

High school students' attitudes towards migrant youth

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The logo for 'gredi' features a stylized lowercase 'g' composed of several colored segments (purple, blue, green, orange, red) arranged in a circular pattern, followed by the lowercase letters 'redi' in a dark grey, sans-serif font.



UNIVERSITAT DE
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“INTERCULTURAL AND
INTERRELIGIOUS DIALOGUE TO
PROMOTE A CULTURE OF
PEACE AMONG YOUNG PEOPLE
AND UNACCOMPANIED
MINORS IN BARCELONA AND
MELILLA”
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INTRODUCTION

- According to Spanish Interior Ministry data, in 2019 there were a total of 12,301 unaccompanied migrant minors in Spain, the majority from the Maghreb and sub-Saharan Africa.
- The Spanish state system for child protection is currently revealing its limitations in terms of responding effectively to the extreme vulnerability of these minors.
- Unaccompanied minors in our cities and communities have become a group with extensive social and media impact, as the media constantly spread news about incidents in which they are involved.
- Catalonia stands out as the preferred destination for unaccompanied minors, since it is the closest by road to the rest of Europe and has major national and international transport links.
- In a society that aspires to be inclusive, intercultural and democratic, the relationships between minorities and the majority society are significant factors; we focus here on prejudices and stereotypes among local youth, particularly towards unaccompanied migrant minors.
- Relationship between these prejudices and attitudes towards interreligious relations, since the majority of unaccompanied migrant minors either practice or identify with the Islamic religion, and because intercultural and interreligious dialogue features among the measures put forward by the European Commission (2015) for preventing religious intolerance and radicalisation.

OBJECTIVES



To identify prejudices towards unaccompanied minors.



To analyse them in relation to the interreligious attitudes of secondary-school students in the city of Barcelona.

METHOD

POPULATION AND SAMPLE

- 3rd and 4th secondary education.
- 942 students from 12 secondary schools.

INSTRUMENT

- Overcoming Prejudice towards Unaccompanied Migrant Youth Scale (Etxeberria, Murua, Arrieta, Garmendia and Etxeberria, 2012)
- 21 items with Cronbach's alpha = 0,871.

ANALYSIS

- Descriptive analysis and hypothesis-contrasting tests to identify differences in the scale scores according to socio-demographic variables.
- Two-step cluster analysis to identify profiles among the prejudices towards unaccompanied minors.

RESULTS. Coexistence in diversity

64.3% of the local youth had had no contact with or formed any friendship with the unaccompanied minors.

24.7% reported that in their schools they had not been taught to live together with people from other origins.

23.2% stated that at their school they had not been educated in living together with people of differing beliefs (defined as religious, spiritual, agnostic and/or atheist).

65.7% said that they had received education on religion: 28.6% had received it at school and other places, 18.9% only at school and 16.9% outside school.

40.1% said they had not develop aspects related to spirituality in schools.

RESULTS. Prejudices towards unaccompanied minors-1

Statistics from the Overcoming Prejudice towards Unaccompanied Migrant Youth Scale

	N	Theoretical minimum score	Theoretical maximum score	Mean observed	Standard deviation
Overcoming Prejudice towards Unaccompanied Migrant Youth Scale	942	21	105	77.1964	13.13207

RESULTS. Prejudices towards unaccompanied minors-2

Girls as compared to boys.

State schools as compared to public-private.

Young people who perceived that they had been educated in coexistence with people from other origins at their school.

Participants who perceived that they had been taught to live together with people of differing beliefs at their school.

Students with family origins from other parts of the world compared to those born in Catalonia, Spain or other European countries.

RESULTS. Profiles of prejudice towards unaccompanied minors

PROFILE 1

- Youth of diverse backgrounds with less intercultural and interreligious competence and more prejudice against unaccompanied migrant children.
- Stated it had had the most contact with unaccompanied migrant minors, and also had less spiritual and religious education.

PROFILE 2

- Youth of foreign origin with more intercultural and interreligious competence and less prejudice against unaccompanied migrant children.
- Not stand out in any of the three variables, remaining at levels between those of the other profiles.

PROFILE 3

- Native youth with intercultural and interreligious competence but certain prejudice against unaccompanied migrant children.
- The least contact with unaccompanied migrant minors, and had the most religious and spiritual education.

CONCLUSIONS

- Religious education gives rise to much debate and analysis in Western societies. This is the great challenge for education and modern society. In our view, competence in intercultural and interreligious dialogue constitutes a key factor.
- The tolerance of the uncertainty caused by the unknown and the different is key in intercultural and interreligious relations. This is an attitude that varies amongst individuals and is linked to certain personality traits and values that are more prominent in some groups rather than others.
- As for attitudes towards unaccompanied migrant youth, the students surveyed seemed to have overcome prejudice to a certain extent, although this cannot be generalised to all students, nor does it hold good for all schools. The overcoming of prejudice towards unaccompanied migrant youth is better developed in state schools and in those that educate young people in how to live together with people from other countries and origins and with different beliefs.
- In our view these findings are highly significant and underscore the vital importance of working through education, specifically in secondary schools, for the construction of a culture of peace in a more inclusive society.