creatively, through curiosity, motivation, experimentation, effort, and entrepreneurship

Knowledge of the different methods, applied to the disciplines, helps one make coherent reflections while respecting the autonomy of the sciences.

Objectives
4.1. Uncover the curiosity and motivation of students starting at the early childhood stage, and help them to ask questions, observe, formulate hypotheses, experiment, and learn different theories.
4.2. Promote project-based learning, already from the pre-primary education stage. The application of this methodology implies working in different areas and teamwork.
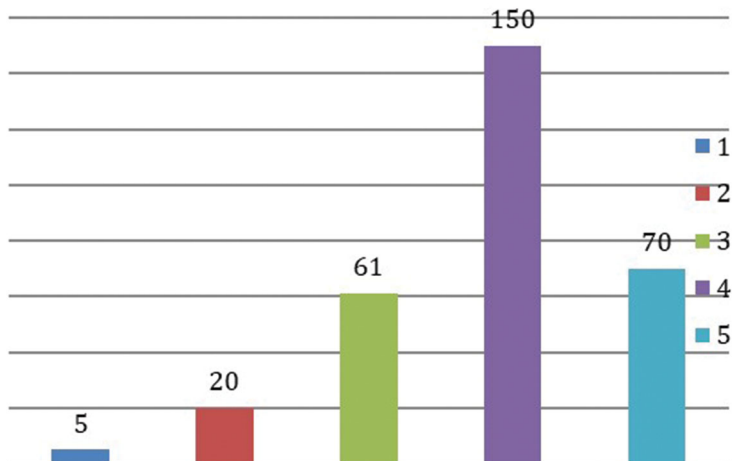
Figure 4. Results for question 4.

4.3. Foster innovation, entrepreneurship, and technology in all educational stages, as tools that favor creativity, innovation, and the resolution of complex situations.
4.4. Promote the acquisition of study methods and work techniques, as well as scientific, technical, and humanistic knowledge.
4.5. Encourage the realization of experiences in pedagogical innovation with other schools and entities.

It is necessary to teach students that there are different methods to approach reality and, as such, not reduce science to scientism.

The students' perception continues to rapidly decline with these questions, as seen by a total of 16.67% negative responses, with a score of 1 or 2, however, there is still a distinct majority of positive replies (Figure 4).

5. To manage and use digital competencies responsibly to learn, understand and relate to different areas of the world

Due to the rapidly changing digital age, it is imperative that students understand how to use new technologies, taking into consideration the extensive learning and communication opportunities they offer.

Objectives
5.1. Guarantee the digital competence of all students.
5.2. Promote the ethical use of digital tools and networks.
5.3. Understand and use new forms of communication.
5.4. Incorporate new technological advances in educational initiatives as a service to individualized education and as a support for creativity and educational research.
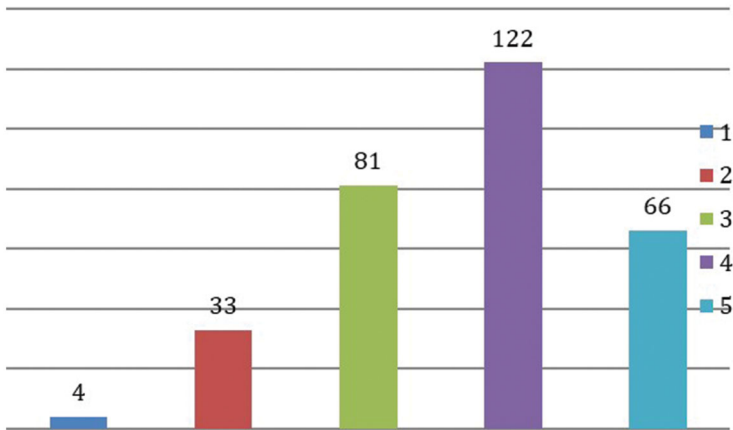
Figure 5. Results for question 5.

5.5. Promote the use of digital competencies as channels of expression, and enhance the relationship and exchange of experiences with other schools.

Students can prepare for life's challenges by learning to read and understanding new forms of expression common in society, and to make use of the technology that characterizes this new media, as a resource for personal promotion and the construction of a better society. These new means are incorporated to enable learning through the use of the most appropriate technology available for education.

Figure 5 demonstrates that this characteristic of the student's exit profile is the most important among all other characteristics as strongly confirmed by the overwhelming majority of positive responses with scores of 4 and 5, totaling up to 82.35%.

6. To know and value different processes of cultural and artistic manifestations with a creative and sensitive attitude

Culture, art, music, and other artistic expressions are all forms of language that communicate personal and social experiences and identities, and are therefore contributions that bring together and dignify human relationships.

Objectives
6.1. Unleash interest in cultural and artistic manifestations.
6.2. Promote artistic sensitivity and creativity.
6.3. Promote a spirit of critical appraisal of different cultural and artistic manifestations.

Figure 6. Results for question 6.

6.4. Participate in cultural manifestations of society and integrate them into educational practices that unveil and enhance the concerns of students.

Interest in culture and appreciation of artistic expressions occupy a decisive place in global educational activities. The school remains open to cultural manifestations of the environment and educates, above all, through the transmission, acquisition, and critical assimilation of culture.

By comparing students' perceptions of this characteristic, it is evident that this is the trait toward which most of the students expressed indifference, as 26.47% selected a score of 3. Nonetheless, the percentage of positive replies with scores of 4 and 5, still received 61.44% (Figure 6).

7. To exercise in order to maintain a healthy physical and mental lifestyle through good habits, personal hygiene, rest, and a balanced diet

There are many factors that influence people's health and it is important to be aware of the relationship between them as these affect one's personal well-being, learning abilities, and relationship with others.

Objectives

7.1. Promote healthy hygiene, rest, eating habits, and physical activity.

7.2. Understand that the bio-psychological dimension implies a harmonic interaction of a set of functions and abilities that depend on one another: the physical-motor, the intellectual, and the affective.

7.3. Promote the practice of sports activities to help participants assimilate group values, such as solidarity, teamwork, confidence, and commitment, in addition to exercise and the physical learning each sport requires.
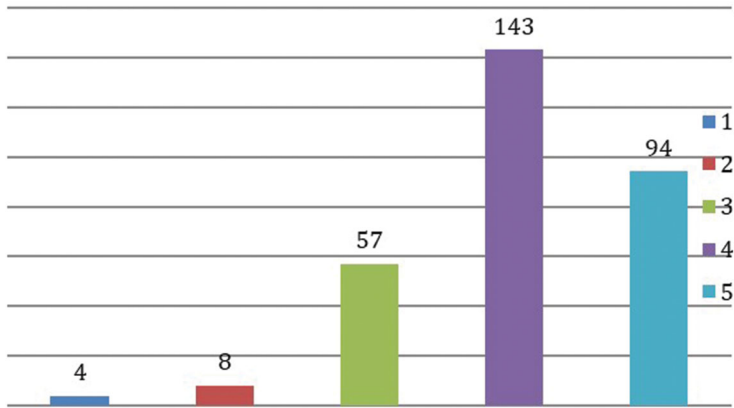
Figure 7. Results for question 7.

The education of an individual's bio-psychological dimension shows that affectivity and intelligence are intimately linked to body and motor experience, which includes good habits of personal hygiene and rest, a balanced diet, and the regular practice of physical activities. The nurturing of all these faculties enhances the student's self-confidence and aids in the maturation of their personality.

As demonstrated in Figure 7, more than three quarters (76.80%) of the students chose this trait as they selected the scores of 4 and 5, while only 5.56% openly rejected this option as they selected the scores of 1 or 2.

8. To reuse, recycle, and consume responsibly while being aware of the environmental reality with an attitude of respect and commitment

Responsible consumption is an integral part of an education for justice, solidarity, and sustainability, and it is a requirement to promote dignity and equality for all people. It is imperative for one to be aware of the social aspects of the consumption of goods and the responsibility to share with those who have less or next to nothing. The school, in its mission statement, makes a stance to promote social and economic justice and solidarity as a need to support poor, marginalized, and excluded populations.

Objectives
8.1. Educate in responsible consumption, and promote habits of reuse and recycling.
8.2. Provoke critical reflection on the realities that affect the Earth's resources and promote a shared ecological commitment.
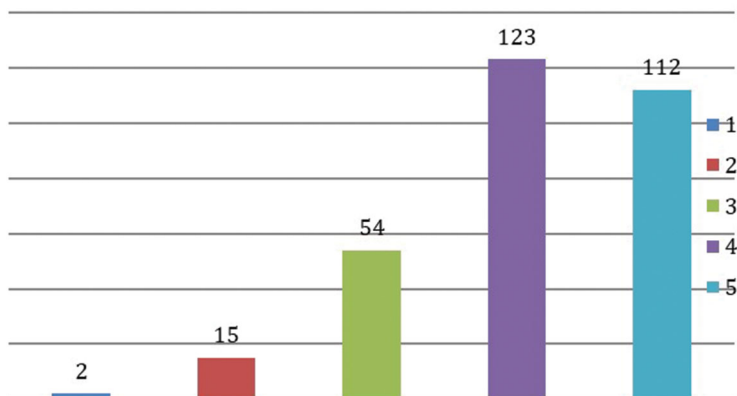
Figure 8. Results for question 8.

8.3. Unleash a sensitivity to sharing with others initiatives and projects that have an impact on the community and the immediate environment.

The commitment to justice and solidarity must lead us to open paths of fraternity to unite all the inhabitants on Earth.

This trait was also overwhelmingly confirmed as paramount by the students. By comparing it to the previous item, one can observe that the negative scores of 1 and 2 fall to 3.92%, while the positive scores of 4 and 5 reach the high mark of 77.45% (Figure 8).

9. To become involved in improving the world through sensitivity and respect and to commit and act in accordance within our most immediate environment

The school as a social environment has a significant influence on the initiation of a student's social life and behavior. Consequently, students must find the necessary help to grow in this dimension and to develop the values of equality, justice, freedom, and peace.

Objectives

9.1. Promote a vision of solidarity toward the world to deal with injustices and social inequalities, and generate a culture of cooperation.

9.2. Work for the recognition of equality between men and women to build a more dignified and just world.

9.3. Promote activities of action and commitment to assist the disadvantaged.

9.4. Collaborate actively with the necessary social change to achieve a fairer distribution of wealth in the world, overcome the current
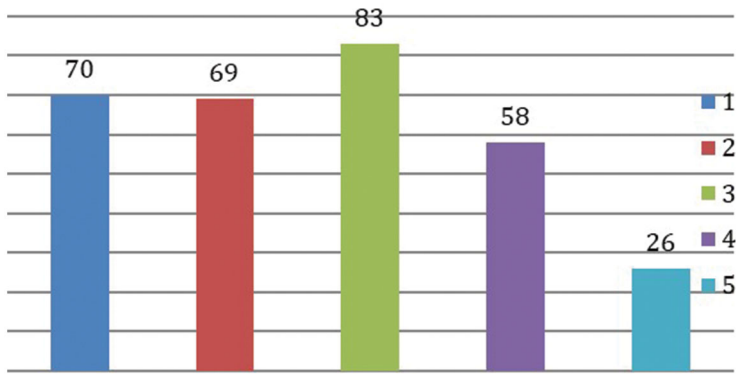
Figure 9. Results for question 9.

    marginalization of different communities and social groups, and work toward the respect and promotion of the fundamental rights inherent to all people.

In this way, students can grow in sociability and share the school's commitment to construct and improve the world.

In regards to this trait, the negative perception through Figure 9 is not as staggering as with the previous trait. However, the percentage of students who do identify themselves with this trait just barely reaches 70% (69.61%).

10. To develop a personal, ethical, and transcendental dimension through the knowledge of religious facts, religious culture, and the catholic religion

The Claret School of Barcelona assumes the ethical and transcendental dimension of people as an eminently human one and, therefore, as an aspect that must be taken into consideration when promoting the integral growth of students.

Objectives

10.1. Promote freedom and autonomy as inherent conditions for every person who, in the quest for truth, forms an ethical and moral conscience.

10.2. Collaborate with students so that they can discern, based on a critical reflection, the different life models that society presents to them. This is the most effective means to uncover the processes of indoctrination and fundamentalism.

10.3. Teach religious facts, religious culture, and the project of the Gospel as an essential element of human education.
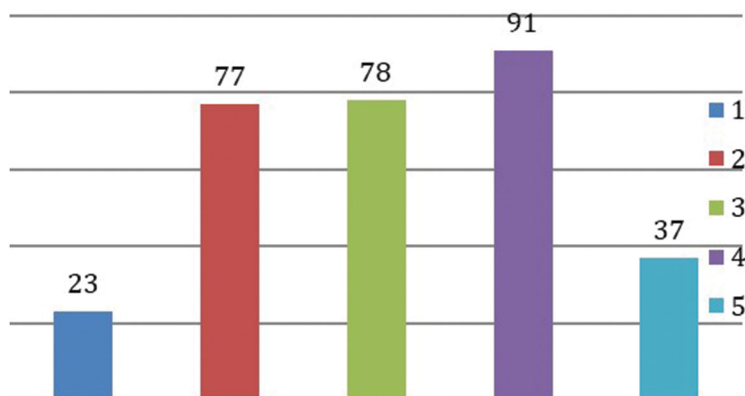
Figure 10. Results for question 10.

10.4. Present the life and work of Father Claret as a reference with evangel-
ical values.

The school's intention is to facilitate and cooperate with students to help
them find the answers to the main ethical-religious issues through know-
ledge, reflection, experience, and personal and community commitment.

Looking closely at the results for this trait (Figure 10), only a minority of
students are in agreement. The percentage of negative replies, scores of 1
and 2, represent almost half of the students surveyed (45.42%), while the
sum of the indifferent responses (27.12%) and the positive responses, scores
of 4 and 5, are practically the same (27.45%).

11. To dedicate time to internalize the development of one's spiritual dimension, including values, attitudes, and the search for the meaning of life

Humanity is in the midst of a period of historical mutation. The important
elements of this mutation are globalization, massive mobility of the popula-
tion, cultural and religious diversity, the phenomenon of immigration, and
technological changes. Given this plurality of influences, the school has
developed an educational program to care for one's interior and spiritual
being, including emotional and corporal integration and an opening to
transcendence.

Objectives

11.1. Promote love and respect for life; advocate the care of oneself, of
others, and of the whole Creation.
11.2. Help students value their own beliefs and attitudes, and accompany
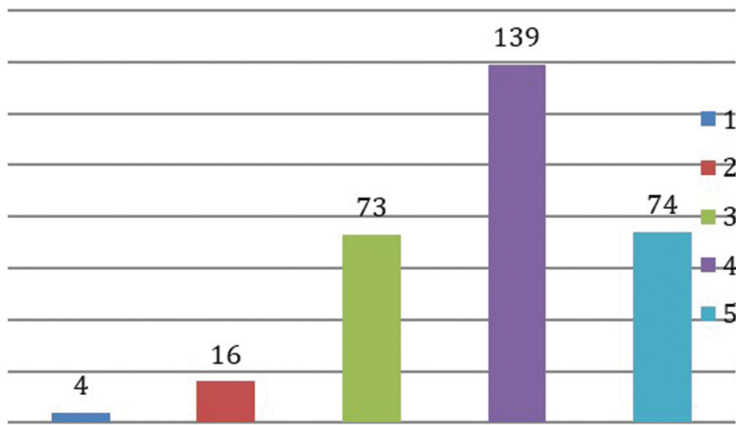them in their quest for the meaning of life.

Figure 11. Results for question 11.

11.3. Promote the development and the spiritual dimension of the individual through reflection, meditation, admiration of beauty in all of its manifestations, and in the experience of gratitude and commitment to solidarity.

The school provides the option to accompany students in the quest for this interiority and transcendence through different learning environments, always maintaining an openness to others and the rest of the world.

Although not as astounding as in the previous case, students also generally disagree with this trait (Figure 11). Almost one-third selected the scores of 1 or 2 (32.68%), whilst the positive replies did not rise above 50%, reaching only 41.83% of those selecting a positive score of 4 or 5.

12. To know one's own strengths and weaknesses, by identifying, recognizing, and managing emotions and aptitudes, and trusting oneself and others

A key aspect for students is to ensure that they feel accepted, esteemed, and valued personally, always while respecting their individuality. Students must feel welcomed by their classmates and teachers and be able to find emotional stability and companionship in the surrounding school environment.

Objectives
12.1. Encourage self-knowledge, self-evaluation, and critical sense in the students regarding their own person, their ideas, and their actions, always emphasizing trust in themselves and in their own abilities.
12.2. Promote self-esteem and the emotional balance of the students, facilitating the means to identify emotions, express them and regulate
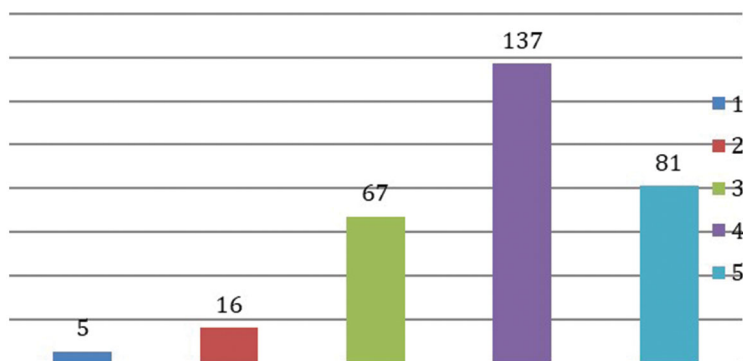
Figure 12. Results for question 12.

them correctly, appropriately channeling emotions, such as envy, guilt, fear, impotence, etc.

12.3. Help to coexist with others, favoring dialogue, communication, and interpersonal relationships.

From the early childhood stage, the school advocates self-knowledge to promote self-esteem, the acquisition of social skills, and respect for all other people.

Once again, we find that the vast majority of students surveyed identify themselves with this trait. 71.24% of the students selected option 4 or 5 while 6.86% of the students expressed their disagreement by choosing option 1 or 2 (Figure 12).

13. To dialogue with others and to adapt responsibly to different situations, and to learn from mistakes and rectify attitudes through self-esteem, strength, excitement, and joy

The school's educational project includes an explicit reference to values about a person's conception, such as dialogue, respect, and responsibility, which help provide a positive interpretation of life and maintain basic attitudes about the growth and evolution of students.

Objectives

13.1. Respect others through trust, dialogue, and acceptance of ethnic, cultural, religious, and gender-specific pluralism in ways that favor the person and their dignity.

13.2. Work, to be honest, responsible, and assertive, maintaining an awareness of being a citizen with duties and rights.

13.3. Learn to face adversity and grow positively through experiences of error.
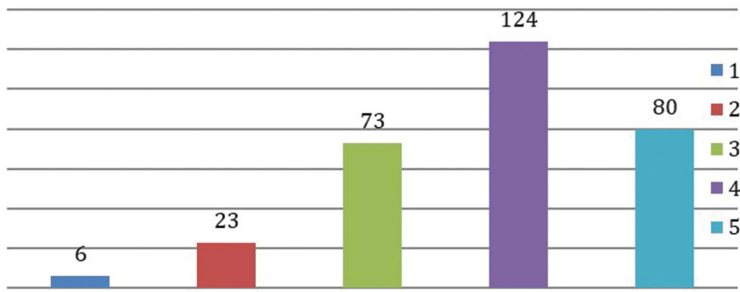
Figure 13. Results for question 13.

13.4. Preserve the qualities that always imply gratitude, communication, joy, and celebration.

Open and respectful dialogue is promoted as the best instrument to approach others and learn.

The results for this question are similar to the previous one, although, students who chose the score of 4 decreased from 44.77 to 40.52%. This decrease resulted in a slight 2% increase for both scores 2 and 3 (Figure 13).

14. To be aware of one's own possibilities and limitations, and to efficiently manage the learning and development of one's mental and physical abilities, with a spirit of service and respect

The school is a privileged venue for student learning and development, with the purpose of promoting growth and maturity in all its dimensions.

Objectives

14.1. Promote awareness of one's own intellectual possibilities and personal abilities.

14.2. Help students to assume a personal and social commitment by participating responsibly in society, including volunteering and selfless service and seeking the common good above any particular interest.

14.3. Foster the ability to solve efficiently the challenges and situations that take place throughout life.

In this task, the school takes into account that the development of the individual is carried out in specific space-time coordinates and that access to their own integral realization is possible only from the maturation of personality, effort, and commitment.

Finally, when comparing the above trait to the perception of the students, one can observe that the majority of students (51.96%) agree with this trait as they selected a score of 4, which tallied with the number of
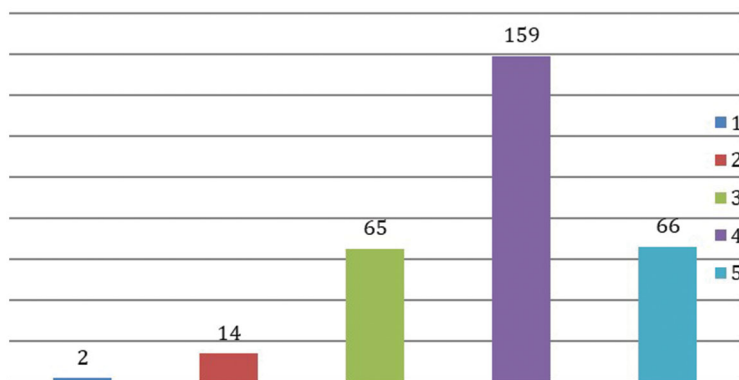
Figure 14. Results for question 14.

Table 4. Average scores for each question by gender.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14
M	4.00	3.95	3.79	3.63	4.17	3.46	4.10	3.88	3.69	2.63	3.04	**4.00**	3.67	3.91
F	4.03	3.93	3.95	3.62	4.26	**4.00**	4.12	**4.17**	**4.06**	2.74	3.27	3.86	**4.05**	3.94

students who chose "strongly agree," the total results in 73.53% of students who support this trait (Figure 14).

By analyzing the data by gender (Table 4), one can observe that the female students identify themselves with the targeted profile more than the male students. The average female scores (3.86) slightly exceed that of the male students (3.71). Although globally the difference is not particularly significant, one can observe that this tendency is not homogeneous with each of the different questions.

For all of the questions, the female student average is practically equal or superior to that of the male students, except in question 12 (awareness of strengths and weaknesses), where the boys identified themselves with a .14 score higher than the girls (bold M value). The boys also scored slightly higher in questions 2 (problem resolution and making their own decisions) and 4 (application of the scientific method to draw conclusions), but only by one or two hundredths.

However, there are four traits (bold F values) in which the girls significantly distanced themselves from the boys, by almost a full half-point. These items (6, 8, 9, and 13) dealt with more social issues, such as cultural knowledge, commitment to the environment, social surroundings, and openness to dialogue.

Discussion

Although the results pertaining to the student body's notions contradict some of the elements of the project, it should be noted that the results are
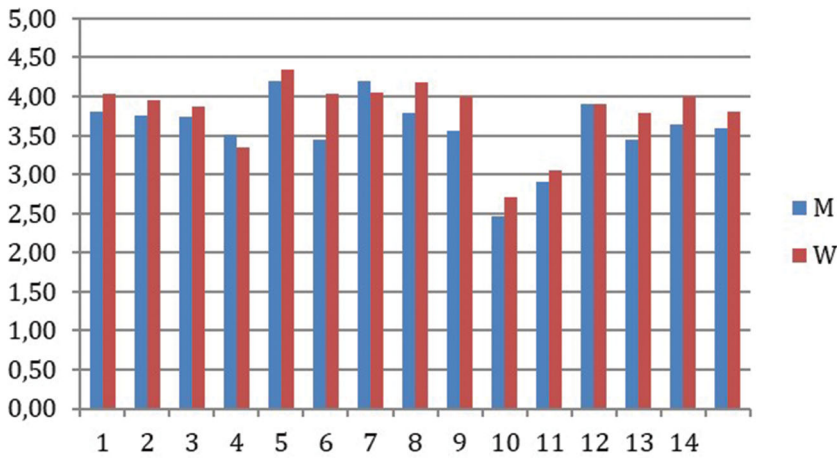
Figure 15. Results corresponding to students finishing their last year of compulsory education (4th of ESO) organized by question and gender.

Table 5. Average scores for question 10, organized by school year and gender.

Level	Age	Men	Women	TOTAL
1st of ESO	12–13	2.80	2.71	2.76
2nd of ESO	13–14	2.30	3.06	2.68
3rd of ESO	14–15	2.92	2.80	2.86
4th of ESO	15–16	2.46	2.71	2.59
1st of Bach.	16–17	3.09	2.82	2.96
2nd of Bach.	17–18	2.20	2.33	2.27

remarkably unfavorable if the only data collected is that of students completing their final year of compulsory education. It is at this time in their education when the students have hopefully acquired the desired traits however there seems to be a sort of youthful defiance (Figure 15).

As shown in Figure 15, the results for question 10 pertaining to the religious dimension of the students are not at all encouraging. Likewise, the results from students enrolled in their last few years of school, are also a cause for concern. Even though the results of the penultimate year of school are higher than the final year of compulsory education (4th of ESO), the results of the final year of baccalaureate students are even worse than those of the 4th of ESO students. This demonstrates that there is a progressive decline in the students' identification with Christian values, with certain inconclusive nuances if one observes the disaggregated data by gender (Table 5).

Despite this, when focusing on the results of the remainder of the questions answered by students completing their final year, the results are slightly more hopeful. Practically all responses registered averages superior to those of 4th of ESO students and even the second-lowest result (question 10) is able to surpass the score of 3 (Figure 16).
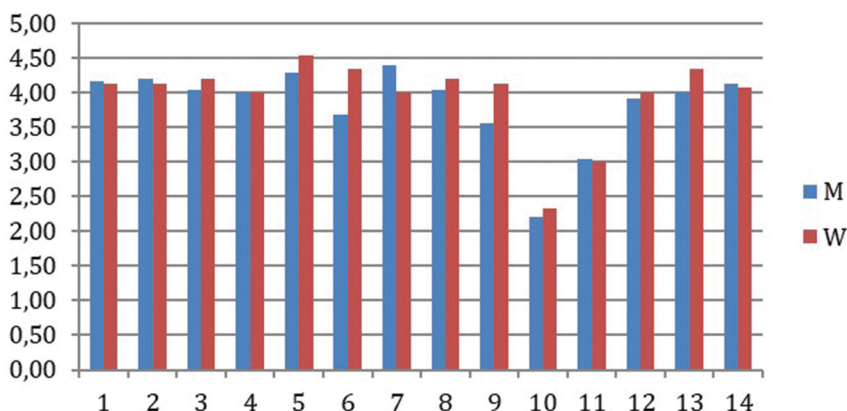
Figure 16. Results corresponding to students finishing their last year of baccalaureate education, organized by question and gender.
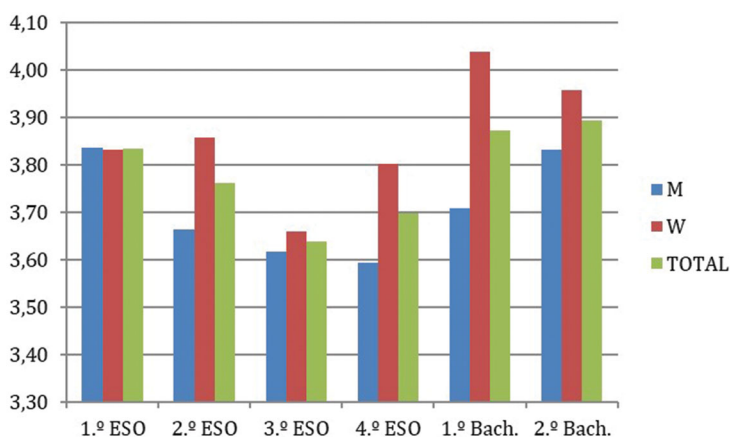

Figure 17. Average score by grade level and gender.

In fact, second-year baccalaureate students registered the highest average scores, as was expected, followed by the first-year baccalaureate students. However, as shown in Figure 17, there is a downward tendency in the Compulsory Secondary Education years, particularly among the responses from male students.

Research conducted with other Claretian schools, as found in Cívico Ariza et al. (2020), show that faith is highly valued by students who have been educated in secular schools, although there is a negative consideration of the ecclesiastical hierarchy even in Catholic schools (Cívico Ariza et al., 2020). The implications that have been derived from the results of this paper, and that are developed below, could be extrapolated to similar contexts as the parameters related to the religious sentiment of the student

body are not exclusive to the Claretian Community. For example, the study coordinated by Valk et al. (2009) showed similar results and maybe could answer a question about the hostility toward religion. Students with early religious educational experiences may have been unable to fully understand the concept of religion, while students whose religious educational experiences came at a later age were more open-minded and respectful. Moreover, the Claret sample group used in this document is three times larger than previous studies, such as Miller and McKenna (2011) whose sample included only 27 pupils and 10 teachers.

Trommsdorff and Chen (2012) also studied religion from the perspective of values and traits. In their research, they have been able to demonstrate that there are no significant differences between adolescents and adults, except in their priorities. They found that the religious experience is a variable that determines a positive relation to traditional and societal values, and a negative relation to self-direction, stimulation, power, and most especially, hedonism as well as other inappropriate values (Schwartz, 2012). The results of the Claret survey, nevertheless, do not show all of these nuances.

Given these results, it is important to determine which activities are specifically related to the Pastoral curriculum being carried out in the center, to determine, on the one hand, whether or not enough work is being done, and on the other, to detect potential gaps or additional initiatives to be explored.

As can be seen in Table 6, which outlines the main pastoral activities of the school, the activities are numerous, among which the following stand out: morning welcome, liturgical season, inner self, and fellowship. It is important to note that exclusively solidarity or social engagement secular activities have been excluded, as well as those activities only for faculty and administrative and support staff.

Since 2019 a new initiative has been implemented, inspired by the *Oratorio de Niños Pequeños* [Prayer Room for Young Children] in the Piarist Community [*Escolapios*], also known as *Primera Siembra* [Early Sowing] in other schools (Belda-Serra, 2013; Carbó-Bolta, 2008). It consists of biweekly meetings that include a moment of silence and reflection and readings from a selection of brief texts from the New Testament. Each class is divided into two groups and assigned a group animator, usually a Claretian priest. One week the group goes to a prayer room and the other week the group stays in the classroom for Religion class. The main limitation is that this is an activity that is only offered to Primary School students (6–12 years old). It might be convenient to extend this opportunity for deeper spiritual contact to Secondary School students, even if it is in a voluntary context. As an additional suggestion, keeping in mind the results of earlier investigations, the benefits of including opportunities for critical

Table 6. Pastoral activities carried out by students at the Claret de Barcelona up through 2019.

Name	Brief explanation	Ages	Year started
Slogan	Phrase/image that inspires the community to act as an objective for that school year.	ALL	1996
Father Claret and start of the school year celebration	Eucharistic celebration in honor of Father Claret which inaugurates the start of the school year for the educational community (students, families and faculty). It is celebrated on a Sunday.	ALL	–
End of the school year celebration	Eucharistic celebration to celebrate the end of the school year. It is celebrated on a Saturday mid-June coinciding with the end of the school year Festival and Graduation.	ALL	–
Morning welcome	First 10 min every morning. A brief text or prayer is read, followed by a video or song (a PPT is used in primary school and a video is used in Secondary school).	ALL	1996
Liturgical season	The school slogan is adapted to the different liturgical seasons (Advent-Christmas, Lent-Easter and Pentecost) with activities and moments of thought and reflection. These are done during the morning welcome sessions.	3–12	1996
Inner self	Biweekly session, since 2013 using the book *Créixer* (Torralba et al., 2013), during which different aspects of personal growth are developed (silence, contemplation …).	6–12	2011
Celebrations	Celebrations (sometimes using the Gospel) related with important moments in the school calendar (Start of the school year-Father Claret celebration, Advent-Christmas, Lent-Easter, Pentecost and end of the year celebration).	ALL	1996
Fellowship	One-day outing (September-October) for each class group to go out with a teacher and a member of the Pastoral Department. Activities to work on group cohesion and interpersonal relationships.	10–18	–

and constructive thinking about the relationship between science and religion, and even feminism should be considered (Nyhof-Young, 2004). Moreover, the possibility to implement initiatives, such as pastoral drama (García-Ramos, 2008), or at least to reinvent it as it has existed in the Spanish educational system for quite some time (Méndez-Martínez, 2021). Finally, the opportunity to use social media to strengthen religious sentiment among the young, especially since the start of the COVID-19 pandemic, should be investigated (Ramírez-Cerón, 2021).

Conclusions

Teamwork, dialogue, and acceptance are integral features of the Claretian vocation. Not only must one look at the development of a community in educational centers, but by recognizing a shared mission and taking advantage of the structures of the Congregation, one must also work to promote

contact, exchange, and mutual knowledge among different organizations both at the national and international levels.

The student's exit profile at the Claret School of Barcelona is reflected in the expression of the "I" from the school's slogan, along with "the others" and "the entire world," elements that are deeply ingrained in the Claretian Community as they are heirs of a long tradition. Father Claret sensed and found throughout his life that educational work was an excellent means to do good unto others and help people develop their potentialities and life projects.

In this multicultural society, where rapid social and technological changes are continuously taking place, and in which all children and adolescents are enrolled, the school must take on a new and more open role: they must provide an integral education within an inclusive school. In the coming years, the school faces an exciting challenge, as it must help students grow in all aspects of their personality, with love, and within their community to build a more human world. Aware of the importance of this challenge, the school has based its plan of action on:

- Full confidence in people while respecting their singularities;
- Competent, comprehensive, and responsible continuing education for the teaching staff;
- Insistence on a culture of teamwork and recognizing the plurality of methodologies;
- Always act with respect and goodness toward all people.

The manner in which the teaching staff who participated in the project perceived the exit profile of the Claret student matches broadly with the features of how the student body sees itself. If the percentages of the negatives responses (scores of 1 and 2), the indifferent replies (a score of 3), and the positives replies (scores of 4 and 5) are grouped together, one can conclude that, as a whole, two-thirds of the replies received positive scores (66.04%), while in only 11.74% of the questions respondents selected the negative options.

Nevertheless, two items, whose results were significantly lower, stand out as can be seen in the graph comparing all of the responses (Figure 18). These two items deal with religious and spiritual dimensions (questions 10 and 11), and one of them specifically refers to the development of a personal ethical and transcendental dimension through the knowledge of religious facts and the culture of the Catholic religion.

Although these issues are worked on transversely with the students by means of a variety of religious activities as early as primary school, they seem to be insufficient, and as such it is convenient to explore other initiatives that focus more on the spiritual dimension of the individual. In
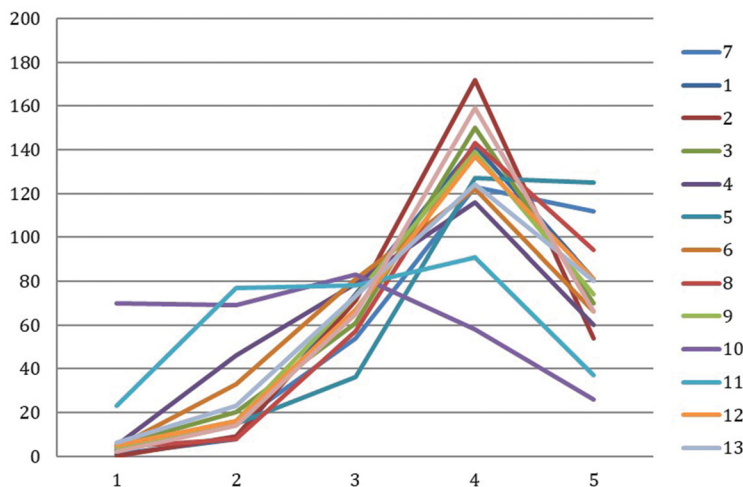
Figure 18. Comparison of responses for all 14 questions.

essence, it would be forthcoming to explore the students' self-perception during the following years in secondary school. All these outcomes could be also a point for reflection and comparison for schools other than Claret; precisely, for further investigation based on this study, research on these aspects is recommended in the short to medium term, preferably using a similar methodology.

In conclusion, and after carrying out this research and analyzing the results, we agree with Paredes-Collins and Collins (2011) when she states that students will experience growth in cognitive, social, and critical thinking skills, a greater commitment to civic engagement, an enhanced understanding and appreciation for those with various opinions and experiences, and an amplified desire to assist those who are in need (Allen, 2005; Bok, 2006; Chang, 1999; Hurtado, 2005, 2007; Hurtado et al., 1998; Ibarra, 2001). Research has also shown that educational and purposeful interaction between diverse groups of students is related to an increase in personal growth and development, vocational preparation, intellectual development, and diversity competence (Hu & Kuh, 2003).

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