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**International Students' Perception of Diversity in Moroccan Universities:  
Insights from Mohammed V University of Rabat**

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**Abstract**

Undoubtedly, a diversity-enhanced atmosphere is essential, not only in promoting international students' academic and cultural experiences in the host setting, but also in promoting awareness on diversity in universities. This paper aims at investigating the perceptions of diversity among international students in Moroccan higher education. Recognizing diversity as a multifaceted concept encompassing cultural, ethnic, and academic dimensions, this paper seeks to unveil

the intricate relationship between international students' experiences within the academic environment, their academic performance, and their overall experience as foreigners. Using a survey-based (quantitative) approach, the study gathers data from a diverse sample of international African students, pursuing different fields of studies as well as originating from various countries and cultural backgrounds. This research contributes to the evolving debates on the internationalization of education in settings considered 'new destinations' by offering an understanding of international students' perceptions of diversity and inclusion.

*Keywords: Cultural Diversity; Higher Education; Morocco.*

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## **1. Introduction**

In the era of globalization, pervasive mass media, and rapid technological advancements, the intertwining of diverse cultures has become inherent and defining characteristic of modern societies. While migration-induced diversity has been widely addressed as a concern of the 'developed' world, several other regions of the globe are becoming 'new' destinations for several purposes, including the quest for academic and professional trainings. In this view, the internationalization of higher education has emerged as a significant issue of academic research. The question was tackled by scholars from various fields of research, including sociology, education, psychology, and -more recently- migration studies (Jeannin, 2013; Berriane, 2015;

Harisson, 2016; Doucette et al., 2021; El Boubekri & Saidi, 2022; Olmos et al., 2023).

Unlike in contexts where ethnic and racial diversity is a topic of national debate -sometimes, even tensions-, 'new' destination settings remain unclear about diversity-related matters and lack theoretical, conceptual, and legal/procedural frameworks aiming at addressing cultural diversity. Morocco, like many other countries, is no exception to this phenomenon. Although migration to Morocco is perceived as recent, transnational encounters with Africa (mainly sub-Saharan region) has a long history, particularly with regards to traders and students (Berriane, 2015). Several factors paved the way for Morocco's shift towards a hub for students seeking quality higher education, particularly as an alternative to Europe as a traditional destination for international African students. Nowadays, Moroccan universities, like other institutions of higher education across the world, are becoming culturally diverse (Gurin et al., 2002, p.331). In this perspective, the presence of international students in Morocco implies the transformation of universities towards transnational spaces that are culturally and socially diverse. Such a situation questions the readiness to embrace diversity as an incentive to the enhancement of educational environments and learning experience of all students (Gurin et al., 2002).

While universities bear the responsibility in meeting the needs of students originating from diverse social and cultural backgrounds,

evidence indicate that increased diversity in universities is essential to success and prosperity for both national (representing the majority) and international (suggesting the minority) students (Guo & Jamal, 2007). By the same token, the literature provides a global overview on teaching in international settings, let it be in terms of developing students' and teachers' communicative competences in international classrooms, or in studying international students' perception of diversity in specific classes, as in the case of teaching second and foreign languages (Jeannin, 2013).

Given the limited attention dedicated to these issues in the context of Morocco's higher education, this research aims to assess international students' perception of diversity in Moroccan universities. This inquiry will allow us to unravel an unheeded matter in the study of higher education in Morocco. The significance of the issue not only lies in enhancing Moroccan universities' readiness to properly addressing the proliferation of spaces characterized by an increasing cultural diversity but, also, in addressing international students' inclusion and well-being, as a chief constituent for their academic performance (Bowman, 2013, p. 889).

## **2. Literature review**

### *2.1. Conceptualizing cultural diversity in migration contexts*

The study of diversity has long been a topic of paramount interest yet engendering more controversy than consensus. Diversity-centered debates sparked scholars' interest in traditional migration settings as a

response to the rising numbers of migrants arriving in these countries (Castles et al., 2014, p. 170). These debates were also fueled by the historical patterns of cultural and ethnic diversity in settings like North American ones.

The literature is abundant with theoretical and empirical models on cultural diversity. While most theoretical inquiries are embedded within the larger realm of migration studies, cultural diversity is, too, centered towards the study of racial/ethnic disparities, as well as in the larger realm of social justice (Bowman, 2012, pp.874-875). Scholars were -and still are- broadly interested in deciphering the possibilities, benefits, and limitations of migrants' 'integration' within the host setting. Yet, while the purpose of 'integration' remains unequivocal, the very essence of the concept still represents an issue of unrestrained discrepancies. Therefore, conceptualizing diversity can be a challenging task.

From a general perspective, cultural diversity can be summed as the differentiated patterns observed in different social/cultural groups. In this view, Marshall (2002) suggests that cultural diversity can be perceived as the "distinctions in the lived experiences, and the related perception of and reactions to those experiences that serve to differentiate collective populations from one another" (p.7). As a matter of fact, the patterns referred to as "distinctions" develop to stand as the defining patterns of, not only groups, but cultures in general.

We shall, too, consider the *vivid* nature of culture, which contributes to rendering it a dynamic process, subjected to perpetuate change. Cultural pluralities -as volatile patterns- are perceived and, thus, influenced by locationalities (i.e. historical, global) and positionalities (i.e. race, ethnicity, gender, language, religion, class, and nationality) (Ghosh, 2012). In this view, transnational dynamics further enhance the interactions between, not only groups, but also cultural patterns among each of these groups. Such dynamics are distinctly manifest in multiple realms of daily life, let it be societal or institutional.

For decades, migrants' *integration* suggested a major concern for the study of modern societies, at a time they were exposed both to the effects of economic globalization and to the outcomes of new social and cultural realities. While migration fuels debates on difference(s) and alterity, integration questions societies' ability and readiness to govern migration and embrace diversity. In this line of thinking, one shall highlight that integration is not a uniform formula but a political, cultural, and social apparatus that changes over time and space. This explains the multiplicity of theories that have tried (and still try) to define the parameters of migrants' integration (Favell, 2001; Castles et al., 2014; Brettell & Hollifield, 2015). A wide range of theories evolved over time in traditional immigration settings, especially in the United States of America which is one of the countries that are strongly shaped by immigration (Alba, 1999; Brettell, 2018, as cited in Alami Merrouni, 2022, p.138). Therefore, the literature is abundant

with approaches and models addressing cultural diversity as well as to endorse the ‘integration’ of migrants.

### *2.2. Cultural Diversity in Higher Education*

The realm of higher education is no exception to debates on cultural, racial, and ethnic diversity. Amid the growing opportunities for students to study abroad, several countries are increasingly becoming zones of attractions of potential international students. In this line of thinking, one’s culture stands as one of the influential aspects in of students’ learning experiences (Gurin et al., 2002). Several studies emphasize the benefits of cultural diversity among students, not only as a universal value, but particularly as an incentive for their learning experiences (Caruana & Ploner, 2010). In this line of thinking, academic performance is not only perceived as an element that is inherent to students as individuals, but rather connected to other sources of influence, including their ability to successfully integrate within the host institution (Bowman, 2013, p.876). In this view, Guo and Jamal (2007) suggest that “the degree to which students feel comfortable in the learning environment will depend on the congruence between their cultural background and the dominant culture of the educational institution” (p.29).

The study of cultural diversity in higher education implies the scrutiny of multiple theoretical streams. Diversity in education is often approached with an emphasis on the learning process. This stream encompasses the development of an intercultural communicative

competence as a crucial element for meeting the needs of a wide array of students originating from various cultural, ethnic, and racial backgrounds (Bowman, 2013; Jeannin, 2013; El Boubekri & Saidi, 2022). Thus, diversity does not only address students' inclusion in a foreign cultural and social setting settings, but also seeks to raise awareness on diversity-related matters among all students (Gurin et al., 2002, p.336).

Evidently, education policies are to be viewed as an illustration of state's policies in general. As issues related to immigration and 'integration' are widely addressed with an apparent -or disguised- political conservatism, the implications of these policies are to affect the realm of education as well. In fact, education policies imply the presence of a rational process in selecting what to teach and how to teach. In this view, both *Curricula and Pedagogy* are essential elements that can echo the knowledge and experiences of culturally diverse students. This aligns perfectly with the Abdelmalek Sayad's insight on immigration -and therefore, diversity management- as an illustration of the state's perception of itself (1990). Indeed, migration management can be perceived as the practice of dealing with diversity, including academic realms. Here, both immigration and higher education policies can be regarded, both, as byproducts of the state's views on both matters.

Considering the importance of an analysis that values diversity in the realm of higher education, as part of the larger social and cultural



scheme of the host setting, this paper addresses the question of diversity in higher education from a perspective which goes beyond the educational process. With this purpose in mind, our attention is to join a growing academic debate on universities' (in)ability to cater diverse learning environments. For instance, some studies suggest that universities -particularly in settings historically deemed to be culturally, racially, and ethnically diverse- are widely criticized for not creating learning experiences to students coming from different cultural backgrounds (Caruana & Ploner, 2010, p.11; Gosh, 2012, p.356). The literature suggests a rich body of theoretical frameworks that address diversity in educational settings. However, we will briefly revisit three models, as presented by Guo and Jamal (2007): i) the **intercultural** education model, ii) the **multicultural** education model, and iii) the **anti-racist** education model.

i) ***The Intercultural Education Model:*** Also referred to as the Individual Diversity Development Framework (Chavez et al., 2003, as cited in Guo and Jamal, 2007, p.34), this model suggests a further personal(ized) approach in understanding and addressing cultural diversity. It underpins individuals' ability to acquire a deeper understanding of the complexity of their own identities, with an intention to value and validate them. Therefore, this model seeks to promote self-awareness and considers integration as an exploration of one's 'otherness'. In this view, students' self-awareness towards diversity allows for an enrichment of their educational experiences, which -in turn- entails the establishment diversity-sensitive learning

environments. Nevertheless, the intercultural education model is acutely criticized for its inattention towards the impact of structural dynamics (curricula and pedagogical practices), which serve as incentives for the rise of structural inequities and discriminations.

**ii) *The Multicultural Education Model:*** It emerged in the 1960s as a response to the increasing debates surrounding social justice and equity in the education system, along with claims to address prejudice and discrimination through the promotion of cultural pluralism. This model emphasizes the role of culture in the learning process, while creating a climate of education that is inclusive to all cultural backgrounds and allows for equal opportunities of academic excellence for all students. In fact, the ultimate objective of a multicultural educational setting is to “focus on change at the individual and classroom level and can be achieved by transforming pedagogical practices, reforming the curriculum, and encouraging multicultural competence” (Bennet, 2003, as cited in Guo and Jamal, 2007, p.37). Indeed, this model emphasizes that pedagogical practices that can be rooted in the multicultural education model. These practices represent five complementary components inherent to the development of multiculturalism in education, namely: Content integration, knowledge construction, equity pedagogy, prejudice reduction, and Empowering learning culture.

**iii) *The Anti-Racist Education Model:*** This model emerged by the end of the 1970s as an experience aiming to address

the limitations of the multicultural model of diversity in educational institutions. It sees that a significant change only occurs when barriers to inclusive education are dismantled and addressed at all levels where they occur (Dei et al., 2000). It also underscores the use of multiple sources of knowledge so that -historically-marginalized points of view can be integrated and that learning experiences of all students can be enriched. In the same vein, faculty members are encouraged to recognize their own positions and assumptions on cultural diversity. They are called to question structural inequalities in universities as a reflection of social inequalities (Guo and Jamal, 2007, pp.41-42). Similarly, the genesis of this model aimed at addressing the limitations of the intercultural and the multicultural models, which failed to properly address the root causes leading to discrimination among students on the basis of cultural, racial, and ethnic considerations.

### *2.3. Cultural diversity and higher education in Morocco*

The above analysis underscores that cultural diversity in the realm of higher education has long been a topic of perpetuate debate. The particular focus on diversity is, in many instances, concomitant to transnational human mobility. Immigration, integration, and diversity-focused debates, however, have long been overlooked in non-classical migration settings (Alami Merrouni, 2022). This is akin to the Moroccan context which offers an interesting case-study, due to the rising numbers of international students choosing to pursue their

higher education in its universities. During the academic year 2022-2023, there were around 14.463 international students in all Moroccan institutions of higher education, according to the Ministry of Higher Education, Scientific Research and Creativity (2023, p.17). International students in Morocco are practically enrolled in all national universities and pursue their higher education in all study fields, including institutions and specialties with regulated mode of access.

Both social and political perceptions on immigration to Morocco have long been reluctant to acknowledging the permanent nature of migrants' settlement in the country. The evolution of migration patterns in Morocco is demonstrated on both quantitative and qualitative perspectives (De Haas, 2016; Berriane, 2017; Gazzotti, 2021). In terms of numbers, statistics on the presence of migrants in Morocco show a rapid growth during the last three decades (De Haas, 2016, p.21). As a matter of fact, the diversification of migrants' profiles in the country is concomitant to the diversification of the setting's pull factors. Although the diversified nature of migration in the country remains widely 'unseen' by Moroccan society, reality suggests that Morocco is hosting a largely diverse migration population (Alami Merrouni, 2022, p.193).

International students represent a diverse group that is embedded within the larger group of high-skilled migrants in Morocco (Berriane, 2015). The evolution of Morocco as an international hub for higher

education purposes can be explained by two main factors. First, the Moroccan government offers scholarships for international students through the Moroccan Agency for International Cooperation. Most of the scholarship are provided to international students from African countries (MAIC, n.d.). By the same token, the implementation of a new migration policy in Morocco suggests a political shift in the view of the country as a setting of destination and settlement for migrants. This policy seeks to ensure the integration of all migrants as well as to promote pathways for orderly and regular migration (MDMCRE, 2018; 2020). One of this policy's programs addresses academic cooperation, therefore underpinning the rising attention towards skilled migration in the country.

While there is a significant emphasis on international students' mobility to Morocco, there is little (or no) attention to the centrality of culture and diversity as part of their academic experience in Morocco. In terms of the literature, little attention is dedicated to the study of foreign students in Morocco with regards to the question of cultural diversity. In her study on sub-Saharan students in Morocco, Berriane (2015) investigates the relationship between students' international student mobility, as a type of highly skilled migration. The author deciphers the interconnections between the increasing movement of sub-Saharan students to Morocco and the country's shift towards being a setting of immigration, as well as to its integration into the sub-Saharan migratory system. Berriane's study suggests that the experience of international students in Morocco can develop towards a

long-term, skilled, migration. We can also refer to the study conducted by El Boubekri and Saidi (2022) on sub-Saharan international students in Mohammed I University of Oujda. The authors aimed at deciphering the perception of sub-Saharan African students' perception on their cross-cultural adaptation in Morocco. Results of this research suggest a high rate of 'adaptation' to the Moroccan culture, though with different extents from one group to another. Despite the two aforementioned references, international students remain generally embedded within larger samples in research addressing migration and integration in Morocco and are rarely addressed as the main focus of research on migration and diversity in the country.

### **3. Method**

#### *3.1. Participants*

The fieldwork underpinning this research is quantitative. It is carried out among international students in Mohammed V University of Rabat, Morocco. This university hosts the largest number of international students in Morocco, with 2807 enrolled during the academic year 2022-2023 (Ministry of Higher Education, Scientific Research and Creativity, 2023, p.18). This research is based on an ongoing fieldwork that was launched during the last week of August 2023. Yet, results presented in this paper are based on valid feedback collected until October 2<sup>nd</sup>, 2023. The launch of this research coincided with academic summer vacations and, therefore, it was not

possible to achieve the expected sample. The fieldwork's launch coincided with the summer break. Most international students have not yet started classes and were away of campus and we could only receive feedback from 30 international students. Thus, this research does not pretend representativeness, yet seeks to provide preliminary, quantitative, insights on international students' perception on diversity, both within and outside the university environment.

The fieldwork supporting this research relies on a questionnaire that was elaborated to assess international students' perception on cultural diversity. For this purpose, the online questionnaire addresses three main sub-themes: The encounters with different cultural perspectives and the feelings of inclusivity; Exposure to different cultural perspectives and diversity-related initiatives; Language-based adaptation of international students. The questionnaire started with an ethical statement clearly presenting the scope and perspective of the research and requesting respondents' agreement to participate in this research. The last section was dedicated to demographic information, with a particular interest in the respondent's nationality (optional), spoken language(s), field of studies, and duration of stay in Morocco.

Given its quantitative nature, this questionnaire used A 5-point Likert Scale Model (Strongly Agree: 5; Agree: 4; Neutral: 3; Disagree: 2; Strongly: disagree 1). This model allows the quantification of the subjective experiences of the interviewees and to present results in an

interpretable perspective. Therefore, this model allowed us to provide preliminary insights on this rarely addressed issue.

### *3.2. Data collection and analysis*

The questionnaire was published on *Google Forms* Platform. A link was generated and shared with all potential respondents. The purpose was to address a various array of students, based on their countries of origin, spoken languages, area of studies, duration of stay in the country, and gender. A preliminary version of the online questionnaire was shared among a limited number of respondents. Testing the questionnaire allowed us to enhance targeting as well as to adjust some questions. Feedback from respondents participating in this test were disregarded and were not included in our analysis.

To ensure a better access to the research sample, we relied on several outreach mechanisms, mainly some key *gatekeepers*. In fact, the support of leaders among foreign students' communities was invaluable. Also, leaders of the NGO CESAM (*Confederation of Sub-Saharan Students in Morocco*) and other communities' leaders (graduates who have chosen to stay and work in Morocco after they graduated) helped us share the questionnaire with international students in Mohammed V University of Rabat. Eventually, collected data was coded and processed via *Microsoft Excel*.

## **4. Results and discussion**



As stated earlier, the aim of this research was to study international students' perception of cultural diversity in Morocco. Indeed, our inquiry into the issue suggests that little attention has been dedicated to it. However, a thorough examination of the collected data along with a brief literature review should assert that fostering culturally diverse academic environment is imperative for enhancing students' academic performance and social skills.

In terms of results, respondents originate from various settings, predominantly African countries. The variety of students' origins and experiences offer a rich and complex sample to scrutinize. The following table illustrates the nationalities of the interviewed students in Mohammed V University of Rabat. The prevalence of African nationalities is concomitant to the fact that the vast majority originate from states with friendly political and diplomatic ties with Morocco (Berriane, 2015). Similarly, most African students in Morocco are sponsored by the Moroccan government (Moroccan Agency for International Cooperation, n.d.). The scholarships offered through the Moroccan Agency for International Cooperation encourages African students to pursue higher education in Morocco instead of other destinations, Europe in particular.

**Table 1**  
*International Students' Nationalities*

<b>Students' nationalities</b>	<b>Number of respondents</b>
Senegal	<b>8</b>
Gambia	<b>4</b>

Comoros Islands	3
Burkina Faso	2
Mali	2
São Tomé and Príncipe	2
Benin	1
Cameroon	1
Central African R.	1
D.R. Congo	1
Guinea-Bissau	1
Ivory Coast	1
Madagascar	1
Sao Tome & Principe	1
<i>*Prefer not to mention.</i>	1
<b>Total</b>	<b>30</b>

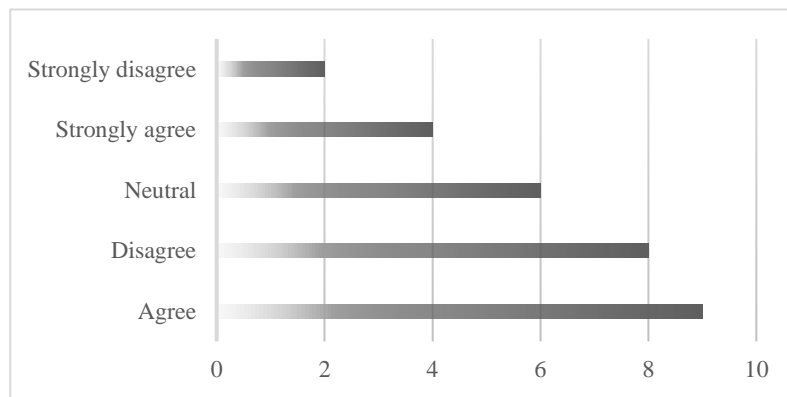
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Our inquiry on international students' perception on cultural diversity in Morocco is to be illustrated in light of three main sets of sub-themes. The first addresses their attitudes towards cultural diversity in the classroom. The emphasis, in this regard, is to assess the position and roles of curricula as well as of pedagogy in promoting (or impeding) cultural diversity as a value among university students. Results suggest a divergence on the matter among our questioned sample, as is illustrated in the figures below. Respondents expressed contrasted views, which are influenced by several other influences. In this regard, students' field of study stands as one of the most influential factors. Questioned students enrolled in social and human

sciences show a more positive perception on cultural diversity in classrooms, while STEM (Science, Technology, Engineering, and Mathematics) students' views suggest a negative or neutral perception on the matter. The latter view can be interpreted, mainly, by the technical-based nature of studies and the lack of subjects that involve the study of culture and ethics.

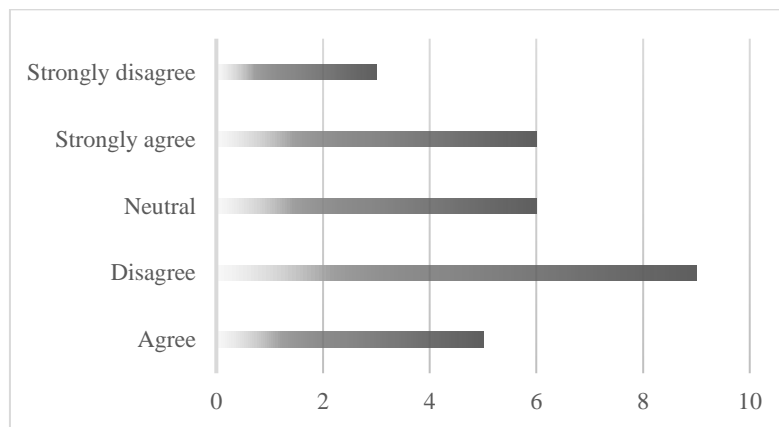
**Figure 1**

*Perception on exposure to cultural diversity during coursework*



**Figure 2**

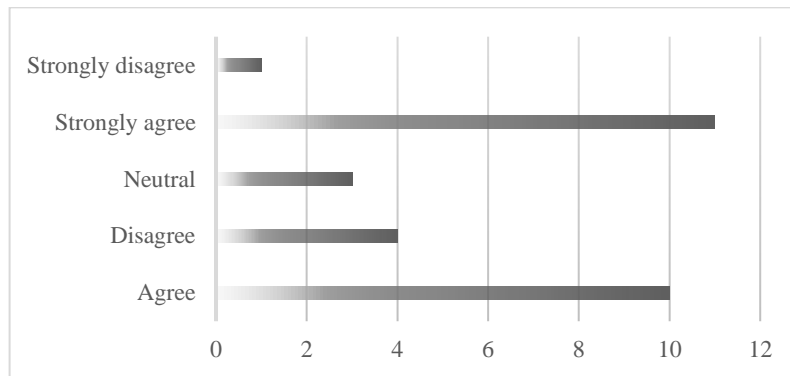
*Perception on exposure to cultural diversity during discussions in and outside the classroom*



The second sub-theme assesses the perception of cultural diversity in the broader academic realm. In this view, students' self-awareness towards cultural diversity was assessed. At this level, on the basis of their ability to express and to celebrate diversity through their 'difference' from the host culture. Selected results demonstrate that students' transnational experiences deepen their understanding of cultural diversity, particularly through the ample expression of their own cultural identities in the university setting. Similarly, the presence of numerous students from different cultural backgrounds reinforces the transnational environment within universities, where foreign students are able to express and celebrate their own cultures.

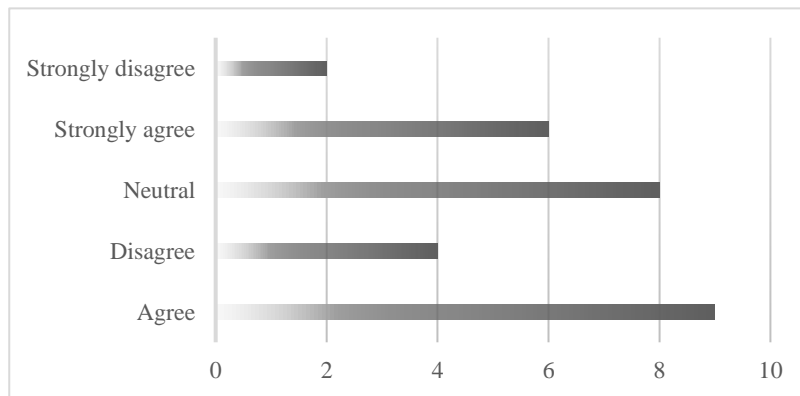
**Figure 3**

*Perception of cultural diversity based on the experience as an international student*



**Figure 4**

*Expression of one's cultural identity within the university environment*

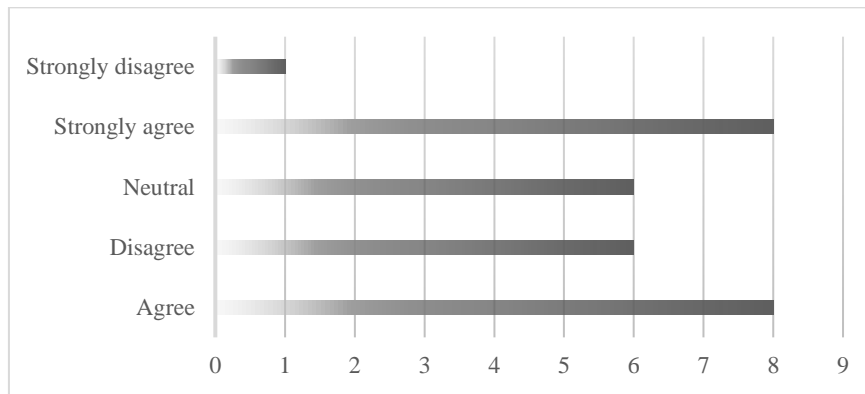


The third sub-theme addresses international students' perception on cultural diversity, both within the university environment as well as in the larger social realm. In this line of thinking, students were inquired to contrast their views on cultural diversity with their perception of the concept from their experiences as 'migrants' in Morocco. This included, for instance, the assessment of their encounters with Moroccan students, outside of the classroom (e.g. group assignments and extra-academic activities). Similarly, this set of results also

highlights the crucial importance of international students' interactions with students from other cultural backgrounds as a daily life practice (Sorensen et al., 2009). As far as the latter is concerned, one can underpin that respondents' perception tends to be relatively moderate. In this line of analysis, spoken languages and duration of stay appear to influence respondents' views. For instance, French-speaking students, and residing in Morocco for at least three years, show a positive view on their adaptation in and outside the campus. English-speakers, in contrast, show a relatively negative stance on both issues. Likewise, students residing in Morocco for less than two years indicate lower 'inclusion' rates in both the university setting, as well as in the larger social realm. For instance, respondents with positive stances report to have frequently collaborated with students of different cultural backgrounds, including Moroccan students. They also suggest that they tend to better navigate their daily life in the city and that they have enlarged their social network to include Moroccan students and others with different foreign nationalities.

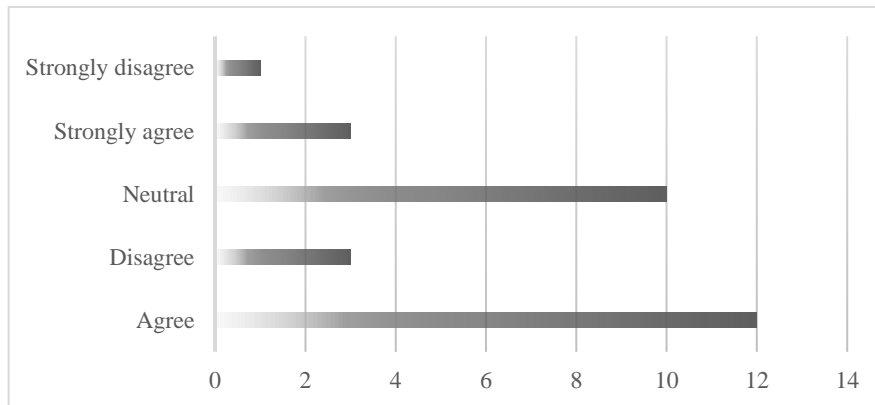
**Figure 5**

*Collaboration with students from different cultural origins on academic projects*



**Figure 6**

*Feelings of inclusion within the university setting, inside and outside of the campus*



## 5. Discussion

As already suggested earlier, this research aims at filling a gap in research on cultural diversity in Moroccan universities. The select set of results suggests an invitation to deepen the understanding on this topic. As a matter of fact, Morocco's shift towards a destination and settlement setting calls for new approaches for the inclusion, beyond

the limited attention towards their presence only as ‘foreign students’. Such an issue becomes acute with the growing attention of several students considering longer periods of stay in Morocco, after graduating (Berriane, 2015, p.575).

Although the overall perception of cultural diversity suggests a moderate, not to say positive, stance on the issue, one should emphasize the lack of institutional awareness towards the issue. With the exception of actions implemented by the Moroccan Agency of International Cooperation (n.d.) towards international students, Moroccan universities address these questions quite occasionally. For instance, administrations in universities do not provide services to foreign students and, therefore, may not be aware of the struggles that they might encounter in their academic journey. In fact, addressing cultural diversity from both academic and institutional perspectives can highly influence students’ perception on the matter. The variation of international students’ cultural backgrounds broadens their perspectives on the perception of diversity as well as their academic performance, which, in turn, allows for a better inclusion of foreigners in the larger social scheme (Gosh, 2012). Similarly, embracing -and promoting- cultural diversity can enrich the overall university experience for both national and international students (Gurin et al., 2002).

Diverse cultural perspectives offer a unique opportunity for cross-cultural dialogue and mutual understanding among all students (Gurin



et al., 2002, p.336). Moroccan universities are invited to provide an environment that encourages open discussions, ultimately promoting tolerance and awareness of diverse cultural perspective and world views. Likewise, one shall stress that academic disciplines may emphasize various aspects of cultural diversity awareness and skills (Jeannin, 2013, p.18). Students in the humanities and social sciences might construct a more nuanced understanding of cultural diversity, while ones enrolled in the fields of STEM (Science, Technology, Engineering, and Medicine) may focus only technical/practical knowledge. Therefore, *cultural training* (cultural, social, and ethical) is to be incorporated on the three levels of the academic experience, i.e. coursework and pedagogy, institutional support within universities, extra-academic activities and the larger social realm.

## **6. Conclusion**

This paper aimed at addressing the perception of international students' perception on cultural diversity in Moroccan universities. Based on the preliminary results of a fieldwork conducted among international students in Mohammed V University of Rabat (Morocco), we tried to assess the perception on cultural diversity as a value in, and outside, the university environment. While views on the matter remained moderate and balanced, the overall perception on cultural diversity derives from a perspective which swings between positive and neutral stands. Several factors influence students' perception, chiefly: spoken languages, duration of stay in Morocco,

the field of study, as well as other personal factors, such as activism within international students' networks and NGOs.

Overall, we argue that these preliminary research paves the way for further investigation on the issue, both through a larger sample, as well as by contrasting this case with results from other universities in Morocco. Yet, we are convinced that some implications are to be stressed at this level. For instance, in terms of the adaptation of curricula and pedagogy, universities are to consider adapting their coursework to address the varying perspectives on cultural diversity across different fields, particularly outside the realm of social and human sciences. This task implies integrating diverse viewpoints and experiences into courses to guarantee a better representation of all students' cultural backgrounds. Similarly, while length of stay in the country influences international students' adaptation in the new setting, universities are invited to dedicate administrative facilities to assist international students, as well as to support their cultural initiatives through university clubs or networks. Finally, and building upon the previous statement, universities should encourage and support the creation of diversity-oriented programs among all students. The scarcity of diversity-oriented programs in Moroccan universities impedes students' ability to engage with and learn about different cultures, perspectives, and backgrounds. Such programs can promote inclusivity, tolerance, and a sense of belonging, not only in universities, but also in the larger host community.

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### **Web**

*Moroccan Agency for International Cooperation*: <https://www.amci.ma>

*Ministry of Higher Education, Scientific Research and Creativity:*  
<https://www.enssup.gov.ma>

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