

**MOROCCAN STUDENT CULTURAL IDENTITY: STATE
OF THE ART IN PUBLIC HIGH SCHOOLS OF ANDALUSIA**
**IDENTIDAD CULTURAL DEL ALUMNADO MARROQUÍ: ESTADO
DE LA CUESTIÓN EN LOS CENTROS DE EDUCACIÓN SECUNDARIA PÚBLICOS
DE ANDALUCÍA**
**ESTUDANTE DE IDENTIDADE CULTURAL MARROQUINO: ESTADO DA ARTE EM
CENTROS DE EDUCAÇÃO PÚBLICAS SECUNDÁRIAS DA ANDALUZIA**

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ABSTRACT: The migratory fluency in Spain, receiving immigrants and losing Spanish population to other countries is a reality. The Moroccan population emerges as the second largest nationality of immigrants living in Spain in 2014. After Catalonia, the Autonomous Community of Andalusia is the second highest proportion of immigrants of Spanish Moroccan territory. To address the knowledge of the cultural identity of students from Morocco in Andalusia, our study aims to determine the perspective of Moroccan students of the public high schools of Andalusia in relation to their own cultural identity. The study population is composed of Moroccan students enrolled in the public high schools of Andalusia, reaching a final sample of 891 students. We rely on a quantitative methodology, using the descriptive method and a survey design. The main axes of our data collection instrument revolve around arrival and trajectory in Spain, contact with their homeland, their views on Moroccan traditions, aspects of their current life and their prospective vision of their future life. The main results of our study highlight the positive assessment students have of public high schools in Andalusia which make their experience in Spain, even to wish for their children to continue in the country; and the importance attached to this collective continuity and transfer of powerful Moroccan feeling they have. In conclusion we can say that there is a strong sense of Moroccan identity in the group under study, it is even higher when referring to the cultural field.

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<p>PALABRAS CLAVES: actitudes sociales entorno social migración educación para migrantes influencias culturales</p>	<p>RESUMEN: La fluidez migratoria en España, tanto en la recepción de inmigrantes como en la pérdida de población española a otros países es una realidad. La población marroquí emerge como la segunda nacionalidad de residentes inmigrantes en España más numerosa en el año 2014. Tras Cataluña, la Comunidad Autónoma de Andalucía es la segunda con mayor porcentaje de población inmigrante marroquí del territorio español. A fin de abordar el conocimiento de la identidad cultural del alumnado procedente de Marruecos en la comunidad andaluza, nuestro estudio pretende conocer la perspectiva del alumnado marroquí de los centros de educación secundaria públicos andaluces en relación a su propia identidad cultural. La población objeto de estudio la componen los alumnos de origen marroquí matriculados en los centros de educación secundaria públicos andaluces, alcanzando una muestra final de 891 estudiantes. Nos basamos en una metodología de corte cuantitativo, utilizando el método descriptivo y un diseño tipo encuesta. Los principales ejes de nuestro instrumento de recogida de datos giran en torno a su llegada y trayectoria en España, el contacto con su tierra natal, sus opiniones sobre tradiciones marroquíes, aspectos de su vida actual y su visión prospectiva sobre su vida futura. Entre los principales resultados de nuestro estudio destacan la valoración positiva que el alumnado de los centros educativos de secundaria públicos andaluces realiza de su experiencia en España, llegando incluso a desear que sus hijos continúen en el país; así como la importancia que otorga este colectivo a la continuidad y transferencia del potente sentimiento marroquí que poseen. A modo de conclusión podemos afirmar que existe un fuerte sentimiento de identidad marroquí en el colectivo objeto de estudio, siendo éste aún mayor al referirnos al ámbito cultural.</p>
<p>PALAVRAS-CHAVE: as atitudes sociais ambiente social migração educação migrante influências culturais</p>	<p>RESUMO: O fluxo migratório na Espanha, ambos os imigrantes que recebem e perda de população espanhola a outros países é uma realidade. A população marroquina surge como a segunda nacionalidade dos imigrantes que vivem na Espanha o maior em 2014. Depois de Catalunha, Comunidade Autónoma da Andaluzia é a segunda maior proporção de imigrantes de território marroquino espanhol. Para abordar o conhecimento da identidade cultural dos alunos de Marrocos, na Andaluzia, o nosso estudo tem como objetivo determinar a perspectiva dos estudantes marroquinos dos centros de ensino secundário público andaluz em relação à sua própria identidade cultural. A população do estudo é composta por estudantes marroquinos inscritos nos centros de ensino secundário público andaluz, atingindo uma amostra final de 891 alunos. Contamos com um tribunal metodologia quantitativa, utilizando o método de pesquisa e tipo descritivo. Os principais eixos do nosso instrumento de coleta de dados giram em torno de chegada e trajetória na Espanha, entre em contato com sua terra natal, os seus pontos de vista sobre as tradições marroquinas, aspectos de sua vida atual e sua visão prospectiva de sua vida futura. Os principais resultados do nosso estudo destacam a avaliação positiva que os alunos das escolas de ensino público andaluz faz a sua experiência na Espanha, mesmo para desejar para os seus filhos para continuar no país; ea importância atribuída a esta continuidade coletiva e transferência de sentimento marroquino poderosa que eles têm. Em conclusão, podemos dizer que há um forte senso de identidade marroquino no grupo em estudo, é ainda maior quando se refere ao campo cultural.</p>

Introduction

Moroccan immigration in Spain became significant in the early 1970s and since then the Moroccan colony has continued to increase. Their presence is even greater in Andalusia given the region's proximity to Morocco. At present, migratory movements in Spain, both in the reception of immigrants of different nationalities and in the loss of Spanish population to other countries, are a reality. In the case of population from Morocco, there were 770,735 Moroccan residents in Spain in 2014. This represents 15.65% of the foreign population living in the country and is therefore the second highest nationality with the greatest number of residents in Spain, after Romania (Observatorio Permanente de la Inmigración, 2015).

Furthermore, when observing the situation in Andalusia, data show that the number of Moroccan residents in 2014 was 122,139, that is to say,

18.26% of the foreign population in the region. It thus becomes the second autonomous community with the highest percentage of residents from Morocco, after Catalonia (OPAM, 2014).

These data show the importance of this collective both in Spain as a whole and in Andalusia specifically. In this regard, this research presented here focuses on the population of Moroccan origin in secondary education and attempts to outline some key aspects reflecting cultural identity.

1. Cultural identity

The concept of “*cultural identity*” has generated numerous sociological discussions due to its broad significance and abstract perception in reality. However, it can be observed that most of the major authors in the field maintain the relationship between cultural identity, culture and belonging to a specific social group (Kijima, 2005; Koc, 2006;

McNiff, 2012; O'Connor & Faas, 2012; Steinbach, 2014; Silver, 2015; Velázquez, 2012).

Cultural identity is made up of a series of characteristics or qualities acquired by a person in relation to his or her belonging to a specific collective. In this respect it could be defined as a product of the culture which socialises us, that is to say, a sense of belonging to a community to which specific characteristics are attributed (O'Connor & Faas, 2012).

Cultural identity is thus an expression of individuals as well as of a culture through them, showing a series of ethical and aesthetic values which enable knowledge and recognition among the subjects who make up a collective. In this regard, Velázquez (2012) states that cultural identity can be analysed through cultural products, either material, examining constructions, utilitarian objects, works of art; or spiritual, observing oral traditions, behaviour or idiosyncrasy.

Research by Rebollo & Hornillo (2010) shows belonging to a family as the primary context for the formation of cultural identity, infusing individuals with values, beliefs, customs, and traditions. Other social factors with a major influence in the configuration of the individual - and highlighted in the research - are gender and nationality. Thus, in addition to the gender and nationality of the individual, family is a major factor in the process of construction of individual cultural identity. In keeping with this, Fuentes (2014) highlights the importance of the ties between individuals and their community of origin as these become essential to the construction of individual cultural identity.

It is worth noting the direct relationship between the socialising discourses constantly transmitted within the family - discussing matters relating to culture, race or the society they are in - and the formation of individual identity (Villareal, 2016). In this respect, this influence becomes relevant in the educational development of students, both in school and in other sectors of society (Esteban-Guitart, Oller & Villar, 2012). Research by Lin (2014) reveals the crucial role played by families in the constitution of socio-cultural identity among the Chinese population, noting the differences, especially the influence of families in immigrants from rural areas to cities. In addition, the study by Hernández & Martínez (2011), shows the dominant role of families in the development of the identity of their offspring and the communication they maintain with their surroundings. Other studies also point to socio-cultural levels as decisive factors for the formation of identity of descendants (Farias & Asaba, 2013; Sijelmassi, 2011).

Nevertheless, there is another group of authors who only highlight the spiritual or moral

scale. Such is the case of McNiff (2012), who defines cultural identity as the customs, values and beliefs that are shared with a social group and provide a sense of belonging to it. These aspects include languages as a tool for communication, social relationships, characteristic rites and ceremonies or collective behaviour, that is to say, systems of values and beliefs. In this regard, the correct use and handling of a foreign language is in itself a change in the identity of individuals, both personally and socially (Usó, 2013). Steinbach (2014) shows agreement with this when stating that cultural identity is made up of knowledge, beliefs, art or techniques, morals, laws, customs and any other faculty or habit that individuals acquire as members of society. Finally, it is worth noting the research by Kulyk (2011) which highlights the importance of the use of the native language or secondary languages and the social and political identity of individuals.

Cultural identity can be focused on through a dynamic interpretation of the self, based on contributions from cultural psychology. According to this trend, the basis of the socio-cultural understanding of identity is visualised as the dynamism of individuals in their role as constructor of meanings, a product of the situations in which they take part. In this respect the concept of accountability should be noted, understood as the actions carried out by individuals to participate actively in the creation of socio-cultural meanings. Thus, the relationships of the individual with different contexts, situations and people would play a part in the construction of identity, serving as cultural points of reference for its composition (Rebollo & Hornillo, 2010).

In order to further explore the concept of cultural identity we shall examine two essential aspects relating to this term, dynamism and distinguishing the other.

1.1. Cultural identity as differentiation from the other

One of the aspects most frequently referenced by authors when defining the concept of cultural identity is differentiation of the other, that is, associating it with the processes of assimilation, differentiation, and creation of individual or collective values and beliefs. Many authors agree that cultural identity is a complex relationship that is defined in relation to others, as an interaction between belonging to a group (identity) and the differentiation of the other (alterity) which gradually builds our own cultural identity (Bennett, 2015; O'Connor & Faas, 2012; Paat & Pellebon, 2012). Identity is constructed through the dialogue

between multiple voices which make up the imagery of individuals for the understanding of the self. The recognition of significant others is vital in strengthening individual personalities (Rebollo & Hornillos, 2010).

In anthropological terms, identity is born through differentiation and as a reaffirmation in relation to the other (McNiff, 2012). The acquisition process for cultural identity is thus born from self-assessment and from valuing oneself and others, allowing the individual to assimilate the unique features which are part of their own awareness, that of those who are also part of the group's social aspect, and distinguishing between them (Velázquez, 2012). In this regard there is no cultural identity without the other. This cultural identity is created in a relationship between the ego and the alter and therefore when speaking of self-identity it is necessary to also take the identity of the other into consideration.

1.2. Cultural identity as a dynamic process

A second major aspect in the definition of cultural identity is its evolution over time, given that this dynamic concept is recreated individually and collectively, continuously feeding off external influence (Koc, 2006; Law, 2015; McNiff, 2012; Schatz-Oppenheimer & Kalnisky, 2014; Velázquez, 2012). The interpretation of cultural identity as fixed, simple, stable, and immutable has long been obsolete. At present, cultural identity is viewed as relative and changing, both objective and subjective at once, a dynamic system capable of transforming the synthesis of cultures (Paat & Pellebón, 2012).

Men and women are capable of creating, transforming, collectivising and introducing new ways to become equal and set themselves apart according to their cultural values and beliefs. We are thus able to transform and become richer through contact with other cultures, even executing small changes which modify our cultural identity, or major changes which create new identities (Velázquez, 2012). A clear example of this creation and modification of cultural identities is found in the media in its capacity as a globalizing agent encouraging the appearance of hybrid cultures merging tradition and post-modernity.

A series of authors also defend the pluralism of cultural identities as a result of the dynamism implicit in the concept. This pluralism is not seen as uniform or unitarian, but rather as plural and providing the opportunity to belong to several groups. Therefore we should not speak of cultural identity in the singular, but of multiple, dynamic, diverse and transversal cultural identities (Xu, 2015).

2. Cultural identity and nationality

As stated earlier, the concept of cultural identity is dynamic and relative, which means that changes in cultural identity have taken place throughout history. Nevertheless, some social changes from recent decades, such as globalization, have resulted in an increase in the dynamism that is characteristic of cultural identity. In this respect, some authors are concerned about the weakening of nationality as a tie to the State, questioning cultural belonging and the rejection of nationality as a criterion for connection (Rodríguez, 2013).

An undisputed aspect of this is the relationship between culture and the people or nation as a collective. That is, national culture, as a vessel for the desires of its people, for its values, for its being, an inseparable part of its identity, plays an important role in the life of the people (Infante & Hernández, 2011). We thus find the World Conference on Cultural Policies held in Mexico in 1989 (UNESCO, 1989), one of the earliest vindications of cultural identity on a global scale. A series of statements was made at this conference, evidencing the importance of care and the attention required by the cultural identity of individual peoples:

- Every culture represents a unique set of values through which every people can manifest its presence in the world.
- The assertion of cultural identity contributes to the liberation of peoples and any form of domination constitutes a denial of this identity.
- The cultural identity of a people is enriched through contact with other peoples. Culture is dialogue, relationships, and exchange of ideas and experiences.
- Cultural identity and cultural diversity are inseparable.
- The international community considers it an obligation to defend and preserve the cultural identity of every people.
- Cultural policies must protect the identity and cultural heritage of every people and must encourage respect for cultural minorities.
- The right of every people to preserving and affirming its own cultural identity must be recognised.

In keeping with this, it would be interesting to examine the concept of foreign. In the dictionary of the Spanish Royal Academy the first definition offered for the term is "*Dicho de un país: Que no es el propio*" [Said of a country, that is not one's own] (RAE, 2016). Therefore, it begins with the differentiation of the other, of native of the country of destination as a definition of the term itself. As seen previously it thus highlights the feeling of

self-identity of the immigrant, forming it based on the differentiation of the other. In contrast, there is a category type for foreigners who do not return to their country of origin or have a sense of belonging to the majority group, and therefore find themselves halfway between both identities without fully belonging to either one (Roitman, 2009).

At present, there is some concern regarding the homogenisation of culture being experienced on a global scale. Some countries are dependent on other more powerful ones and the defence of their cultural identity must fight against the loss of national borders using the economic plane (Infante & Hernández, 2011). Local cultural beliefs and values from some countries can become universal, reducing or eliminating the distinctive character of local identity. In this respect, there are some social, governmental and religious institutions which attempt to preserve and cultivate any cultural identities which may be affected by this phenomenon (Erol, 2012; Koç, 2006).

In contrast with this trend, other authors defend the idea that identities are not disappearing, but rather transforming. Globalization does not eradicate cultural identity but nourishes and enriches it transforming it (John, 2015; Ikonómová, 2005). From this the idea of transnational identities is born, linking ethnic groups and/or other types of groups through the borders of the different countries. This means that cultural identities can be built through different socialisation processes, and are in constant change (Llorent & Terrón, 2013; Arias, 2009). In short, cultural identities tend to be transversal so we can observe how they set us apart or unite us despite national borders.

3. Cultural identity and migrations

As stated above, the relationship between cultural identity and nationality is evident, and consequently, we examine what occurs when observing cultural identity in migratory processes. Although one of the characteristics of the phenomenon of migration is cultural diversity, this diversity does not always entail the permanence of cultural identity.

The evolution of cultural identities in migration phenomena is different and history shows us different cases of evolution of cultural identity in these processes. The distance between immigrants and their countries of origin does not imply cutting ties of belonging. In this regard, we must differentiate between the physical aspect of permanence in a location with a feeling of belonging to a community, which would justify further

exploring the feelings of self-perception of cultural identity (Liberona & Pagnota, 2012).

In the specific case of Moroccan immigrant population a more thorough review of the bibliography shows how in France immigrants have maintained close links with their origins, regardless of the number of years since their arrival in their country of destination. Furthermore, once they reach retirement age they continue to travel between France and Morocco in order to maintain their relationship with the country of origin. In Spain, and specifically in Andalusia, the distance, speed and cost are much lower and this results in greater interactions with their country of origin (Capote, 2011).

4. Cultural identity and education

Formal education is praised not only as a purveyor of scientific and technological knowledge but also as formative in civic and moral terms. In this regard the role of formal education can be understood as a promoter of citizenship through the acquisition and development of ways of thinking as well as the contribution to the development of the concept of the individual characteristic of modernity: the citizen. This last aspect contributes to the construction and development of the cultural identity of individuals (De La Mata & Santamaría, 2010).

In keeping with this, the study by Basarab (2015) defends the need to build a multiple cultural identity relating to the different social, political and cultural contexts found in modern society. The main tool proposed by the author for intercultural communication is to raise awareness of the differences with other cultural identities. In this way, the role of education as a preface to tolerance and understanding of cultural differences becomes essential in favouring an effective intercultural dialogue.

Education responds to existing demands through practices relating to intercultural education. There are thus numerous examples observed in western societies in relation to the approach of intercultural education as assimilation of the culture and the values of the society of destination. Nevertheless, the aim of intercultural education should be to encourage multiculturalism in the classroom, highlighting its value as an enriching element and encouraging the integration of students in the group. In this regard, students from cultural minorities often feel shunned and do not feel part of the class group specifically or of the country in general. These students must feel accepted and valued despite their differences, that is to say, with all the cultural baggage and

traditional values which make up their cultural identity (Deusdad, 2013).

Various studies examine intercultural education practices. Firstly, the classification by Deusdad (2013) in her study on social identity and inclusion in the first four fields in which to develop intercultural education highlights the integration of contents, transversally integrating different cultures in the curriculum; the process for the construction of knowledge where teachers would intervene attempting to reduce the effect of prejudices; the pedagogy of equality, focusing on improving student performance by adapting the methodology to the specific needs of students; and finally, the transformation of school structure, supporting minority cultures and other disadvantaged sectors using resources and learning tools.

In addition, the study by Osuna (2012) synthesises the four approaches and main models relating to intercultural education:

- Cultural assimilation: the aim of this approach is equality in education opportunities among students with different cultural backgrounds, identifying this factor as a cause of academic failure among students.
- Valuing other cultures: this approach proposes different models such as the inclusion of different types of cultural content in the curriculum, showing the value of cultural diversity by promoting pluralism, multicultural guidance to favour the self-perception of students from cultural minorities and antiracist education.
- Bicultural education: this model attempts to encourage the cultural identity of minorities by encouraging the assimilation of two cultures among students.
- Socio-critical approach: aims to fight cultural, social and political inequalities, educating students in equality.

Following this classification, the author highlights the extremely closed nature of these models and defends a vision of intercultural education with a looser definition in practice. In this respect she defends a more individualised vision of this education, contextualising student culture considering each student as an individual, and not as a member of a culture. The study concludes with a defence of the view of cultural education as a driving force for cultural diversity in society as a whole and of the educational community in particular, a driving force for critical and reflective thought on diversity and difference, as well as an attenuating factor for racism and discrimination (Osuna, 2012).

As regards the effect of migratory processes on educational establishments it can be stated that immigration, and the cultural diversity it entails,

have a positive impact on education. The motivation of immigrant students to study and learn is reflected by the search for an improved lifestyle which prompts them to move to their country of destination. The research by Altugan (2015) reflects how some immigrant students report that they do not feel they have the right to take part in class. However, when a class is open to the exchange of ideas rather than their repression, students benefit from a cultural identity that is not in the majority, improving self-esteem and encouraging student participation in the classroom. Other students can also benefit from the different perspectives while developing intercultural knowledge.

In addition, this study analysed students whose learning had been successful and identified a positive relationship between them and their cultural identity, by bringing the social and cultural experience closer to the students in the classroom. In this respect, teachers must be aware of the cultural identity of students in order to adapt the learning process to these characteristics and motivate them. The research also highlights how the cultural identity of the students is important in the processes of teaching and learning as cultural disconnection can lead to a reduced motivation to learn. Therefore, the learning activities and strategies implemented in the classroom ought to be planned in accordance with the different cultural identities of students and taking their characteristics into account.

For the specific collective examined in this research, students of Moroccan origin, we find the study by Deusdad (2013), which covers two prior studies on the cultural identity of students of Moroccan origin in the Spanish context. In both cases there is a clear rejection of the students from the Moroccan cultural minority. Prejudice and rejection of culture of these students reinforces the idea of the collective negative imagery existing in Spain in relation to this cultural minority.

In response to the discrimination and rejection they encounter, the study concludes that students face up to the situation through a reactive identity or a dual identity. The reactive identity of students would generate a defensive and empathetic identity as a defence to the hostility perceived, defending and protecting their cultural dignity and identity. On the other hand, the dual identity of students entails the acceptance of multiple identities in accordance with the cultural diversity around them: the identity of origin, the family identity; and the identity of their peers, their Spanish classmates (Deusdad, 2013).

In short, it can be stated that despite the fact that cultural diversity is not a new phenomenon in schools, the construction of identity among students in multicultural settings is still pending in

pedagogical terms. (Fuentes, 2014; Hjärne & Säljö, 2014). Attempts should be made to palliate the imposition of a homogeneous identity on the part of the dominant culture in response to the cultural disorientation which may be experienced by the students from a cultural minority. In this regard, Fuentes (2014) presents the controversy which must be resolved by intercultural education when it aims to provide a voice for all cultures without neglecting the construction of a cultural identity of their own, part of the educational context and valuable for social coexistence.

Equally, we must not forget that respect towards what is different and the plurality of cultures requires pedagogic and community intervention. Intercultural education through collaborative work between students of different backgrounds provides the ideal setting for the improvement of relationships with students of Moroccan origin (Deusdad, 2013). Nevertheless, it is a joint pedagogic task that should be developed from all aspects of socialisation to encourage the full development of the process for the construction of individual cultural identity.

5. Methodology

5.1. Objectives

As regards methodology, our research focuses on the Moroccan population in secondary education and attempts to outline some key aspects which reflect the cultural identity of origin and the culture of the society of destination in this academic stage that is so crucial in the development of personality, and in turn, that of cultural identity.

In this way, we can optimise knowledge on the cultural identity of this student sector in order to propose intercultural strategies to improve their socio-educational integration and progress within our autonomous community. To do so the main objective proposed is establishing the impression of Moroccan students in Andalusian state secondary schools in relation to their own cultural identity. From this general aim the following specific objectives can be derived:

- Finding out their feelings and opinions as regards their cultural identity.
- Describing specific relationship aspects pertaining to their cultural identity.
- Ascertaining their views regarding their future in relation to their cultural identity.

5.2. Research Design

The approach selected for this research was positivist for two main reasons. On the one hand, the ambitious study sample on which the study aims to focus made it necessary to resort to the positivist perspective in order to cover enough subjects to generalise data to the collective studied. On the other, the objectives proposed tended towards a positivist interpretation given that the aim was to establish the situation of students and their cultural identity, thus simply obtaining a general representation of their situation.

This positivist approach made use of a descriptive method suited to the descriptive objectives set, as stated above. Finally, the Survey design was chosen for use within the descriptive method, given that the large size of the sample made this the most suitable option for collecting information on the subjects.

5.3. Sample

The sample is composed of students of Moroccan origin matriculated in state secondary schools in the Autonomous Community of Andalusia. The size of the sample was calculated using multi-stage stratified sampling by conglomerate. The criteria of proportional assignment was used to establish the size of the strata, respecting the quantitative importance of each stratum and assigning a number of individuals proportional to size in the sample. According to the data provided by the Department of Education of the Junta de Andalucía a total of 4,334 Moroccan students were matriculated in Andalusian secondary state schools (2014/2015 academic year). Taking into consideration the total population and in keeping with Sierra (2008), for a sample error of $\pm 3\%$, the representative sample for the collective must include 891 subjects. When using the criteria of constant assignment each stratum contributes to the sample with a number of individuals the same size as that of the stratum in the population. Applying the formula $n_1 = n \cdot N_1/N$ where $n_1, n_2, n_3, \dots, n_8$ are the samples for each stratum (province), n : the representative sample for the population studied, N_1 : the respective sizes for each subpopulation in each province and N : the size of the population, the sample detailed in table 1 was obtained:

Table 1: Sample by strata of students of Andalusian state secondary schools (Author's own based on data provided by the Department of Education of the Junta de Andalucía, 2016)

Province	Students matriculated	Sample by strata
Almería	1,734	357
Cádiz	330	68
Córdoba	102	21
Granada	418	86
Huelva	255	52
Jaén	208	43
Málaga	970	199
Sevilla	317	65
Total	4,334	891

5.4. Instruments

The tool used to collect data was a questionnaire for the sample studied which was made up of data relating to the sample description and a series of items based on a specification table, designed to prove the validity of the questionnaire content. Therefore, the aspects used as starting points for the creation of the questionnaire were feelings and opinions, relationship aspects, and expectations for life in the future as related to cultural identity. These in turn led to matters relating to their arrival and trajectory in Spain, the contact they keep with their native land, their opinions on Moroccan traditions, and aspects of their present life as well as their vision of their future life. Finally, it should be noted that data analysis was carried out using the SPSS statistical program version 22.0.

6. Results

6.1. Description of the sample

We will provide a brief initial description of the sample, highlighting its main features. 74.6% of students surveyed are between the ages of 12 and 15. The remaining 25.4% are over 15 years of age. In terms of gender the sample displays great equality, as 47.2% of the sample is made up of women compared with 52.8% of men.

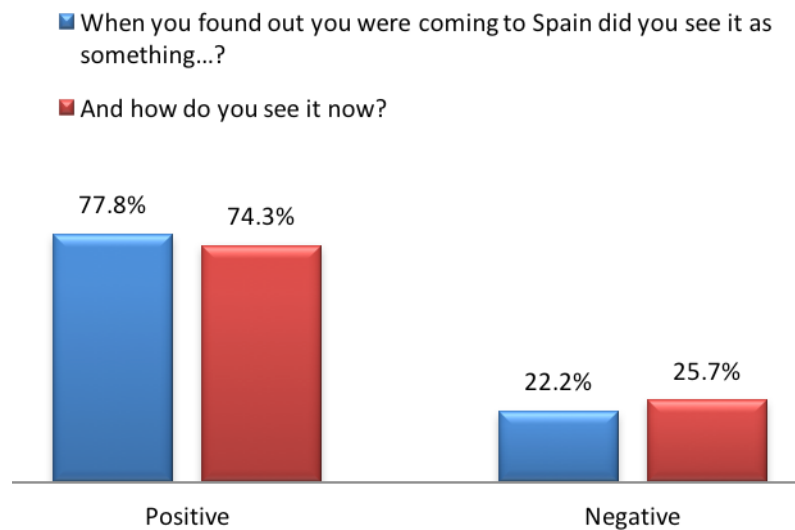
There is great diversity in terms of the origin of the students, who come from different parts of Morocco. The most popular are the regions of Tangier-Tetouan (33%), the Western region (20.1%), Great Casablanca (11%) and Tadra-Azilal (10.6%).

Most of these students (60.9%) have been resident in Spain for over 5 years, 24.8% between 2 and 5 years, while 4.8% have been resident a year or less and 9.5% were born in Spain. There is also great variety in terms of the years in which they began their academic trajectory in Spain. The most frequent stages are first year of Primary Education (26.5%), third year of Primary Education (13.1%), Pre-school (11.6%) and fourth year of Primary Education (10.7%), which means that most of the students of Moroccan origin first entered the Spanish school system during the primary education stage (70.7%). If we stop to analyse the age at which they accessed the educational system we observe that most started before they were 12 years old (73.8%).

6.2. Feelings and opinions relating to cultural identity

Below we include a description of the main aspects analysed in relation to the feelings and opinions expressed concerning the cultural identity of the population sample studied. As has often been reflected in the literature, the feelings and opinion of students regarding their cultural identity affect the educational process and the assimilation or rejection of the predominant culture in the society of destination. Accordingly, the items included in relation to this aspect are: "When you found out you were coming to Spain did you see it as something...?", "And how do you see it now?", "Do you feel it is important to maintain your customs and traditions from Morocco?", "Has your lifestyle changed in Spain compared to what you had in Morocco?" and "Do you feel that you are a foreigner in Spain?".

Graph 1 shows how this collective perceived their arrival in Spain both before starting the migratory process and at present. Most of the students surveyed have a positive opinion regarding their new life in Spain, both before arriving (77.8%) and at present (74.3%). Nevertheless, there is a slight decrease of 3.5% in this positive perception from their arrival to the present. These results are linked to the idea of a motivation among students of learning as a means to improving and advancing in their future lifestyle. This deterioration of the positive perception in the present compared to the time of arrival in Spain could be connected to prejudices and other racist perceptions from Spanish society.

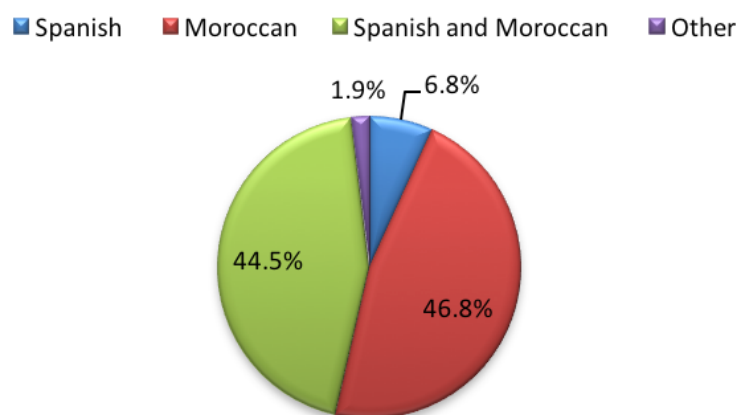
Graph 1: View of their arrival in Spain

In addition, we consider it vital to question students directly on their feelings of identity, offering as options the Moroccan cultural identity, the Spanish one or a synthesis of both. As Graph 2 shows, the highest percentages lean towards Moroccan identity (46.8%) and a synthesis of Spanish and Moroccan identity (44.5%), with the Spanish identity only being preferred in 6.8% of

cases. The high percentage of students who feel both Spanish and Moroccan in terms of cultural identity is in line with the idea of dual identity that is so frequently found among cultural minorities in schools, as they are influenced by their family and their peers, their classmates. In this regard we would like to highlight that, as stated above, 9.5% of those surveyed were born in Spain.

Graph 2: Direct feeling of identity

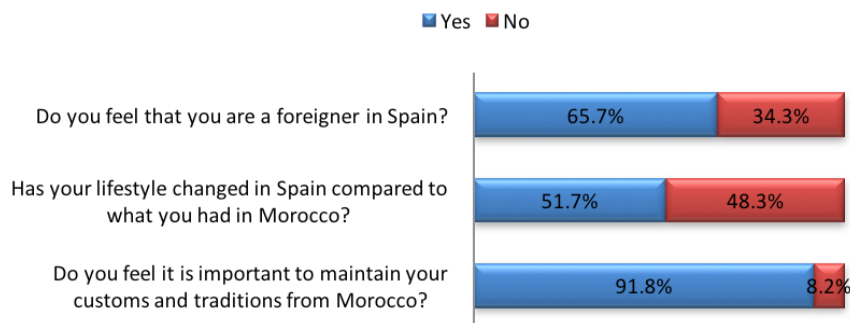
What do you identify as most?



In order to find out more about their feeling of identity, indirectly, we raised three basic points, the results of which can be seen in graph 3. It is worth noting that almost all those surveyed consider it important to maintain the customs and traditions of Morocco, further supporting the importance of intercultural education in schools as a strategy for motivation in education. Most also

consider themselves foreign in Spain while there is equality in terms of the changes occurring in their way of life in the move from Spain to Morocco. The feeling of considering oneself foreign in Spain is linked to the feeling of exclusion within the class group and its effect on the participation and motivation of students regarding learning processes in the classroom.

Graph 3: Indirect feeling of identity

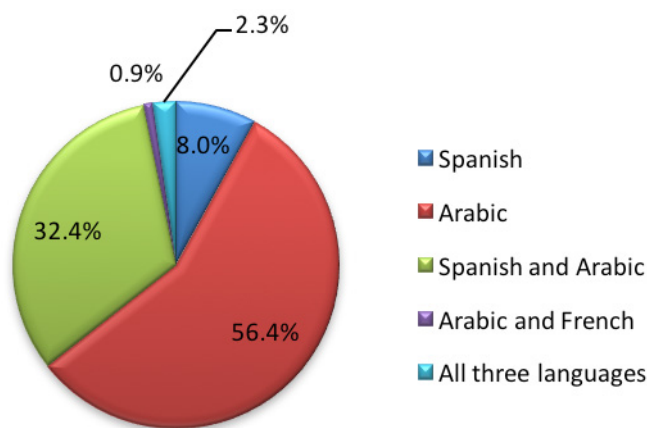


6.3. Relationship aspects of cultural identity

A second aspect considered of interest for our research is the analysis of close relationships, as this is a fundamental aspect in the socialisation process, and therefore, in the evolution of individuals' cultural identity and ultimately their socio-educational development. We shall begin with one of the key factors in interaction with other individuals: language, specifically the language used at home, which is a direct part of development of cultural identity. Equally, the use of a specific language within the family and another - in this case

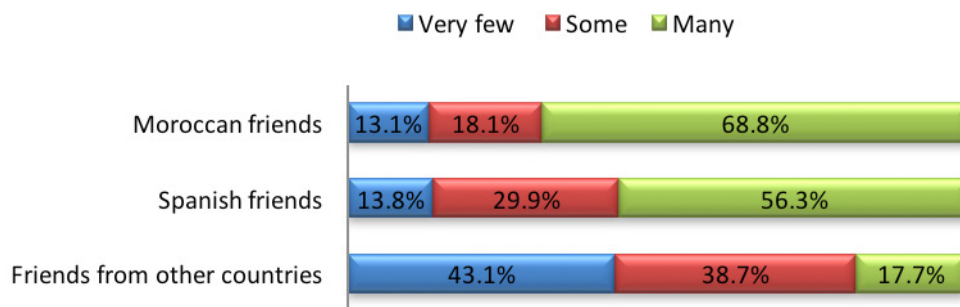
Spanish - at school encourages the dual identity mentioned earlier and favours the integration of both cultures. Graph 4 shows how the most used languages are Arabic, and Spanish and Arabic, with an obvious hegemony of Arabic as a language used in the home. The supremacy of the Arabic language within family settings again shows the powerful connection between students and their societies of origin, as language is fundamental in the creation of their identities. Nevertheless, it is worth noting the use of the Spanish language within the families of a large part of the student collective.

Graph 4: Language spoken at home



As regards the nationality of their friends, graph 5 shows the ratio of friends of students surveyed in relation to their nationalities. In this respect, there are more Moroccan nationals than Spanish or other nationalities. 56.3% of those surveyed also have many Spanish friends. Nevertheless, it is interesting to note that 17.7% of those surveyed have many other friends of other nationalities, as this reflects how foreign students tend to group together. This result is in keeping

with the idea that cultural minorities suffer exclusion within educational settings and the feelings of foreigners in Spain which were manifested in another item. In this regard, the scope of influence of relationships between peers which usually encourages dual identity is reduced, and as a result, there is less contact and assimilation of the culture of the society of destination, hindering the teaching-learning process.

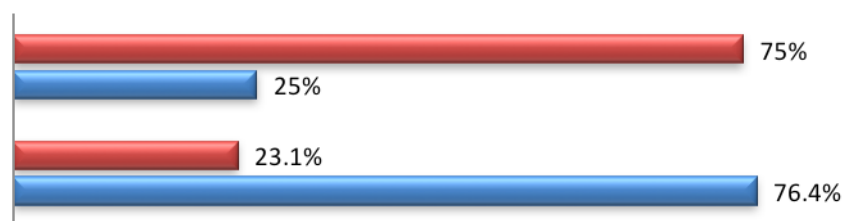
Graph 5: Nationality of friends

Following on, we asked whether they were still in contact with their friends in Morocco, as reflected in graph 6. Most of those surveyed (75%) were still in contact, while 25% no longer were. In order to further expound on the ties they have with their culture of origin we asked whether they took part regularly in immigrants' associations of any sort, the answer to which tended to be no (76.4%) contrasting with a minority (23.1%) who did attend immigrant associations of some sort on

a regular basis. These results again suggest that Moroccan students are greatly influenced by their society of origin, which they remain in touch with, although contact with other immigrants through associations is more infrequent. Therefore, the educational setting must be aware and value the socio-cultural aspects of Moroccan students when designing learning strategies which facilitate and motivate the educational process of these students.

Graph 6: Relationships with Moroccan population

- Do you collaborate regularly with any sort of immigrants' association?
- Are you still in contact with your friends in Morocco?



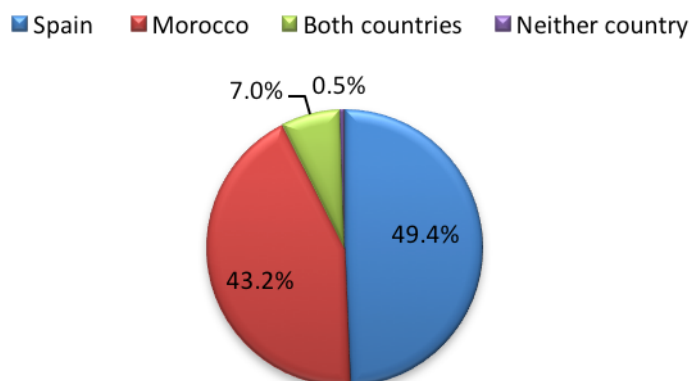
6.4. Future life prospects in relation to their cultural identity

Finally, we examined how Moroccan students in secondary schools view their future in relation to their cultural identity, since this affects their current development, specifically their view of the socio-educational process. For this we examined two main matters, starting with a question which examines which country they would like their future children to be born and raised in, as shown in

graph 7. There is not much difference between the responses received, and most of those surveyed chose Spain (49.4%), slightly ahead of those choosing Morocco (43.2%), while a minority (7%) maintained they would consider both countries. This leads us to state that there is noticeable equality in the responses received. The high percentage of students choosing Morocco once again suggests that there is a strong contact with their society of origin, and transmits the view that they are not satisfied with their current situation in Spain.

Graph 7: Preferred countries for the birth and upbringing of children

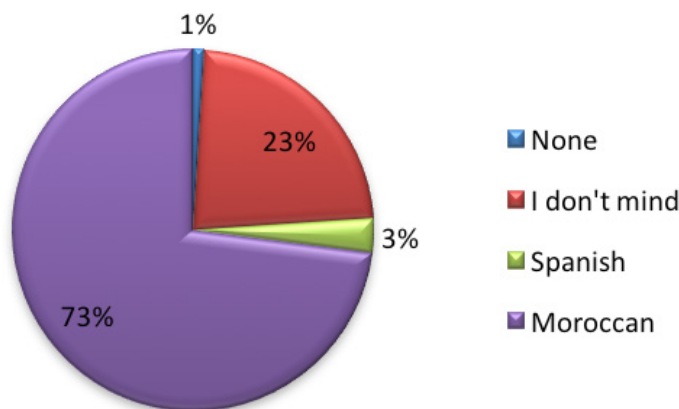
If you had children would you rather they were born and raised in Spain or in Morocco?



In addition, the second item refers to the marriage rite they would prefer to celebrate in the future. The data reflected in graph 8 show how most of the students would choose a traditional Moroccan ceremony, followed by a group who claim to be indifferent and a minority who would choose a Spanish ceremony. Once again this item shows how in an overwhelming majority, students attach

importance to maintaining the rites and customs of the societies of origin. In this regard, educational establishments ought to take into account these cultural matters in order to approach the reality of this cultural minority, to favour the feeling of integration of these students in the classroom, and in turn improve their socio-educational development.

Graph 8: Preferred marriage rite



7. Conclusions

Firstly, we will examine the main conclusions of the points relating to the objectives set out in the study:

- As regards the first objective, “*Ascertaining the opinions of secondary school students of Moroccan origin matriculated in Andalusian state schools in relation to their cultural identity*”, the results discussed above show that their view of their arrival in Spain was positive and their feeling of identity was divided between Moroccan and a synthesis of Spanish and Moroccan. Nevertheless, most of them

consider themselves to be foreigners in Spain and feel it is important to maintain their customs and traditions from Morocco. Hence, on the one hand we observe the importance of the dual identity of students who are between the Moroccan and Spanish cultures, while on the other, the feeling of being a foreigner in Spain brings into question the true integration of students in the classroom.

- As regards the second objective, “*To describe specific relationship aspects concerning the cultural identity of students of Moroccan origin matriculated in Andalusian state*

secondary schools”, it becomes clear from the results obtained that despite the numerous students surveyed claiming to have many Spanish friends and not to take part regularly in immigrant associations, the dominant language when communicating with the family is Arabic, most friends are Moroccan and most of them are still in contact with their friends from Morocco. In this sense, the influence of the language and friendships add credibility to the idea of the strong connection of Moroccan students with their society of origin.

- Finally, as regards the third objective set, *“Identifying the views of prospects for future life in relation with the cultural identity of students of Moroccan origin matriculated in Andalusian state secondary schools”*, it can be stated that when choosing where they would like their children to live, they primarily opt for Spain, albeit closely followed by Morocco. However, this contrasts with the majority preference for Moroccan traditional celebrations when discussing marriage. Again, this suggests a strong influence of the rites and traditions of Moroccan culture among students, as well as a lack of true integration in their socio-educational surroundings, as there is a great number of students who would return to their society of origin to raise their children.

As specified in the literature review, cultural identity is a relative and ever-changing concept which evolves along with the individual and society. In this respect, just as in the case of France, immigrants in Spain maintain a close relationship with their origins. Although, admittedly the geographical proximity to the neighbouring country may encourage greater contact with their origins, we believe that families are a decisive factor in the continuation of Moroccan values and customs.

In view of the information collected, it could be stated that there is a strong feeling of Moroccan

identity, which becomes even more apparent when referring to the cultural sphere. Students of Moroccan origin matriculated in Andalusian state secondary schools have a positive view of their experience in Spain. Nevertheless, the feeling of Moroccan identity is very strong, and its continuity and transfer is a priority for them.

In terms of education, the collective negative imagery existing in Spain towards the Moroccan cultural minority brings about discriminatory situations, mediated by prejudices, which lead to the exclusion of students from education processes. This is why teachers must be aware of cultural diversity within the classroom, - specifically that of the majority Moroccan collective in Andalusia - in order to generate learning strategies which value Moroccan culture and tradition, thus generating experiences that are enriching both for students from the Moroccan cultural minority, whose integration and motivation in the classroom will flourish, as it will for the rest of students who will benefit from the addition of new cultural perspectives to their cultural identity.

In short, students of Moroccan origin in state secondary schools in Andalusia possess a dual identity which attempts to connect the culture of the society of origin, that of family, with the culture of the society of destination, that of their peers. Nevertheless, the influence and connection with Moroccan culture continues to be vital in the construction of their cultural identity and therefore must not be left out of the educational processes in place, as it would cause the disconnection and exclusion from learning of these students. Therefore, intercultural education is hailed as a powerful tool for the socio-cultural integration of these students. Based on the knowledge of cultural identity of the collective of Moroccan students it is possible to generate integrating learning strategies which favour the teaching-learning process of students when recognised and accepted with their cultural differences.

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