

The engagement forms and the transmission registers existing between three male generations resident in Belgium.

In 1964 Belgium signed an agreement with Morocco for a male young labor recruitment who are ready to work in the Belgian industries. The first generation, shortly after its temporary settlement in the host country, was asked by the Belgian State to repatriate the other members of the family. As a result, the second generation came under family reunification. This fixation, which has become permanent and lasting, has led to the birth of a third generation in Belgium. We find ourselves with public composed of three male generations of males with a family connection who have settled in Belgium. These are made up of the grandfather, the father and the grandson, living in direct and continuous contact influencing each other (Mannheim, 1990).

Each generation has a journey full of life experiences. The cross-sectional comparison of the stories seized by generation has helped us to develop typical trajectories of these immigrants. Moreover, these generations have made commitments of proximity especially within their families and in religious associations. They strived in the name of religious freedom in order to practice freely their religion. Their aim was to hold a symbolic capital needed in their insertion in the host country and in preserving a cultural and religious heritage. Thus, religious associations were born allowing Moroccans of Muslim communities to have recognized places of gathering, information, sharing, mutual aid, etc. These men are committed to their own families to ensure the education of the descendants and to guarantee linguistic, religious and cultural transmissions with a reminder of their native country.

This study provides a sketch of intergenerational dynamics based on family ties that are particularly structuring relationships. Its motivate acts that promote both solidarity and collaboration between these three generations

Therefore, we have been able to highlight the relationship between familial and communal solidarity and with the intergenerational transmissions, which remain vectors of social changes since they ensure the integration into new societies (both host and origin), the promotion and the development of all the generations and the production of a new acquaintance and practices.

To understand our subject of study, we promoted the qualitative approach notably the grounded theory method (PAILLE, 1994). This method helped us to construct a thematic tree showing the final themes related to the paths of installation, commitment and transmission characterizing each generation. The use of questionnaires allowed us to give the floor and open the dialogue with these generations who delivered us information on their trajectories to understand their logics of actions that build their knowledge.

The processes of commitment and transmission of this generational trio are structured on the basis of practices of family solidarity and mutual aid to the community, and from the outset require transmission registers (we have found three registers). It's ultimately the practices which characterize Moroccans and which are based on the gift of self and the duty of fraternity both towards the family and the community.

These are the commitments of three generations of men motivating them to express their values in acts of citizenship. This allows them social participation and a cultural equilibrium guaranteeing, on the one hand, identity coherence, since they live diversity in a non-confrontational relationship and, on the other hand, a harmony between the values of origin and the requirements of social participation.

In conclusion, we believe that family ties maintain solidarity through inter and intra-generational relationships of interdependence, giving rise to new practices and forms of solidarity, particularly in the host country.