

In the moroccan traditional society, by being self-exiled abroad, the immigrant stays the main financial supplier who takes the responsibility to cover his family's needs all by paying only one price : moving away from the motherland. This spacing generates not only discomfort and guilt because of leaving his people, but also a stress linked to meeting a new culture and facing new lifestyles.

Additionally, does this exile lead to isolation and loss of the expanded social network. Indeed, the immigrant loses his family, his friends and his surroundings and as a consequence, deprives himself from affective and emotional support that he benefited from in his homeland. This pushes him to rebuild everything in his new staying society.

Furthermore, this immigration causes a loss of landmarks. The meeting of two different cultures and often contradictory, remains a huge difficulty. The moroccan culture, traditional and preservative, recommending values and attachment to traditional family roles, finds itself in objection with the belgian culture that is modern and equal, defending new family structures that are quite individualistic.

This situation creating the continued and direct meeting between two incompatible cultures could be a case of psychological insecurity that combines other fences such as the difficulty of communication, lower socio-economic status, the overturn of habits and customs, the distance from the usual surroundings, the contact with new values, etc. It is about meeting certain barriers that make the adaptation of moroccan immigrants settled in Blegium difficult or even incomplete, since that they live in a stranger with different sides. This unease experienced by these immigrants in their new space could imply certain forms of tension and anxiety manifested by the withdrawal into the community of origin and/or the separation with the host community. This withdrawal could be a way of protecting oneself and securing a system of origin against a new, unusual, foreign and hostile environment.

Besides, moroccan immigrants living in Belgium have deployed certain adaptative strategies as an openness to the host society. We raise the constitution associations, particularly religious ones, which enabled them to form a community of values and the establishment of relations with the host country. We evoke their social involvement through religion and which is materialized by their possession of their own open spaces to practice their political exercise. Their goal is to feel safe in a group membership and foster integration into the host society. Indeed, these associations giving right to expression, participation, visibility, recognition, etc. were places for their insertion in the Belgian society. Moreover, the concretization of associative projects supported this generation, and even subsequent generations, to show

concrete solidarities allowing the living together and going against exclusion, withdrawal and mistrust towards the other.

Thus, by participating in engagement projects developed particularly with the renunciation of the project of return to their motherland, these religious associations were a catalyst in nourishing the feeling of security, stability and the sense of belonging and legitimacy leading them to intervene in the public space.

We analyzed this ethnic commitment, in the light of certain paths of these moroccan immigrants living in Belgium, using the combination of account of life and phenomenology methods. Also, we penetrated the « secret garden » of participants to draw their subjective perceptions that guided us to understanding the meaning of their commitments as a strategy of resilience. This required the efforts and investments to adapt to their new life conditions with a single aim of « living together » in dignity and legitimacy.

Title : Involvement as a strategy of acculturation and resilience promoting the living together in Belgian society.

Case of the first generation of moroccan men living in Belgium