

EDUCATION AS A MEANS FOR SOCIAL INCLUSION BETWEEN CULTURES (THE SOCIAL VALUES OF YOUNG PEOPLE FROM CEUTA WITH A CHRISTIAN AND MUSLIM BACKGROUND)
LA EDUCACIÓN COMO MEDIO PARA LA INCLUSIÓN SOCIAL ENTRE CULTURAS (LOS VALORES SOCIALES DE LOS JÓVENES CEUTÍ DE CULTURA CRISTIANA Y MUSULMANA)
A EDUCAÇÃO COMO MEIO PARA A INCLUSÃO SOCIAL ENTRE CULTURAS (OS VALORES SOCIAIS DOS JOVENS DE CEUTA DE CULTURA CRISTÃ E MUÇULMANA)

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ABSTRACT: In the current context of radicalization of the social relations between human groups and peoples, they have to worry and question us about the situation of the social values of coexistence. Concerned by this, this article discusses the constitutional values of Ceuta young, differentiated by the culture of origin, Christian and Muslim, looking at these same values in young Europeans. Thus, we know the meaning of education in the cultivation of these universal values in the achievement of objectives of culture and world civilization. The study was conducted with Christian and Muslim youth between 15 and 20 years of the city of Ceuta, with a design cross-sectional and descriptive, using the questionnaire of constitutional values to understand the perception of young people about the values: dignity, freedom, responsibility, equality, solidarity and justice. The data were subjected to two models of analysis: Anova for differences and Factorial with the maximum likelihood method for revealing the conceptual structures. Results reflect an assimilable youth in Europe that allows recognizing that education is fulfilling its socializing function, Homogenizer e inclusive between cultures. However, the conceptual structures of young Muslims, on the values of dignity, freedom, equality, solidarity and justice, reflect differences that denote the cultural background and the traditions of Islam.

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<p>PALABRAS CLAVES: educación intercultural valores constitucionales inclusión social jóvenes cristianos y musulmanes</p>	<p>RESUMEN: En el contexto actual de radicalización de las relaciones sociales entre grupos humanos y pueblos, han hecho que nos preocupemos y nos interroguemos sobre la situación de los valores sociales de convivencia. Preocupados por ello, en este artículo se analizan los valores constitucionales de los jóvenes ceutíes, diferenciados por la cultura de origen cristiana y musulmana, contemplando estos mismos valores en los jóvenes europeos. Con ello, pretendemos conocer el sentido de la educación en el cultivo de estos valores universales en la consecución de objetivos de cultura y civilización mundial. El estudio se ha realizado con jóvenes cristianos y musulmanes comprendidos entre los 15 y 20 años de la ciudad de Ceuta, con un diseño transversal y descriptivo, utilizando el cuestionario de valores constitucionales para comprender la percepción de los jóvenes sobre los valores de: la dignidad, la libertad, la responsabilidad, la igualdad, la solidaridad y la justicia. Los datos fueron sometidos a dos modelos de análisis: Anova para conocer las diferencias y Factorial con el método de la máxima verosimilitud para desvelar las estructuras conceptuales. Los resultados reflejan una juventud asimilable a la europea que permite reconocer que la educación está cumpliendo con su función socializadora, homogeneizadora e inclusiva entre culturas. Sin embargo, las estructuras conceptuales de los jóvenes musulmanes, en los valores de la dignidad, la libertad, la igualdad, la solidaridad y la justicia, reflejan diferencias que denotan el origen cultural y las tradiciones del islam.</p>
<p>PALAVRAS-CHAVE: educação intercultural valores constitucionais inclusão social jovens cristãos e muçulmanos</p>	<p>RESUMO: No atual contexto de radicalização das relações sociais entre grupos humanos e povos, surgiram preocupações e interrogações relativas à situação dos valores sociais de convivência. Com base nessa preocupação, no presente artigo são analisados os valores constitucionais dos jovens de Ceuta, diferenciados pela cultura de origem cristã e muçulmana, incidindo nesses mesmos valores nos jovens europeus. Deste modo, pretende-se conhecer o sentido da educação no cultivo desses valores universais na concretização de objetivos de cultura e civilização mundial. O estudo foi realizado com jovens cristãos e muçulmanos, entre os 15 e os 20 anos de idade, da cidade de Ceuta, com um desenho transversal e descritivo, através da aplicação do questionário de valores constitucionais para compreender a percepção dos jovens relativamente aos valores de dignidade, liberdade, responsabilidade, igualdade, solidariedade e justiça. Os dados foram sujeitos a dois modelos de análise: ANOVA, para conhecer as diferenças, e Fatorial juntamente com o método da máxima verosimilhança, para revelar as estruturas conceituais. Os resultados refletem uma juventude comparável à europeia que permite reconhecer que a educação está a cumprir a respetiva função socializadora, homogeneizadora e inclusiva entre culturas. No entanto, as estruturas conceituais dos jovens muçulmanos, no que diz respeito aos valores de dignidade, liberdade, igualdade, solidariedade e justiça, refletem diferenças que indicam a origem cultural e as tradições islâmicas.</p>

1. Introduction

In the last years of the 20th century, a crisis in education developed resulting from a loss in confidence in education and schools (Coombs, 1985). At the same time, there was a growing conviction of the need to cultivate the democratic ideal in centres of learning. And at the Prague conference (1991), UNESCO defended the need to initiate a civic culture presided over by democratic values as a fundamental form of humanity's legacy. This role played by educational institutions consists not only in setting up an education plan with which to impart knowledge, but also in something more complex, relating to forming "projects and ideals of behaviour, a way of being that the person appreciates, desires and seeks out" (Lucini, 1993), and which, given their social nature, shape how reality is interpreted.

Values relate to a person's very existence, affecting one's behaviour, shaping and modelling one's ideas and conditioning one's feelings. It is something that is changeable and dynamic, which we appear to have sought out freely from among various alternatives. However, it depends on what is interiorised during the socialisation process and on the ideas and attitudes that we reproduce

based on the different socialising instances that we experience. Rokeach (1973) considers it is easier to explain the problems of human behaviour and social change with values than with attitudes. This social aspect of values makes it possible to comprehend that values play an extremely important role as a behavioural guide that leads to good development of human activities. This guide, together with the system of values, enables us to make complex decisions over any possible behavioural conflicts that may arise.

From a cultural perspective, values are desirable and abstract goals that apply to everyday situations, such as freedom, social order and obedience. They also serve to guide the principles governing people's lives in order to select and justify actions, and assess both people and situations (Knafo & Schwartz, 2003). One of the most interesting aspects of this theory of values is that the aspects that best promote a precise perception of parents' values to children are aspects of how parents communicate values to their children, indicators of consensus in the family and styles of parenting.

Values are thus acquired by social means, and this process is influenced by family, school, society

and one's social group. Each cultural group holds a values system that is organised around a structure that sets it apart from another group, but which is not impermeable to the influences of the values system of other groups of people. Specifically, values are severely affected by factors such as politics, society, philosophy, psychology and education. It should also be considered that the attitudes held by people regarding said values are highly influenced by that particular moment in history, along with events taking place in the nations to which individuals belong (Martisauskiene, 2002).

Culture is a system of values, rights, exchanges, obligations, opportunities, power, emotions and feelings that are represented in the processes involved in creating meanings (Brunner, 1997). Creating these meanings forms the foundations on which communities are based to create and also enable cultural exchanges to occur. The primary role of culture is not solely one of community, but rather forms part of human evolution from infancy. The influence of culture forms neurone circuits that are specific to it (Mora, 2013), and interaction with others enables children to learn about their culture and, through it, develop an understanding of the world. Human beings learn by developing skills that are contextualised in the cultural sphere determined by a community.

Values form part of the cultural symbolism that is shared in a community, as identifying symbols of the community that modulate its exchanges with other communities, while differentiating it from them at the same time. This ability to receive and pass on values will enable a community to be more or less susceptible to social integration and co-existence within an intercultural framework. The type of cultural community is defined by a permeability in the exchanges that take place. There are communities less sensitive to receive external influences, such as Chinese or Islamic cultures, that Western communities come up against much more easily. This is because they are communities with ancestral values and traditions, as is the case with Chinese culture, or which are closely linked to religion, as occurs with Muslim culture, where the theocratic viewpoint makes it difficult to separate politics from religion, and the public from the private.

Family forms a chief part of this community context, as it provides the first tools with which to build reality. It is where values are acquired (Pérez de Guzmán & Bas, 2010), but it is not the only place, and has become less important in current times. Families have come to neglect certain traditional functions of socialisation, and consequently children do not always find the right models and

guides needed to steer their development with regard to values. Family provides the first place of protection and of recognition, enabling the most influential and probably long-lasting transmissions of one's whole life to take place (Duch & Melich, 2009). It also provides the basic and fundamental structure for children to build knowledge and interpret reality. This building is active and intentional and receives non-family influences.

The whole community, particularly the educational community, becomes involved in providing cultural symbols that help children's knowledge of the world grow. The cultural community that one belongs to has a major role to play in all of this process, particularly if considering that education, in its most traditional version, reproduces the culture that supports it (Martínez, Musitu & Amador, 2011).

Modern societies that are open to exchanges maintain intercultural communication that upholds multicultural society (Touraine, 1997). The Autonomous City of Ceuta is a multicultural society with a vocation of interculturality (Manzini, 2001), where cultures of a Hindu, Jewish, Muslim and Christian origin coexist. The population is heterogeneous; the majority consists of people from Ceuta with a Christian cultural background. The Muslim population, the second largest group, similar in size to the Christian population, is a large minority that has undergone most demographic growth, and also represents the most disadvantaged socioeconomic levels. There are barely two thousand Jews, descending from those who settled following the conquest of Portugal, and the Hindu community, of Pakistani and Indian origin that arrived at the end of the 19th century, amount to scarcely a thousand inhabitants (Rontomé, 2003). The two majority cultures are those of Christian cultural origin and Muslim cultural origin, and they account for most of the city's inhabitants.

The family of Christian cultural origin is similar to the Western model, in full transformation, which is interpreted as a crisis of family as an institution. The restructuring of roles, the economy, divorce, marriages and state-family relations (González, 2005) exert major pressure, which has led to a transformation in terms of the functions and priorities of family. For current families, having children is no longer a priority (Iglesias de Ussel, 2001). However, this crisis should not be interpreted as institutional; it is not the family that is going through this change, but rather a family type (Pérez-Díaz et al., 2000).

From among the functions that family still plays, Mínguez and Ortega (2003) recognise the notion of protection, which affords children a climate of safety and love. At the same time, it

fosters a climate of responsibility and dialogue, in which social values such as dignity, freedom, justice and solidarity are strengthened. Social values are not transmitted orally, but rather become habits of daily practice. The family also continues to perform the cultural role at its heart. The family is practising other ways of organising coexistence, in which there is a broad sense of taking pleasure from one's free time (García & Sánchez, 2013). This new family concern brings interests together and converges on the consumption of leisure products.

The family with a Muslim cultural origin upholds the tradition based on the teachings of the Koran and in leadership from the imams in terms of moral authority. The family reflects the inequality between genders at its heart. Women can be corrected by the male in the marital home (El Hadri, 2009). Children are to be educated in the Islamic faith and in observing rules such as dressing modestly, eating authorised meat (because the animals have been slaughtered according to Islamic ritual), not consuming alcohol and with the rule of marrying a partner of the same faith. The Muslim family respects belonging to a community ("ummah") of faithful people who are vigilant of any deviations from the faith. We may wonder whether Islam in Ceuta is undergoing a mutation, or if a significant shift is happening in how it is practised. The Islam of the Muslims of Ceuta is tolerant, not overly strict and highly influenced by traditional mentality and practices, and is much less susceptible to Salafi ideas than are other regions of the Muslim world. However, the presence of groups of jihadist movements could be influential if combined with other phenomena such as poverty, joblessness or drug dealing (Albares, 2013).

Families from both cultures hold different identities, yet live together with a spirit of integration that befits the city's image. In the opinion of Stallaert (1998), presenting a fully integrated population is a way of combatting the thesis of the decolonisation of Morocco. Children from different cultures attend school which, as a traditional filter, tries to reproduce common models of knowledge as a way of perpetuating the concept of Western society. By staying in the system, these children learn models of thought and of action that are useful for adapting to the Ceuta community.

Education has co-existence as one of its main objectives, and to paraphrase Ortega and Gil (1996), it is not possible to educate without values. Universal values are the commitment of the process of educating those encountered along the way to build a common society that respects a diversity of identities. Dignity, freedom, equality,

solidarity and justice are values that are implicit in the European Union Charter of Fundamental Rights (Nice, 7 December 2000), and the subject of a R&D research (Monreal et al., 2011). However, democratic attitudes and values have been the subject of studies (Orizo, 1996) to gain an understanding of the social concept and institutional perception in the democratic context. Previous studies by Elzo and Orizo (1990, 1991) analysed young people's values, which featured hedonism, relativism, a lack of commitment and mistrust in public powers. The behaviour and attitude of young people towards other social groups and with regard to immigration (Pérez, 2000, 2001, 2003), democratic involvement, political behaviour (Anduiza, 2001), community involvement, and civic and political values (González, 2005) amount to a series of works concerned with how values have evolved among young people in this society and the key values for the society of the future (Elzo, 2006). Cárdenas (2008) analyses young people from Andalusia in pluricultural contexts, and Monreal (2009) analyses young European university students with regard to institutions. In this same European context (Pérez, Pérez de Guzmán & López, 2008), the socio-political attitudes of young Europeans are also analysed.

In this study we have also used the values implicit in the European constitution project to consider whether, despite the different identity sources of the two majority cultural communities living in the Autonomous City of Ceuta, the values forged through education are common among the young people of the city regardless of their cultural origins, or, conversely, if the cultural footprint of their respective communities is stronger than the influence of their education.

2. Method

The purpose of this study was to establish the differences in perception of European core values among young people with Muslim and Christian backgrounds, between 15 and 20 years of age, from the Autonomous City of Ceuta.

Participants

The study was conducted with secondary education students in Ceuta, which includes a population of 4,475 students. Considering a confidence level of 95%, a sampling error of 3.79 and an estimate of the proportion of the population equal to 0.5 (variance), the sample size was 581 students. Taking into account the fact that the student population is spread equally in all schools, the attempt was made to ensure a balance in terms of gender

and culture of origin. Thus, 48.7% are male and 51.3% female. A total of 51% are from a Muslim background, and 41% are of Christian origin. The students age ranged from 15 to 20 years.

Instrument

To determine how young people understand the democratic values, we used the subscale of social values, which implies the values on which the European constitution (still in process) is based. This instrument, which consists of 58 items, has shown both reliability and validity in previous studies: .85 (Pérez, 2003) and .72 (Monreal et al., 2011). In our study, the reliability measure using Cronbach's alpha is .83. The answers given by the participants were assessed on a Likert scale of four points, from 1 (strongly disagree) to 4 (strongly agree). The items cover situations relating to the values of dignity, freedom, responsibility, equality, solidarity and justice. Situations relating to citizenship, the capacity for dialogue, prudence, spirit of change, motivation to achieve, leadership and the sense of struggle were also included.

To assess the extent to which this instrument was measuring multidimensional constructs, we subjected the data to an exploratory factor analysis with extraction of the main components, followed by a varimax rotation with Kaiser normalisation. The Kaiser-Meyer-Olkin measure of sampling adequacy is .834, and the Barlett sphericity test, with a significance level of .000, suggest that it is appropriate to proceed with the factoring out of the variables.

Procedure

This research is cross-sectional in design, as it takes a single measure on the understanding of values, and descriptive in nature, because it describes the variations of a situation without seeking to confirm the hypothesis (Ari et al., 1998). Data were gathered in relation to the variables

under analysis in each of the centres where the students who took part in the research were located. The questionnaires were administered individually without a time limit, and had the assistance of trained staff who helped to gather the data. The participants were informed of the importance of being sincere in their answers to the questions asked, and that all of the information was confidential.

Data analysis technique

The data were treated using the Statistical Package for Social Sciences (SPSS, version 22 for Mac). We first studied the definitive statistics of the students so as to recognise their characteristics. For this purpose, we estimated central tendency indicators (mean) and dispersion indicators (variance and standard deviation).

Secondly, we analysed the existence of significant differences between the two groups (Muslim and Catholic). We applied the analysis of variance (ANOVA) for one factor. Once the two cultural groups had been established and the homogeneity of the alliances assumed, the ANOVA calculation was made, assuming a level of significance of $p < .05$ to estimate the existence of statistically significant differences.

Thirdly, and in light of the fact that the ANOVA model had scarcely reported any significant differences, we chose to apply an explanatory factor analysis by separating the cultural groups, extracting the main components and using a varimax rotation with Kaiser normalisation. The model was adapted for each of the core values. The indices of the sample adaptation measures demonstrated the pertinence of the model. We chose the three factors provided by the model and applied them using the maximum likelihood method for extraction, which distinguishes between highly different factor weightings, in contrast to the principal component method, where the first are always equal (Pérez, 2004).

3. Results

Table 1. ANOVA. Differences by cultural origin in social values

Values	Christians Mean	Muslims Mean	F
Some crimes should be punished with the death penalty	2.74	2.40	10.736***
Foreigners must comply with the rules of the host country	3.60	3.34	10.789***
When people act, they should have beliefs that inspire them in how they behave	3.45	3.48	10.277***
In my country, nobody has an advantageous position over others	2.13	1.92	5.972*
The marginalisation experienced by people who feel forced to move to other countries would be avoided if we made their problem our own	2.73	2.92	5.946*
In my country, the health, safety and dignity of every worker are respected	2.60	3.00	8.775**
Child labour can be convenient in some family situations	1.96	2.20	6.801**
You don't have to put up with things as they are given to you; you have to transform your situation to improve it	3.43	3.22	7.057**
Changing a decision at the last moment is not a sign of weakness if we are sure that it will be for the best	3.46	3.25	7.353**

Note. * = p < .05 ; ** = p < .01; *** = p < .001

The two communities share the perception of European core values, except for certain nuances in values relating to human dignity, freedom, equality and solidarity. As shown in table 1 from the Anova results, with regard to human dignity, young people from a Christian culture background are in favour of applying the death penalty for some crimes. Considering the value of freedom, they are more in favour than young Muslims of foreigners conforming to the norms of the host country, and with regard to the spirit of change, young Christians sympathise more with the notion of not putting up with things as they are, and with the interest in transforming reality to improve it.

In turn, young people from a Muslim background, when considering freedom and ideals, value beliefs that inspire how people behave. In the value of equality, they are convinced that nobody is in an advantageous position over others; that we are all equal. They also show more solidarity in three aspects: firstly, with regard to the marginalisation

experienced by immigrants; secondly, in recognising respect for all workers in terms of health, safety and dignity; and thirdly, in accepting child labour when necessary in certain situations.

The differences obtained with the ANOVA model do not shed much light on the situation that we observe on a daily basis between these two cultures. We thus resorted to a model that enables the deeper concepts explained by the values to be understood. With this aim, we used factor analysis, which provides empirical support, making it possible to give meaning to the underlying conceptual questions in the structure of the data (Hair, 1999).

In the first value, human dignity, in the respective and adequate factor analyses (KMO measure= .634*** and .573***) in the groups of Christians and Muslims, variances explain 57.44 % and 54.13 %, respectively. Table 2 shows the variables that better saturate the rotated factors in Christians and Muslims.

Table 2. Human Dignity

% variance	Christians			Muslims		
	1st F 26.9	2nd F 17	3rd F 13.4	1st F 22.6	2nd F 17.9	3rd F 13.5
Some crimes should be punished with the death penalty				.950		
It can sometimes be acceptable for someone to sell their body or part of it			.560		.596	
Torture may sometimes be used on delinquents		.719				
Foreigners could be forced to work in free positions	.969					
People who don't want to work should be made to						.707

The perception of the value of human dignity in the two groups of young people differs, as can be seen in table 2, depending on their cultural background. Christians saturate the first factor with the possibility of forcing foreigners (immigrants) to work, applying torture to delinquents in the second factor, and being able to sell one's

body in the third factor. Muslims, in turn, saturate the first factor with the variable of applying the death penalty, the second with selling one's body, and the third with forcing anyone to work. The Christians structure the value of human dignity through integrity and, in turn, Muslims emphasise the value of life first, and human integrity second.

Tabla 3. Libertad

% variance	Christians			Muslims		
	1st F 25.2	2nd F 13.5	3rd F 10.8	1st F 31.2	2nd F 12.3	3rd F 9.9
The scale of values has a decisive influence on people's behaviour		.788				
People who do not agree with the Government should be allowed to protest in public			.597			.984
It's necessary in life to be guided by certain major principles and by a basic scale of values				.716		
In my country, public manifestations of ideas and beliefs are respected	.601				.729	

In the analysis of the value of freedom (KMO measure= .704*** and .806***) variances explain 49.545% and 53.593% in Christians and Muslims. As shown in table 3, they share the same variables but with saturations in different factors. For Christians, freedom is structured in first place

with freedom of expression; in second place, values affecting how people behave; and in third place, the freedom to criticise the government, which they share with the Muslims. The young

Muslims structure the value of freedom in first place through principles and values as guides in life; in second place with freedom of expression; and in third place, as stated above, the freedom to criticise the government.

In the value of equality, the factor analysis (KMO measure= .662*** and .789***) makes it possible to determine that there is homogeneity in the structure of both groups of young people. As shown in table 4,

Tabla 4. Igualdad

% variance	Christians			Muslims		
	1st F 22.5	2nd F 11.4	3rd F 10.6	1st F 31.7	2nd F 11.4	3rd F 10.9
In my country there are measures that promote equality in disadvantaged social sectors	.825			.855		
Our society should do everything possible to ensure that everyone has the same opportunities		.972			.509	
In my country there are measures that promote equality between men and women			.692			.745

It is the most social aspect of the value, emphasising equality of opportunities and highlighting disadvantaged sectors and gender equality.

The Muslim culture shows solidarity; the analysis (KMO measure= .532*** and .638***) reveals this circumstance among the participants. Table 5 shows

Tabla 5. Solidaridad

% variance	Christians			Muslims		
	1st F 18.7	2nd F 15.5	3rd F 10.9	1st F 21.5	2nd F 12.9	3rd F 11.3
In my country, social aid is provided for those who do not have sufficient resources	.997			.840		
You agree with the saying all for one and one for all!		.510			.617	
Child labour can be convenient in some family situations			.984			
In my country, there are environmental protection measures in place						.701

that the Christians structure solidarity with aid for those lacking resources, with particular attention paid to child labour, which is commonplace in the neighbouring country (Morocco), and accepting the principle of one for all and all for one. The Muslims show a similar structure in the first and second factors, but also focus on environmental

protection. It is the underlying difference in how the value is perceived, child labour among the Christians and the environment among the Muslims.

The factor analysis of the justice value (KMO measure= .662*** and .789***) reflects the belief in justice in both groups, in terms of principle or ideal,

Table 6. Justice

% variance	Christians			Muslims		
	1st F 32.3	2nd F 22.9	3rd F 19.8	1st F 30.8	2nd F 22.2	3rd F 21.6
In my country, the principle of being equal before the law is respected	.877			.846		
In my country, I can trust in justice being applied	.843			.763		
In my country, justice is strong on the weak and weak on the strong		.857				.793
In my country, those without money have no right to free legal aid					.872	
Legal aid should be provided to those lacking the resources			.949			

but there are subtle differences in the structure of this value depending on the cultural background of the participants. For Christians, these differences are expressed in the desire to help those lacking resources. For Muslims, it is a confirmation that there is no aid for those lacking resources. For all of the young people, there is a perception of partiality in justice that benefits the strongest.

Finally, we conducted the analysis with a range of social values not included in the so-called European core values, such as: dialogue,

prudence, motivation to achieve, leadership and sense of struggle (KMO measure= .813*** and .869***). The results (table 7) show that the two groups of young people, Christians and Muslims, share in the first factor motivation to achieve in the direction of succeeding in life. In the second factor is the spirit of change with an unwillingness to accept things as they are. In the third factor there is a difference: whereas for the Christians it is leadership based on being the person making the decisions,

Table 7. Dialogue, prudence, motivation to achieve, leadership and sense of struggle

% variance	Christians			Muslims		
	1st F 28.3	2nd F 10.1	3rd F 8.35	1st F 33	2nd F 9.6	3rd F 7.8
Setting a goal to succeed in life is sufficient motive to work hard to achieve that success	.626			.666		
You don't have to put up with things as they are given to you; you have to transform your situation to improve it		.702			.527	
Ideally, when doing something in a group, be the person who takes the initiative			.874			
You shouldn't waste time doing something that is of no benefit to you						.715

for the Muslims it is again a motivation to achieve of a pragmatic nature, highly prevalent in the values of young people today.

4. Discussion and conclusions

The young people of Ceuta hold the same values that are recognised among young people in Europe. Subtle differences can be observed in the analysis of variance, which are confirmed in the factor analysis results. Both groups of young people, Christians and Muslims, share the values studied; however, the conceptual structure

reveals positions that coincide with the cultural background of each group.

Taking into account that some young Muslims come from families that have lived in Ceuta for several generations (Rontomé, 2003), the closeness of the Muslims to Western culture helps to understand that the basis of the human dignity value for them is the value given to life, and for the young Christians it is a person's integrity. In the study of the Spanish population, Jover (2001) states that 57% of young people respect the right to life. The study on young Europeans (Pérez de Guzmán et al., 2011) indicates that 70% do not

agree on the death penalty being applied for some crimes.

Muslims show a more idealistic profile, which has to do with the guide to living practised by Muslims, under the auspices of their religious beliefs. *“Islam is a religion and at the same time a civilisation and a social order based on the revealed principles of the religion”* (Hosseini, 1985, p.9). As part of this guide the imams play an important role, as they recommend not integrating into the society in which one lives and seeking refuge in Islam (Frajó, 2004). Freedom for the Muslims is based on the principles and values by which one’s life should be guided. Among young Christians, the most highly valued aspect is freedom of expression, the freedom to communicate opinions and ideas freely, which constitutes a fundamental right and one of the pillars on which democracy rests (Páez, 2013). In the study on young people in Andalusia, participants aged 15 to 19 years recognise that the democratic system of government contributes to freedom of expression (Pérez, 2003).

Equality in its more social aspect does not differentiate between conceptual structures among young Christians and Muslims. These results confirm the result obtained with young Europeans (op. cit., 2011) in which the Latin countries stand out in this sense of equality. The young people of Ceuta, Christian and Muslim, show a profile of solidarity, of commitment to the problems of others, something found in another study on the value of egalitarianism in the young people of Ceuta (Mateos, 2002). This is why solidarity in our study has the same structure in both groups, although the Christians point out their concern regarding child labour, which is explicitly prohibited in article 32 of the Charter of Fundamental Rights of the European Union. The proximity of neighbouring Morocco, where child labour is a generalised fact, means that the young Muslims do not coincide with the Christians. With regard to respect for the environment, the Muslims share their concerns with young Europeans who believe in the environment (Quintana, 2011).

In the study on young Europeans (Amador et al., 2011), 79% of the participants stated that a good citizen obeys the law. The young people have trust in justice, in the ethical principles that it is backed by, such as equality and fair treatment. However, we observe two distinct types of discourse in terms of perception reflected by the two groups. There is a conception of solidarity among the Christians, who are concerned with legal aid for those lacking resources. Among the Muslims, this concept is mistrusted, as they hold the belief that those who do not have money do not have the right to free legal aid, and both groups share the

opinion of the rest of the young people in Spain in the study on young Europeans (op. cit.), in that they also think that justice is strong with the weak and weak with the strong. Finally, the Christians tend more towards leadership and the Muslims towards activity provided it can be of benefit.

The results of this work reflect a youth with the characteristics of young Western Europeans. Education performs this socialising and homogenising cultural function, which seeks to reproduce a model of Western youth. However, we know that this objective is not easy when dealing with Islam, because as well as the natural ideological, or rather religious, barriers must be added the vision held by Muslims of the process of Western modernisation, as a Western imperialist movement which attempts to impose an immoral and impious individualist materialism (Huntington, 1997). The stamp of cultural tradition needs to be highlighted, with regard to guiding life principles, as basic principles of the Muslim group studied: a discourse of mistrust and a pragmatic approach.

More visible routine daily facts must be added to this, such as the girls’ use of a veil. This is a practice that is associated with religious conviction, but which the girls see as a cultural differentiation (Monferrer, 2004). The question is whether these aspects are elements for integration or for disintegration in society. Young Muslims currently attend Koranic schools, which they generally go to in the afternoons, so as not to clash with their mandatory schooling. Islam does not separate church and state, and its leaders provide an interpretation of reality linked to firm moral standards (Román, 2004). These circumstances help in understanding cultural differentiation, particularly when observing the proliferation of mosques in the city. However, we must make it clear that this situation has nothing to do with the growing fundamentalism around the world, which accentuates the negation of a pluralist society and the fight against Western development, taking nationalism to an extreme (in some cases this nationalism can relate to the Islamic government that is currently flourishing) and using extreme measures to integrate personal identity with that of the group to which the individual belongs.

Nevertheless, the consequence of what we have analysed does not point in that direction, but rather it must be interpreted as a situation of co-existence with a focus on interculturality. This means a social co-existence within diversity with antagonistic cultures that need to do away with dogmatic posturing, accept that freedom ends where there is prejudice or harm caused to the other, and to reciprocate in tolerance (Sartori, 2001). In the process of educating young people, this translates into how to educate with regard

to values. Social values are culturally compatible, and all young people can be educated with values without entering into any contradiction with their traditions, and, what is most important, and most relevant, core values enable cultural habits to be integrated within the constitutional framework and the current rule of law. There is no doubt that this integration is taking place, and it explains the progressing acceptance of the Muslims who have been settling in this city in recent years, as citizens. In this venture, the native, culturally Christian people of Ceuta must also be aware of their core ideological concepts in order for progress to be made in intercultural co-operation.

An education in values will not suffice; rather, there is the need to overcome the difficulties resulting from the actual social situation of the Muslim groups, in terms of disadvantaged socio-economic levels masked by cultural differences. Proof of this is that the fundamental cause of the major school failure in Ceuta is the socioeconomic factors of Muslim pupils and not their cultural and linguistic factors (Bullejo, 2002).

It is important to have teachers who have an open attitude to cultural diversity. They need to have qualities (MEC, 1992) such as accepting all their pupils, authenticity, the ability to deal with situations of conflict in the classroom, understanding of and trust in their pupils, and the right training to implement co-operative work activities that help foster relations between pupils and do away with stereotypes.

Finally, with regard to education, all young people at the end of their mandatory schooling need a preparation that enables them to integrate into a varied and plural society, overcoming situations of marginalisation, inequality, rejection and family breakdown. Equally important is an intercultural education that gets over and allows for cultural differences (Escarbajal, 2011).

All of the above highlights the importance of an education that comes to appreciate interculturality, in seeking to secure respect for the values recognised in the Fundamental Rights that enable integration and social inclusion from a place of respect for a democratic citizenry.

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