

RECONFIGURATION OF YOUTH'S RELIGIOSITY
IN CONTEMPORARY SOCIETY

AND ITS RELATION TO COMPLEX THOUGHT

Reconfiguración de la religiosidad
del joven en la sociedad contemporánea
y su relación con el pensamiento complejo

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Abstract

This research starts from the undoubted difficulty of analyzing in the young person of this time, the religious value for his participation in the liberal culture that the educational centers that bring him closer to scientific rationality provide him, through which he sees and analyzes the man, society and God. Secularization will be his method of contemplating and accepting religion, creating in it a youth culture that frees him in ways, imposed and authoritarian, discovering himself as the protagonist of his own religious culture. An ex post facto longitudinal research was carried out over five time periods. The objective was to describe the macrosociological factors involved in the dynamics and relationships between youth and religiosity. Using a quantitative approach, 167 subjects participated in a design of five equivalent groups based on the phenomenological experience of the Conference. It is concluded that the reconfiguration of religiosity proposed in this study; it takes the young person to a responsibility of himself in a massive and anonymous society. It commits you to being a transformer for the good of the youth themselves in a depressive society. He projects it into the future to achieve leadership in the destinies of the society in which he lives through becoming a complex thought of man-community-religion relations.

Keywords

Culture, rationality, secularization, religion, reconfiguration, thought.

Resumen

La presente investigación parte de la indudable dificultad de analizar en el joven de esta época, el valor religioso por su participación en la cultura liberal que le proporcionan los centros educativos que lo acercan a la racionalidad científica, a través de la cual ve y analiza al hombre, a la sociedad y a Dios. La secularización será su método para contemplar y aceptar la religión, crear en ello una cultura juvenil que lo libere de formas, impuestas y autoritarias, descubriéndose como protagonista de su propia cultura religiosa. Se realizó una investigación ex post facto de alcance longitudinal a través de cinco periodos de tiempo. El objetivo consistió en describir los factores macrosociológicos involucrados en la dinámica y las relaciones entre los jóvenes y la religiosidad. Con un enfoque cuantitativo, participaron 167 sujetos en un diseño de cinco grupos equivalentes por la experiencia fenomenológica de la Jornada. Se concluye que la reconfiguración de la religiosidad propuesta en este estudio; lleva al joven a una responsabilidad de sí mismo en una sociedad masificada y anónima. Lo compromete a ser transformador en bien de los mismos jóvenes en una sociedad depresiva. Lo proyecta hacia el futuro para alcanzar un liderazgo en los destinos de la sociedad en la que vive a través del devenir en un pensamiento complejo de las relaciones hombre-comunidad-religión.

Palabras clave

Cultura, racionalidad, secularización, religión, reconfiguración, pensamiento.

Introduction

In the context of modernity, postmodernity and hypermodernity, the schemes, paradigms and much of the cultural content have changed. The most sensitive factor and exposed to this dynamic are the young people for education in scientific rationality, for the freedom and responsibility with which they live from the early years of their youth. This has even led them to generate their own culture, from which they protest against esta-



blished social forms and contracting their own; with them at the center. It is interesting to analyze the repercussions of the relationship between youth and religion in this age.

It is important to clarify that the coverage of a decade is time that measures the stability and maturity of a project in itself and in the consequences on the people who live it. *La Jornada* is a project born in the sixties, a time of cultural paradigm shifts, especially in the youth population. Profound and complex changes that have left behind projects that initially promised great achievements and permanence. The project of *The Days* is still legitimized in itself and in the witnesses, who have lived it despite the changes and the passage of time.

The Days in any time, region, socio-cultural condition, and even religious, seeks the development of the person supported by Christian values and those of youth cultures. The first level of the project; precisely is to work with the person. The dimensions of the project: affect marital status, the degree of professionalism, vocational definition, sexual identity, family ties, religious decision and commitment, as well as political participation in a democratic society. The specific objective of *The Days* is to prove that has form the young person, throughout the decades, without altering the project, despite cultural changes. This objective is considered to be the basis of the project *The Days* which gives it its specificity as an integral project in a society characterized by a high degree of personalization, responsibility and freedom. *The Days*, based on its long history, its experience, its culture (science), its service to the young man, its psychology, its vision of man and life, aims to respond to the objective, which is based on the complexity of the ecclesial, personal, social and family dimensions, in order to be able to describe them scientifically and to determine their relation with the experience of the project. In theory, *The Days* should have had an effect on one or more dimensions.

The Days Movement was born in contemporary society at the Second Vatican Council, an event that sought to place it at the heart of the modern world: in urban culture, in community-democratic politics, in the economy of justice social and in secularized religion. *The Days* are born with this challenge in the most significant human area of modernity: young people, university students and in equivalent age. They are an experiential proposal of integral youth evangelization (pastoral): personal-social-cultural-religious. Given the characteristics of youth thought, it can be said that at the heart of the world there is youth as the cell of contemporary culture in its applications. In order to preserve religiosity in young people, it is necessary to free them from customs, from autho-



ritarian doctrinal and disciplinary impositions. This could only be achieved with the help of the scientists of religion and the scientists of personal development. Both factors are fundamental parts of youth cultures that, in religiosity, lead to a secularization of both religion and conscience. Because of the secularization proposed by scientists in modern society, both university and national youth give an interesting place to religion in their cultures, considering it a new and appropriate form through *The Days*. It is indisputable that the resources and discourse of social scientists represent a new element in modernity so that young people do not regard religion as a simple devotion, imposed custom or alienation and do not reject it all together. Dietz et al. (2011) in a study with young Spaniards on religion within schools with mechanisms such as religious subjects and acts, shows that these acts are not against progress and modernity; because they represent traditions of the society to which they belong. The position of young people does not come from society or from political or religious institutions, but from young people themselves, when they initiate their own cultural expressions and social practices that accredit them as protagonists of their history.

Luengo's research work (1993); has aroused and interest for the relationship of young people with religion in any aspect of it; especially in culture (university) and in education (pastoral). It can be said that, in investigating this youth phenomenon, religion was given a considerable place, and its work in contemporary society in the direction of the culture with which the youth identifies. The second reference document in the research work is that of Dr. Eduardo Sota García, researcher and teacher at the Universidad Iberoamericana, in Mexico, *Religión por la libre*. A study on the religiosity of young people. Sota (2010), 17 years after Dr. Luengo's work, takes up the same scheme with the same approach and the same recipients.

Urteaga (2004) states that these are drastic transformations in social and cultural conditions that made possible the emergence-existence of youth in modern Mexican society. It is accepted that youth is born as a subject, in the considerable changes of society and requires the construction of new frameworks of interpretation of the current complexity of youth; therefore, it can be said, that the youth phenomenon is constructed in history and only has meaning in the contexts of the society in which it interacts to define itself, especially over the last five decades. It is necessary to follow this approach: youth and socio-cultural contexts; where young people are actors in the culture that defines them as such.



Max Weber (1976) is the sociologist of scientific rationality, of the values of culture and of the religious phenomenon in modernity. In a way, it is an obligatory reference in the sociology of religion, because of the sharpness and location of his proposals. Scientific rationality is the most important point in his analysis of the religious phenomenon. Weber (1976) considers that, because of this rationality, religion is placed in its proper place in the face of the autonomy of the laws of science, which enjoy their own methodology. By the application of scientific rationality, the religious phenomenon must be relocated in the forces and factors of the new secular and plural society, to compete for its place in the institutions of society itself. According to Weber (1976), the impact or consequences of this application to the religious phenomenon has been a disillusionment that inserts its followers into a process of desacralization and secularization. Magic is considered something that does not achieve explanatory legitimacy, in other words, what is not explained by scientific rationality.

Durkheim (1982) in the search for the objectivity of the religious phenomenon, starts from the social. No phenomenon could be explained outside of it. He does not question the supernatural origin of religion, but with his methodological capacity, he also demands its objectivity from the social, as the source of all knowledge and analysis of reality. In Durkheim (1982) religious representations have are collective, expressing collective realities. Rituals are ways of acting that arise only within groups that are brought together and are designed to create, maintain or remake certain mental situations in that group. But then, if the categories are of religious origin, they must therefore participate in the common nature of all religious facts, they must also be the product of collective thought.

For Durkheim (1982), there is a causal determinant relationship between society and religion, to affirm fundamentally that the latter is born of the most significant of society, which is the community. It is a bidirectional correspondence, the socio-cultural dynamics have an impact on the religious phenomenon, because if religion has engendered all that is essential in society, it is because the idea of society constitutes the soul of religion.

Marx's (2012) position on the religious phenomenon as against the capitalist system is more radical and totalizing. He does not anticipate the presence of religion in the future, but rather its total disappearance. This annihilation will take place as society frees the means of social production from private appropriation. Religion is the causal factor in this form of exploitation, so to give it space would be to accept that society would remain ill with institutional ties. From the philosophical point of view, religion is irrational because it is not explained by the paradigms



of reason given its strange origin. According to Marx (2012) when the infrastructural part (economic laws) is free of dependencies, exploitations, alienations, fears, impotencies, enslavements, ideologies, the religious phenomenon (religion) will disappear, therefore; there is no point in secularization or cultural pluralism, which only find a new place for religion in modern society.

Youth is not a finished and homogeneous fact of yesterday, today and tomorrow, rather it is done and projected from the social reality. Applying the sociology of Berger (2006), the social construction of reality. Youth at first is a social construction, a product of the contexts of the present time. He accepts that cosmization has always been legitimized by the sacred, a place that it does not lose in modern society, but places the institutions of it within a cosmic and sacred frame of reference. However, placing himself in the line of Weber (1976), Durkheim (1982) and Marx (2012) scientists of religion, Berger (2006) also accepts a strong and resounding crisis in the legitimizing capacity of religion.

Luckmann (1973) like Peter Berger (2006), is one of the modern scientists of the religious phenomenon in contemporary society. He is recognized for his keen research; he forms his own direction and applies it to specific phenomena of his time. In his book *The Invisible Religion*, he recognizes the same thing as the aforementioned scientists: Contemporary society has undergone a change in, although supported by the approaches of the classics, its relationship with religion; it has become secularized, lives a cultural pluralism and relocates it in these contexts of the new epoch. In fact, the capacity to give meaning has manifested itself in different forms of social presence throughout history and is leading to new forms based on the facts of the emancipation of the various spheres of social and personal life and the resulting pluralism. The legitimacy of social phenomena now has a secularized and multiple institutional angle.

José María Mardones (1991) is a scientist of postmodern religion. In his work on the religious phenomenon in modern culture, which is certainly abundant, he touches on all the points that a secularized and plural society needs to be read in its interrelation with the religious phenomenon in this new epoch. With the passage of time the Puritan *ethos* was losing social relevance in the process of secularization, it is in a productive order that loses its legitimacy and is undermined in its foundations. For the same author, the key points from which this religious reality of postmodernity is analyzed are secularization and pluralism, and Western culture is fragmented into perspectives. For Mardones (1991), pluralism is one of the fundamental features of contemporary society. In its con-



text, modernity is equivalent to a plurality of visions of reality, lifestyles, values and beliefs. Modernity breaks with this isolationism and cultural uniformity. The very process of modernity is the main cause of pluralism. The Christian religion will no longer be considered in the same way, nor will it perform the same functions it did in a culturally uniform society, in a pluralistic society. Mardones (1996) explains that the configuration of the religious takes the line of a personalization, addresses the convictions and responsibilities of the person, this reconfiguration of religion in modernity is a true reinterpretation of the thesis of secularization, in other words, it shows the form it currently takes, which is what seems to correspond to religion in the society of advanced modernity.

The times of the present epoch are hyper-modern, society is liberal and characterized by fluidity and flexibility, detached from the great principles of modernity such as: revolution, discipline, secularity, liberation, science, market, technology, organization, institutionalism, morality, commitment; which had to adapt to the hyper-modern step in order not to disappear. In relation to the religious phenomenon, while the scientists of modernity find it in the plural society due to secularization, Lipovetsky (2008) says:

The return of the religious is not an appropriate expression because the phenomenon is presented essentially as post-traditional, rid of the heteronomic authority of an imposed tradition and based on the subjective commitment of individuals, with all that derives from it in terms of partial participation, bricolage of beliefs, conversations, neo-mysticism, sentimentalization of faith, of beliefs without integration or with the deinstitutionalization of religion the time has come for the individualization, dispersion, emotionalization of beliefs and practices (p.149).

After an extensive analysis of the causes and effects of the object of study, the following considerations are established as a research problem. In modern culture the religious phenomenon has entered into a dislocation of spaces and people, producing for itself a discomfort even in the most traditional areas where it had its most consistent support. Scientific rationality inaugurates modernity: a new epoch, that is, a change of epoch, which analyzes and interprets socio-cultural reality from its paradigms that influence even the religious, reevaluating its relationship with it. The theory of religion in modernity is called secularization, which in its soft tendency sees it as part of modern culture and not as an unquestionable and unchangeable force, but as historical and therefore analyzable by scientific methodology. Based in Sota (2015) in this new situation, religion (Church) has suffered a decline in participation, especially from young people for-



med in secular modernity, accepting that the trends of contemporary secularization society, religious pluralism, are the same for young university and national students. It requires appropriate cultural and pastoral equipment, as well as agents who act with a proper mentality and location. The Days of Christian life with their levels and their testimonial participatory practice, are a project that the Church must adopt to occupy a place in the youth of contemporary society? Religion is in need of a dialogue with modernity via secularization, in order to resize itself in the culture of scientific rationality and thus to have rapprochement with youth.

If the Church's religion is interested in occupying a historical-personal-cultural-social-religious space in the youth of the secularized and plural society, it needs to be projected with the proposals and practices of the Youth Days of Christian Life. In this work, young people as subjects of their history, autonomous in their expressions, creators of their own forms, are a significant factor in their objectives and results. The analysis of a cultural phenomenon such as the reformulation of youth religiosity in contemporary society; cannot be carried out without an application of the logic of reason applied to science, to generate from there a method that guides the investigation to reliable results. Following the approach of Durkheim (1982) who asked that the research sociologist should be free of pre-knowledge, phantoms of representation, ideologies, preconceived conceptions; this research has the appropriate methodological rigor to free it from all this.

This is why the above is a frank representation of complex thought. Castrillón (2014) establishes a complex thought of the relationship between man-god and man-community, a thought that has bases in Kant and Hegel; and that also integrates the context by analyzing Hölderlin (1770-1884) on religion where man has basic needs, but one of the highest needs is the relationship with the religious implications. These implications are those that are translated into dimensions for this research, because they touch the everyday, that is, the ecclesial, personal, social and family.

This complex thought based on the mentioned philosophers, is based on reason, which in this study will be called rationality and which in the analysis is detailed as a condition of the historic time; and makes the research proposal consistent over many time periods. It has an impact on community participation, which is explicit and fundamental for the Days held. This is closely related to Morin's (1990) idea, where it is emphasized that, to be, it is necessary to learn a culture. The human being *per se* is complex, its dimensions do not exist independently, this makes valid the relationship of the reconfiguration of religiosity as a category that inte-



grates four dimensions (ecclesial, personal, social and family) and which in turn makes young people's thinking more complex. At this point it is necessary to clarify the understanding of the reconfiguration, as the product of the incidence of the Days in the very life of young people, of their thoughts and of their actions *a posteriori*.

This research seeks corroborative answers over a long period of time and numerous generations in different sociocultural contexts, calls for an adequate conceptual resource, a research instrument or design, hypotheses to be tested, independent and dependent variables, indicators to be applied in the dimensions of the research project.

The theory gives a vision of reality, the hypotheses take advantage of part of it, to concretize in a certain aspect this reality, the variables operationalize the points to be investigated, the indicators shall organize the dimensions which, in an applied and practical way, define the phenomenon of application. All these elements form the methodology; therefore, it is not only necessary but also integral and applicable. The most important finding of this research is that it somehow brings together elements that seemed or had been irreconcilable.

- University youth with modern thinking, with religion
- The scientific rationality of modern society, with religion expressed by secularization in its soft form.
- The possibility and capacity of the Day to reconfigure the religiosity of youth in contemporary society.
- The help of the scientists of religion (Marx, Durkheim, Weber) so that the young people of contemporary society accepted the de-institutionalized, desacralized, and de-ecclesialized religion, to reach the secularization of even the youth consciousness of these modern times.

It is convenient to investigate the historical expressions of the church and the youth in the epoch of modernity, otherwise the social, cultural and religious phenomena will not be fully explained. Any research process must give society new knowledge in its recent phenomenology or aspect that claims an explanation of this level, so a recent phenomenon of this society is youth (young people) as a social substance, with their own profile (specific), with a transformative project based on the scientific rationality of modernity. They cease to be a simple physical force or a shock, as well as ideological plunder of political control and become, in this change of times, cultural and religious agents because they have the most secularized mind and consciousness.

Young people, however, the complexity and heterogeneity of this modern society, are not a tangential or marginal subject of it, but a significant, dynamic and relevant subject that in all their expressions requires serious and current explanations, especially for this work in its relationship with the religious, in this secularized and plural society, but with a view towards the development of complex thought in the face of the complexity of the context.

If the Church establishes a dialogue with the secularized consciousness of youth, in contemporary society, it cooperates so that political parties, social institutions, economic institutions, do not ideologize, alienate, manipulate and massify youth. If society educates youth in the ethics of values: dignity, responsibility, sociability, participation, respect, civility, it cooperates so that the religious phenomenon is chosen by youth as a vocation and not received as a custom, imposition or simple doctrine. If society in the education of youth offers an adequate position in secularization and pluralism, a functional respect and a balanced application of the secular state, it helps the Church to do the same and thus avoid rejection and resentment of youth. For all this, the social benefit of research helps in co-creating social health through one of the strongest and most significant factors of modernity. Investigating the phenomenon of youth in their identity and their socio-religious, socio-cultural and socio-political behaviors will impact the educational and pastoral systems for a new projection in this modern society that has broken patterns, traditional models, customs and institutions in relation to young people.

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Materials and methods

In carrying out scientific research, the sociological method involves defining the general objective of research as an epistemic objective that denotes the depth of the study. The present research is of a descriptive nature; therefore, the guiding objective remains as follows: To describe the macro-sociological factors involved in the dynamics and relations between the young and religiosity, through a longitudinal study of the experience within the Movement of Days. In particular, we seek to determine the relationship of young people to secularization in modern society, accepting that they are closer to scientific rationality and, on the other hand, whether this has separated them from Church religion.

Certainly, the social phenomena that belong to the complexity of reality subjected to the contexts of history that are changing and

changeable, do not enjoy the stability of the phenomena of the natural sciences that are analyzed with the rigor and accuracy of scientific positivism. However, they have their specific objectivity that allows them to be investigated with their own laws and methodology. The objectivity of social phenomena is built on participation, interrelationship, interaction, community action, from which organizations, institutions, groups, social phenomena (social facts) emerge which in a complex society require research. Given the conditions, this research is of a basic type because it seeks to provide knowledge of the social phenomenon.

The method covers the direction of reasoning and the actions to be carried out in the previously determined path. Etymologically, the method' means the effort to reach an end, the path of research; it is the way to approach reality, the way to study the phenomena of nature and society. As Vélez (2014) states, it is important to leave the reductionist vision of the methodology as a simple set of methods, since the method stands with a global character of the activities to be carried out in the research process.

The quantitative methodology according to Tamayo (2007), consists in the contrast of existing theories from a series of hypotheses arising from it, being necessary to obtain a sample, either randomly or discriminated, but representative of a population or phenomenon under study. Rodríguez Peñuelas (2010) points out that the quantitative method focuses on the facts or causes of the social phenomenon, with little interest for the subjective states of the individual.

The typology of our research, due to its breath, can be described as macro-sociological. Because of its depth it is a descriptive research because it presents the reality as it was appropriated by the instrument and analyses the fundamentals of the problem. As a special study we present an *expost-facto* research, structured design of equivalent groups, which correspond to five periods in the time of application of the Days for 50 years. The above makes it an investigation by temporal scope, of longitudinal type. A stratified sampling from 10-year periods was used, starting in 1969, where, for each period, a random sample was used, given the macrosociology of the subjects, considering the time and geographic space of the Days, which included participants of Mexican, Cuban and American nationalities. The number of subjects participating per period or equivalent group was as follows: Period 1 with 26, period 2 with 34, period 3 with 26, period 4 with 31 and period 5 with 30. Therefore, the overall sample size was 167 participants in the research as key informants.

The working hypothesis was selected as a relation between the variables, where it was established that the Youth Days had an impact on the



dimensions of youth. The detected variables were operationalized through four indicators, namely: existence, relevance, strength and impact. The dimensions considered in the specific were: personal dimension, family dimension, social dimension and ecclesial dimension. This provided as a product, an instrument with 59 measuring items considered as ordinal variables. The nominal variables needed to reinforce the measurements were age, sex, year of the Day, current family role and current work role.

The validity of the instrument and, therefore, of the research was focused on the type of validity of content issued by a group of doctors and post-doctors in Education Sciences. The construct validity was based on the choice of dimensions and the operationalization with indicators. As for the reliability of the research, the Cronbach Alpha coefficient was used for each test stratum, for which the following results were obtained: Period 1, alpha equals 0.95, period 2, alpha equals 0.967, period 3, alpha equals 0.978, period 4, alpha equals 0.971, period 5, alpha equals 0.821. It is confirmed with the alpha values, that the research has reliability criteria, since the range of this factor must be between 0.7 and 1.0 to guarantee the scientificity of the study.

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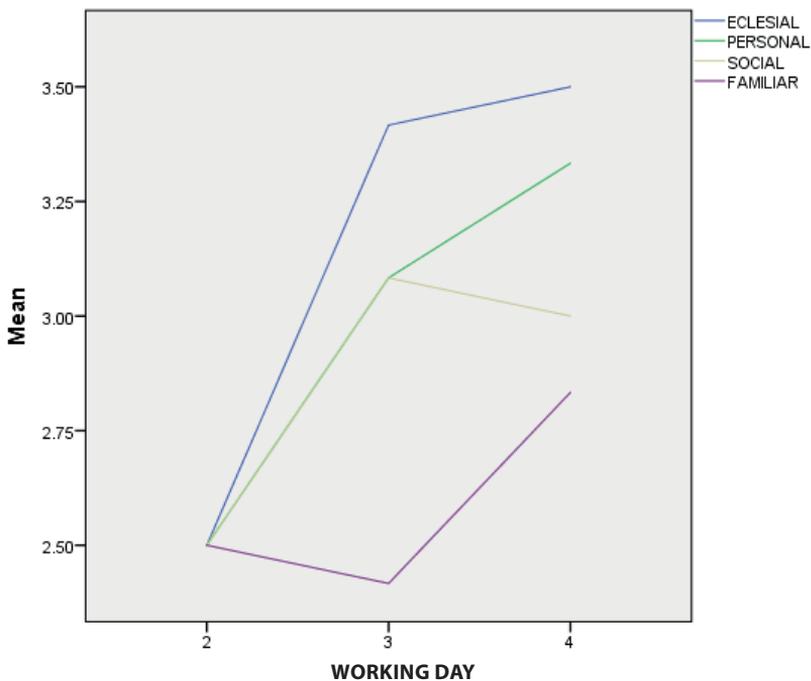
Results

Consistently with the approach of the five equivalent groups, which are subdivided into the time periods described below in nominal form. The first group consists of a sample of participants from 1969 to 1979. The current average age is 57 years, 50% female and 50% male. The current family role of 100 % is that of parents, with a work role of 85 % for professionals and 15 % for various jobs. The second group represents the participants between 1980 and 1989. The current average age is 52 years, 50% female and 50% male. The current family role of 100% is of parents. In terms of the work role, 62% are professionals, 12% employees and 26% merchants. The third group is integrated by participants in the period 1990-1999. The current average age is 43 years. The sex is distributed in 60% female and 40% male. 100% have family roles of parents. The labor role changes significantly to 80% employed, 10% unemployed and 10% professionals. The fourth group consists of participants from 2000 to 2009. The current average age is 33 years. The sex of the participants is 65% female and 35% male. The family role also changes dramatically to 10% parents and 90% living with their parents. With regard to employment, 12 % were professionals, 85 % were employed in various jobs and 3% were unemployed.

In the fifth group corresponding to the period from 2010 to 2019, participants have an average age of 22 years; 55% of the female sex and 45% of the male sex. 5% are parents and 95% live with their parents. The work role shows that 52% are employed and 48% are unemployed.

The dimensions were ordinally analyzed based on the Likert scale, according to the equivalence: 4=Too much, 3=Much, 2=not much and 1=Nothing. The statistical software package for analysis in the social sciences was used for processing.

Figure 1
Reconfiguration Day 1969-1979

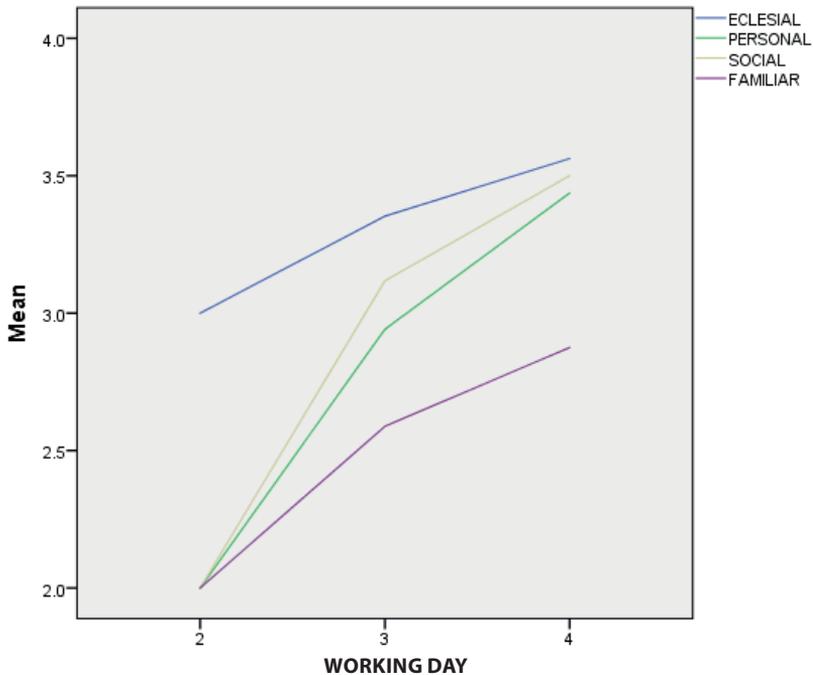


Source: Own elaboration

The general analysis of the Reconfiguration Day 1969-1979 of Figure 1 shows the impact of the Day with the greatest tendency towards the ecclesial dimension. The statistical averages of the dimensions were distributed as follows: ecclesial 3.38, personal 3.15, social 3.0 and family 2.62. Inferentially, the Pearson r test was applied with significance from 0.05 to two sizes; for this period, a positive correlation of 0.524 was found

between the social dimension and the personal dimension. These results are consistent given the youth movements of the decade under study.

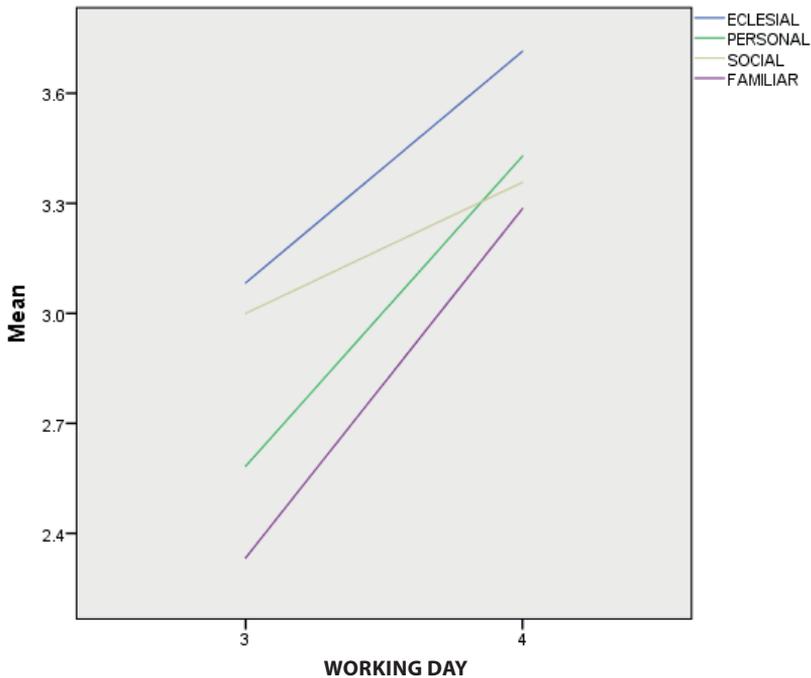
Figure 2
Reconfiguration Day 1980-1989



Source: Own elaboration

As for the general analysis of the Reconfiguration Day 1980-1989 of Figure 2 shows the impact of the day with the greatest tendency, again, is towards the ecclesial dimension. The statistical averages of the dimensions were distributed as follows: ecclesial 3.44, personal 3.15, social 3.26 and family 2.71. Inferentially, the Pearson test was applied with significance of 0.05 to two sizes; where, for this period, a higher positive correlation of 0.625 was found between the ecclesial dimension and the personal dimension. Followed by 0.561 between the base variable that is the Day and the personal dimension. Also outstanding is the correlation value of 0.517 between the ecclesial and family dimensions, 0.473 personal and family, 0.466 social and family. These results are indicative of the fact that in this period the dimensions pointed towards the family environment.

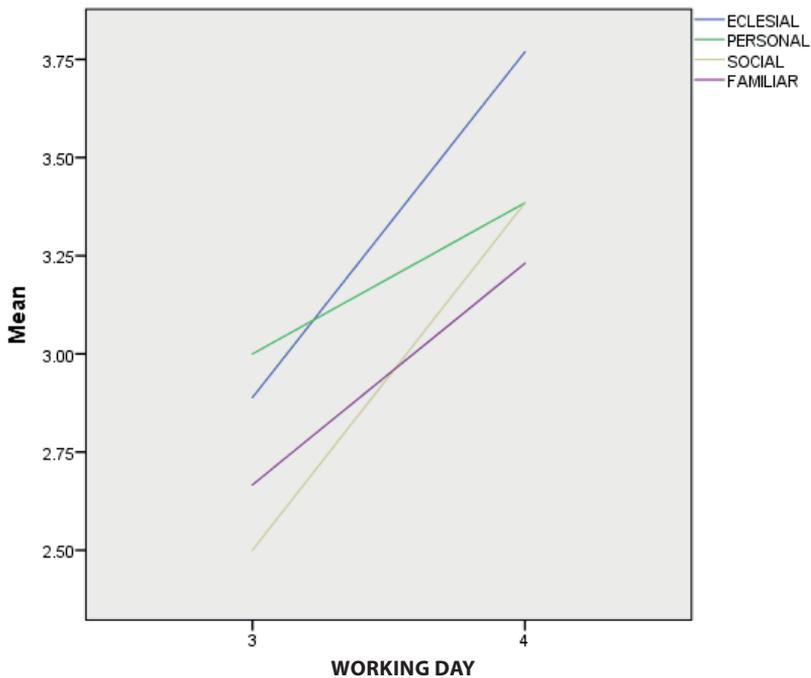
Figure 3
Reconfiguration Day 1990-1999



Source: Own elaboration

With respect to the general analysis of the Reconfiguration Day 1990-1999 of Figure 3 again shows that the impact of the day with the greatest tendency is the ecclesial dimension. The statistical averages of the dimensions were distributed as follows: ecclesial 3.42, personal 3.04, social 3.19 and family 2.85. Inferentially, the Pearson test was applied with significance of 0.05 to two sizes; where, for this period, a high positive correlation of 0.720 was found between the ecclesial dimension and the personal dimension. The day gained importance with 0.550 regarding the family dimension and 0.469 with the personal dimension. Greater impact of the ecclesial dimension on the family dimension with 0.497. The above emanates from a period of interesting reconfigurations in view of what represented the beginning of the century.

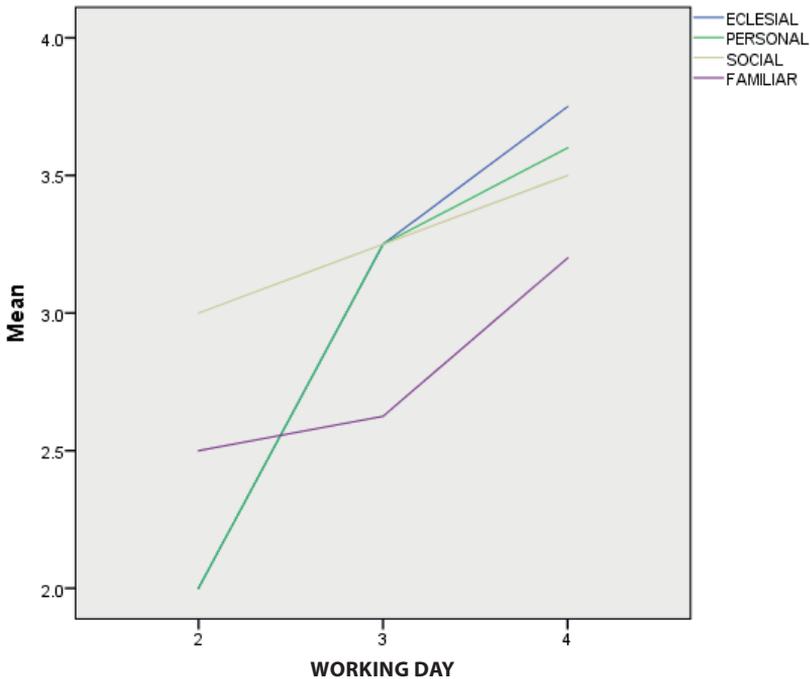
Figure 4
Reconfiguration Day 2000-2009



Source: Own elaboration

According to the general analysis of the Reconfiguration Day 2000-2009 in Figure 4, the impact of the day with the greatest tendency was reaffirmed towards the ecclesial dimension. The statistical averages of the dimensions were distributed as follows: ecclesial 3.26, personal 3.16, social 2.87 and family 2.90. Inferentially, the Pearson test was applied with significance of 0.05 to two sizes; where, for this period was found positive correlation of the day's relation with 0.581 to the social dimension and 0.571 to the ecclesial dimension. Followed by 0.454 between the ecclesial dimension and the personal and social dimensions in the same value. The family dimension reduces its coefficients with the other dimensions compared to the previous period.

Figure 5
Reconfiguration Day 2010-2019



Source: Own elaboration

Finally, the general analysis of the Reconfiguration Day 2010-2019 of Figure 5 reaffirms, as in previous periods, the greatest tendency towards the ecclesial dimension. The statistical averages of the dimensions were distributed as follows: ecclesial 3.50, personal 3.40, social 3.40 and family 3.0. These results, contrary to what the most recent social dynamics represent, are maintained or increased compared to the previous averages. Inferentially, the Pearson test was applied with significance of 0.05 to two sizes; where, for this period, a high positive correlation of 0.705 was found between the variable day and the ecclesial dimension; this vindicates and reinforces the religiosity aspect. The day gained importance when it obtained 0.521 regarding the personal dimension, in the same way, the ecclesial dimension influences the personal dimension with 0.529. There is a correlation of the personal dimension on the social dimension with 0.497. These results show that the Days are still a valid proposal among the young people of this period.

Discussion

As can be seen from the results, there are many aspects that shape the discussion. The period of change, between the sixties and seventies, marked the great socio-cultural, socio-political and socio-religious changes. From this time none of these lines will retain the same direction because both the subjects and their projects have been deeply questioned, to such a degree that these changes are already part of their projection and identity. Only when this happens can it be accepted that there has been a real change. The day does not have to question their project and identity because it was born at this time as a proposal in its genre. It is part of the socio-cultural-religious line that is presented as a hope in the integral formation of the young people of this decade.

Religion was not left out of this paradigm shift, and its effort and interest were an example to the institutional world. The paradigm was no longer directed towards the hierarchy, but towards the people. Without methodology, it ceased to be deductive in order to start from the reality of the man who sought God from everyday life. He freed himself from theology in order to address the culture that, in contact with it, fostered secularization as the presence of religion in modernity. This opening opened up possibilities for young people to relate to religion which, by changing its paradigmatic direction, made it less moralizing, institutional and authoritarian, made it humble and accepted that culture was not ethnocentric but plural. Young people also occupied a place with their cultures in this new era.

However, not all the forces that form it advanced in this paradigm. The encounter with modern culture frightened them, confused them and displaced them in these new contexts. Even on the various events of this fifty-year trajectory, it can be seen that a strategy such as the Youth Days, demonstrate their impact on the dimensions that make thought complex, the ecclesial, the personal, the social and the family. The results place a greater relationship between the ecclesial and personal, although the importance of the familiar is not diluted.

The impact of the Day on society equips the young person to live his social life in ethics, justice, co-responsibility, participation and leadership in order to serve his society. The impact of the Day on the Church helps the young person to place his person in the religious experience and thus to have a more personal, free and responsible relationship without denying himself. It is a suitable medium for the religiosity of the young person to manifest in the hyper-modern society.

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The most significant contributions of researchers of youth cultures are as follows: First, a position of protest against established and imposed adult socio-cultural forms. Secondly, the young person must be the protagonist of his own culture, thus begins the youth's agency on it. The young person must be a student (thinker). He must be transformative (innovative). With a sense of justice. In relation to the people (common good). Leaders who in the future will direct the destinies of society with a sense of service. All this framework as a reflection of a complex thought.

With the support of these approaches and the research, the Day as a project is youth culture, leading the young person to have responsibility for himself in a massively anonymous society. It commits him to being a transformative agent for the benefit of the young people themselves in a depressed society. It awakens a sense of community based on family. It projects him to the future to achieve leadership in the destinies of the society in which he lives.

The results are convincing when establishing the relationship of the Day with some of the dimensions measured in the different periods of time. The ecclesial dimension is unquestionably the most impacted, the purpose of religiosity is achieved in young people without neglecting the personal, social and family dimensions, in that order of ideas, they are significantly present in the results; understanding that the youth's complexity itself can be encompassing of these dimensions regardless of the distractors and movements of modern life.

Youth cultures are an indispensable chapter in the youth analysis of this time, where young people are not only a social force but also a cultural and religious one. It was obligatory in a multicultural and multidirectional society that young people established and worked their own profile as subjects of themselves. Otherwise, they would not be young and would be at the mercy of the movements of the society that defined them as passive or minors. In earlier days, there was talk of young people, but not of youth culture, of students, of artists, of athletes, of children, of the baptized, but not of agents of themselves.

The identity of the young man is manifested in his proposals, in his protests, in his languages, and in his cultural expressions and social practices. While this was not done, society considered young people according to their needs and political and economic circumstances. The breakdown of adult cultural forms has been a youthful conquest in a society of continuous and complex changes that demands an identity to live in. In this process of youth cultures, there were pronouncements that did not reach this identity because they were not based on them or were



satisfied with a weak relationship with them. The Days Movement has occupied an important place in the youth of these modern times. That place is located in the personhood of the young person, in the family, in religion, economically, socially, politically, through a timespan of fifty years. Analyzing the history of young people in Mexico and that of the Days movement, it is proposed as the appropriate instrument for the comprehensive education of young people in contemporary society, the most problematic issues for modern youth has been that of religion, especially regarding morality and, within it, sexuality. No youth movement of those recorded in history has considered it an important part of their cultural expressions and social practices.

In young people, this distance from religion was not due to the liberalism that in Mexico took an anticlerical direction, but to the closeness of scientific rationality that, as already mentioned, led to secularization, there were routes and youth scenarios, but they didn't work on this relationship: youth-religion in contemporary society. Neither did the Church, perhaps due to prejudice against scientific rationality, laicism, and secularization. From the research carried out, it is concluded that the Days are proposal that, without denying scientific rationality and the secularization of consciousness, achieves an acceptance of religion. In its project, it creates a Church capable of dialoguing with the young person without denying his personal meaning. A Church capable of dialogue with science, recognizing its autonomy, with the ethics and morals of the young, recognizing its responsibility towards youth cultures without ignoring its protests against forms made of traditional religion.

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Conclusions

This research concludes that the Youth Days Movement that was born precisely at this time of changes at a distance of more than fifty years, continues to be present, however, the phenomena of secularization, cultural pluralism, inculturation, institutional weakening, religious disenchantment with the scientific rationality, moral tolerance in sexuality that tends towards ungovernability and sometimes debauchery.

If the Church did not fully advance with the paradigm of the Second Vatican Council, the Days with its project, its Church, its culture, its family, its sociality, to remain present in the contexts of modern society. If the religion (Church) wishes to be present in modern culture, in which

young people are protagonists of scientific rationality, the Days are an appropriate instrument for this.

The Church recognizes that the sciences, especially the human and social sciences, also have their vision of religion. Furthermore, they help it to legitimize itself before the men of this time. This scientific thought will be contributed to the religious phenomenon by Max Weber, Durkheim, Karl Marx, P. Berger, Luckmann, José María Mardones, and Lipovetsky. Far from being a disadvantage or delegitimization, they helped religion to resize itself due to the secularization of modern society. In religious analyzes or studies, the reference to this resource is almost nil due to the lack of knowledge or prejudice about it.

All of them agree that religion is necessary for society because it is a generator of culture in a very important aspect of it, which makes it irreplaceable. By the contributions especially of Weber, Durkheim, Berger, Luckmann, Mardones, and Lipovetsky, religion keeps legitimacy in modern society due to the secularization that gives it presence in the new generations. It can be said that secularization is the result of the scientists of religion in modern times, especially Weber for scientific rationality, Durkheim for the objectivity of the social, Marx for the laws of historical materialism, Luckmann for the value of the conscience and determination of the individual, P. Berger for the construction of social objectivity, Mardones for the de-institutionalization and de-ecclesialization.

The research concludes that young people are helped more by scientists of religion than by theologians of institutions because they are closer to scientific rationality. It is recognized that, due to secularization, some Church groups and movements did not resist scientific rationality in religion and were unable to live it in modern times. Still, other groups were even more troubled and, instead, started going backwards to an older status.

Certainly, not all the approaches of the aforementioned scientists are applicable to the project of the Days, because in some way they were also from their time and therefore have their ideology. However; they are related regarding the importance of religion and in the secularization of it, to continue living in contemporary society. The Days on the first level of the project defines the human person with the values of youth culture: protest, proposal, change, the liberation from established and adult structures.

At the Christian level, the youth is guided more by the scientists of religion to free themselves from traditional thought and thus live their project of secularization in contemporary culture. For youth cultures and scientists of religion, it remains a valid instrument for the religiosity of the young in modernity, as it is proven by the research carried out. At



the ecclesial level, both scientific rationalities, the construction of social reality, the laws of history, especially deinstitutionalization and de-ecclesialization, allows the youth to create another type of Church to preserve their project in these hyper-modern times and to continue this, so far proven, proposal.

Another theoretical-methodological resource of this research is the contribution of social scientists from youth culture to support the Days from science applied to young people of our time. The Days to remain as a formative process for the youth of this time requires scientific knowledge of reality, which had not previously been developed and much less applied in the pastoral work of the new generations.

The Days, if it is not the only one, it is one of the most appropriate instruments for the religiosity of young people in contemporary society that is defined by secularization, cultural pluralism, social diversity, and globalization. The vast majority of young people who usually attend the Day, usually do so without any relation to the Church that baptized them, took them to their first communion, and even confirmed them.

Undoubtedly, contact with scientific rationality as part of the educational system, the environment of secularization that is increasingly taking place, especially at the youth level, tolerance of modern behavior, the loss of religious strength in the family, have caused young people to distance themselves from the Church. From the research carried out in the five decades of the Days, it is concluded that this is an appropriate instrument to relate the youth to the Church and the latter to the youth.

The instrument of the Days is a comprehensive project like no other youth pronouncement has had, precisely what forms its specificity and identity. It is not only a social protest for the youth to free themselves from the masses, a political protest to take part in the administration of the common good, a cultural protest to be the agents of their destinies, a protest to the unjust distribution of social opportunities for youth realization. The Day starts from the person as a connecting and integrating thread of all its fundamental dimensions that make it unique in the axiological formation of the young person. It accepts in the phenomenon of culture the autonomy of the temporal sciences such as psychology, anthropology, the social sciences, history, mathematics with such a disposition that it considers them as an aid to better understand the man of urban culture. It awakens a sense of community based on family. It is in these aspects that the reconfiguration of common thinking into complex thinking is required, which dimensions and resizes the young person in terms of the ecclesial, personal, social, and family aspects.



Cultural and social phenomena are not one-way but multi-directional due to the complexity of reality that requires interdisciplinarity and integration for their analysis and understanding. The religious education of the youth before the Days had been in one line, that of indoctrination, without taking into account the person, the family, society and even the Church as a community of life. It was verified in the generations of the studied decades, that the impact on the person of the young person helps him to be responsible in his studies, at work, in the family, in society, and in the Church.

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