Cultural and Linguistic Education in the Context of Migration

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Edited by

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PREFACE

THE INTERCONNECTED REALITIES OF EDUCATION AND MIGRATION

VASCO MALTA

OIM PORTUGAL

According to the International Organization for Migration UN Agency, although the fundamental right of all children to basic education is recognised by international and regional human rights law – including EU law – in practice, the type, quality and duration of schooling provided to asylum-seeking, refugee and migrants depends more on where they are in their migration/asylum process than on their educational needs.

Education and migration are, therefore, two complex and interconnected phenomena that have significant implications for individuals, societies, and nations. The relationship between education and migration is multifaceted, with education serving as both a driver and an outcome of migration. This text explores the intricate connections between education and migration, emphasising the impact of educational access, quality, and mobility on the experiences and opportunities of migrants.

The Role of Education in Migration

Education is a powerful driver of migration, motivating individuals and families to seek better opportunities. Educational disparities, whether within or between countries, can lead people to move in pursuit of quality education. Several key aspects illustrate the role of education in migration:

1. **Educational Disparities**: Disparities in educational access and quality, both globally and within nations, often lead individuals to migrate. Lack of access to quality education in one's home country

may encourage migration to pursue better educational opportunities elsewhere.
2. **Brain Drain and Gain**: The "brain drain" phenomenon occurs when highly educated individuals migrate to countries with better opportunities, leaving their home countries with a shortage of skilled professionals. Conversely, "brain gain" refers to the influx of skilled migrants contributing to the host country's educational and economic development.
3. **Student Mobility**: International student mobility is a significant form of migration. Students often pursue higher education abroad, contributing to cultural exchange, knowledge transfer, and economic growth in host countries.

Education as an Outcome of Migration

Migration can also result in improved educational outcomes for individuals and their descendants. The host country's education system is vital in facilitating the integration and advancement of migrants and their families. The following points highlight the connection between migration and educational outcomes:

1. **Access to Education**: Host countries that offer inclusive education systems provide opportunities for migrant children to access quality education, thereby enhancing their social and economic integration.
2. **Language Acquisition**: Learning the host country's language is an essential component of successful integration. Access to language education and support is crucial for migrants to communicate, work, and participate fully in society.
3. **Educational Attainment**: Migration can increase educational attainment for migrant families over time. The second and third generations of migrants often benefit from better access to education and improved socioeconomic conditions.

Challenges and Opportunities

While education and migration are interconnected, several challenges and opportunities arise from this relationship:

Challenges:

1. **Educational Barriers**: Migrants often face barriers to accessing education, including language barriers, discrimination, and a lack of recognition of their qualifications.
2. **Integration**: Successfully integrating migrants into the education system can be challenging. Inadequate support can lead to gaps in educational achievement.

Opportunities:

1. **Cultural Enrichment**: Migration enriches host countries with diverse cultural perspectives and experiences, enhancing the educational environment for all students.
2. **Economic Growth**: Skilled migrants contribute to the host country's economy, including its educational and research sectors, promoting innovation and growth.
3. **Knowledge Transfer**: International students contribute to knowledge transfer and research collaboration, fostering global academic excellence.

Conclusion

Education and migration are intricately linked, with education serving as both a driver and an outcome of migration. Understanding these connections is essential for policymakers, educators, and society. Providing educational opportunities for migrants, addressing challenges, and recognising the benefits of diverse educational environments can lead to more inclusive and equitable societies while contributing to the development of nations and the global community. As said by the Secretary General of the United Nations, António Guterres:

> Education is fundamental to expanding opportunities, transforming economies, combating intolerance, protecting the planet and meeting the Sustainable Development Goals.

INTRODUCTION

SANDRA RIBEIRO

The interplay between education and migration has never been more profound in a world of constant change and movement. The fabric of our societies is woven with threads of diversity, language, and culture as people from all corners of the globe seek new opportunities. As borders blur and barriers dissolve, the dynamics of integration, empowerment, and mediation take centre stage.

The narrative presented in this book emerges from the heart of a critical international dialogue. It finds its roots in the 2022 International Conference on Education and Migration, held in the vibrant city of Porto, Portugal. With Vasco Malta, head of the Office of the International Organization for Migration (OIM) in Portugal, as our guide, and Cristina Flores, a specialised researcher in Linguistics in migratory contexts, we embark on a journey that unravels the intricate web of education and migration.

This book stands as a testament to the evolving nature of our globalised world. Migration, once a recurring theme in the human story, has intensified in recent years, impacting local, national, and international contexts. At a time when over one-quarter of the Ukrainian population is estimated to have moved within the past year, and the Israel/Palestinian Conflict is currently triggering mass migration once again, the pressing need to understand, support, and empower migrants has never been more apparent.

Cultural and Linguistic Education in the Context of Migration begins with a comprehensive exploration of education in the context of migration. Mediation, migration, language acquisition, literacy, and cultural integration challenges are scrutinised, emphasising the relevant role of education in diversity and as a catalyst for greater understanding, empathy, and possible change. As the stories unfold, we recognise that education is not just a tool for knowledge but a bridge that connects individuals and communities, fostering integration, resilience, and understanding.

The second part of the book brings us face-to-face with the real-life experiences of migrant communities. Through personal narratives and case studies, we learn about the determination, adaptability, and innovation that underpin their endeavours. Education emerges as a cornerstone in their

journey towards empowerment, with interculturality as a guiding principle. These stories provide a glimpse into the remarkable transformations that can occur when education and migrations converge.

In a collaborative effort, the book comprises a chorus of voices from international academics working closely with migrant communities.

Isabelle Tulekian presents a historical overview of migratory movements and defends the need for formal intercultural mediation training. Indeed, the context in which we live places the mediator in the very heart of all societies. While paramount, for the integration of vulnerable populations and fostering intercultural dialogue, the formal recognition of this profession and a clear definition of what the mediator's profile should be remain areas of concern. The author proposes a training model that combines linguistic and intercultural skills, emphasising intercultural communication and respecting foreign citizens' rights to enhance the intercultural mediator's professional role.

Thiago Câmara and Mateus Pinto discuss the very concept of migrant. Their contributions provide a deeper understanding of the challenges faced by international students, divided into migrants or tourists, when the context is ambiguous. The chapter highlights the interdisciplinary nature of migration studies and examines the distinctions between these classifications within academia and international organisations.

Chapter 3, written by Giulia Grosso and Ilaria Usala, emphasises the critical role of language in promoting social inclusion, particularly for newcomers and students from disadvantaged backgrounds. It underscores how the development of complex language skills can empower and enhance the educational success of pupils. It also highlights the mediating role of schools, where teachers play a crucial part in fostering linguistic competence and imparting subject-related content. The authors concur that the school environment can facilitate integration and dialogue with immigrant families, aiding their interaction with the host society. However, best practices in this regard are not always widely shared. Therefore, a structured framework capable of systematising and adapting interventions to promote equal opportunities in education is suggested.

Susana Bernardino and José Freitas Santos focus on the challenges of integrating immigrants, particularly regarding language and culture. The authors explore how civil society initiatives have attempted to address these challenges and analyse the role of the SPEAK organisation in overcoming linguistic and cultural barriers immigrants face. SPEAK offers innovative language courses that teach the host country's language, provide insights into its culture, and help individuals establish social networks.

The book's first part closes with Chapter 5, written by Cristina Flores, Sílvia Araújo and Otília Sousa. Their study examines written retellings from two distinct groups of school-age children who speak Portuguese: monolingual children living in Portugal and bilingual Portuguese-French children living in Switzerland with a migration background. The study underscores the importance of considering extra-linguistic factors when analysing linguistic complexity in heritage language corpora. It also highlights the need for targeted support and resources to promote the linguistic development and proficiency of heritage language speakers in minority language contexts. This research provides valuable insights for educational policies supporting multilingualism in diverse societies. It suggests that further investigations in this field could explore additional linguistic and non-linguistic factors that impact heritage language development and writing skills.

The second part is a testament to the potential for positive change when knowledge, expertise, and compassion unite.

Emily Greenback highlights newcomers' challenges in New Zealand's labour market, emphasising that more than education is needed to secure employment. Chapter 6 discusses the experiences of individuals who face barriers despite their extensive education and experience due to their migrant status and lack of familiarity with local cultural norms. The text underscores that the value of education depends on the context. Undeniably, while education is crucial, it is just but the beginning; skills and context-specific knowledge are necessary to withstand and thrive in today's complex labour market.

Chapter 7, written by Mucahit Aydemir, discusses the persistence of spatiality in the transnational lives of migrant academics in Britain. It emphasises the significance of spatial considerations in migrant academics' decisions and how physical mobility can impact family relationships. It highlights the fluidity and adaptability of transnational family ties, even when family members are scattered across different parts of the world. Additionally, the study shows that spatiality remains a critical factor in the decision-making processes of migrant academics, as it is deeply entwined with family practices and relationships.

In Chapter 8, Susana Bernardino, José Freitas Santos and Eliane Casarin examine the role of personal factors in entrepreneurial activities among immigrants in Portugal. Their work aims to understand the propensity for entrepreneurship among immigrants and how personal factors such as gender and age, for example, influence entrepreneurial intentions. While results reveal that immigrants in Portugal exhibit a high propensity for entrepreneurship, gender and age are significant discriminators; men are

more likely to engage in entrepreneurial initiatives than women; middle-aged immigrants display a higher propensity for entrepreneurship.

Henrique Silva, Carlos Mota, Eduardo Cruz, and Roberto Falcão study how social integration, migrant networks, and other barriers impact the entrepreneurial activities of Brazilian residents in Porto, Portugal. Key findings and insights from the study include that most Brazilian entrepreneurs held higher education degrees and that various forms of discrimination were reported despite the perceived cultural proximity between Brazil and Portugal.

Chapter 10 is also situated within the context of Brazilian migration to Portugal, which has continuously increased in recent years, primarily involving economic migrants and those seeking refuge from a state of insecurity. The findings of this study align with previous research within Brazilian migrant communities, highlighting the following as the reasons that drive them: the prospects of a better quality of life, the climate, linguistic and cultural affinities, and ancestral connections.

The last chapter, written by Viola Monaci and Giulia Grosso, explores the impact of multiculturalism in European prisons and the initiatives to address the linguistic and cultural diversity among foreign inmates. They conclude that given the linguistic repertoires of foreign inmates, language interactions within the prison environment are extremely complex. Chapter 11, while addressing European prisons in particular, reclaims the link between education and migration, emphasising the need for rethinking bridges to address the growing linguistic and cultural diversity we are embedded in.

In a world marked by migration, this book is an invaluable resource for researchers, policymakers, and anyone seeking to understand the profound impact of education and migration. It is a blueprint for building bridges, fostering deeper cultural understanding, and paving the way for an empathic, inclusive, and harmonious future.

As you delve into the following pages, you will discover a world where education and migration converge to create opportunities, empowerment, and transformation. A world on the move.

PART 1

CHAPTER 1

INTERCULTURAL MEDIATION IN PORTUGAL: AN URGENT NEED TO DEFINE AN ADEQUATE TRAINING FRAMEWORK

ISABELLE TULEKIAN
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The context of migration

Migrations have always been part of human history, even if we only consider the migrations since humans became sedentary, through the establishment of Greek colonies and the Roman conquests, the Byzantine, Arab, and Ottoman empires, and the Asian empires, to the European migrations and the large-scale migrations of the 19th and 20th centuries. They contributed to the world's economic growth and the development of societies. They enriched many cultures and civilisations since migrants often belonged to the most dynamic and committed group of citizens.

In some countries, entire sectors of the economy and many public services have become largely dependent on migrant workers, a condition for their smooth and efficient functioning. Moreover, the mobility of people is now, with a capacity for efficient movement as never before, an integral part of the world economy and has become almost an ideological and value premise of it. This mobility is increasingly accentuated by delocalisation, which results from the fact that investment can be made anywhere in the world, with an almost instantaneous and previously non-existent celerity and redefinition of cost-benefit relations.

In the 2009 Human Development Report (Klugman, 2009), the United Nations Development Program presents mobility as a factor that stimulates and promotes human development. Consequently, and provided this assumption is correct, international migration can, through the mobility effect, play a positive role in the human development process, benefiting both the inhabitants of rich and poor countries. Undoubtedly, the time of the

Discoveries and the building of European empires overseas was a determining moment in transforming the modern world through migration. This is not, of course, a legitimisation of colonial processes. However, it should not be forgotten that, still in 1945, the Charter of the United Nations presented colonisation as "good" for the indigenous populations. Therefore, we are dealing with the objective fact of migration (not a legitimation judgment of colonisation or occupation), which is particularly verifiable in the Portuguese case.

A relevant episode in recent history has to do with the huge flows of European migrants, namely from Italy, Germany, Portugal, Spain, and Ireland, heading for the New World during the second half of the nineteenth century and the first half of the twentieth century, driven by the search for better living conditions in the face of hunger, poverty, and oppression in their countries, and also by policies developed both in the countries of origin, which benefited, among other things, from immigrants' remittances, and in the countries of destination, which thus settled populations and increased the potential labour force. Thus, in the nineteenth century and the first half of the twentieth century, emigration essentially took place from Europe to other continents, particularly the American continent, appearing in the European imagination as a space of freedom and opportunity.

After the Second World War, at the time of the political and economic reconstruction of the European nations and with the beginning of the process of liberalisation of trade in goods and capital, the situation was reversed, and a significant number of European states began to receive considerable migratory flows in response to specific labour shortages. The origin of these flows cannot be attributed to a specific reason, but it is expressed by a series of historical circumstances. Thus, the end of the colonial period determined the presence in the former metropolis of populations or groups originating from the former colonies, whether for reasons of language or history or by the signing of bilateral agreements between developed and developing countries (as was said), many of them, and preferably moreover, former colonies of the European signatory.

The number of migrants worldwide has doubled over the last three decades, involving countries with different levels of economic development and various cultures or ideological convictions. Today, the phenomenon of migration embraces many countries, blurring the distinction between country of origin, transit, and destination. Many countries end up falling into all three categories, as is the case of Portugal. Moreover, it is useful to recall the most recent migrant and refugee crisis, which is also, in this area, one of the biggest, if not the biggest, crises since World War II in which the European continent has been involved. These close facts, considered to be

worrisome, draw attention to what has been the ever-increasing flow of people who either lack international protection (the refugee status appears here as dominant) or, on the other hand, who, not having the right strictly speaking to international protection, seek to access employment and a way to support themselves and their families in a geographic context considered to be more favourable.

Therefore, in general, and beyond the cases in which persecution is due to the State itself, migration occurs because of the inability or indifference of a State to solve or face situations of exclusion that may be of various kinds, such as political, ethno-racial, religious, linguistic, or economic discrimination. Also, a significant part of migration occurs as a result, or as a consequence, of an armed conflict and, consequently, does not correspond to an act of free will of the person migrating or leaving the territory of the State where he or she resides or is established. Along the same lines, other people emigrate for political reasons, namely, to avoid repression carried out by authoritarian governments. Nevertheless, migration can even be for ecological reasons or because of climate change; it is in this context that a new category of migrants is born and that we speak of displaced persons rather than refugees, a term generally used in a political context.

The search for work or a higher salary is among the most frequent reasons for moving to a developed country. Labour migration is an increasingly appropriate response, or as such, to the need for a flexible, low-wage labour force in industrialised countries. In addition, many young people migrate to escape traditional roles often imposed by societies. There are also cultural reasons why certain ethnic minority communities in a country's population migrate. Globalisation, the development of communication and international transport networks have encouraged curiosity to visit other places, have new experiences, and learn about other cultures.

Moreover, several countries are now characterised by a culture of migration, and the migrant can always count on the support of a transnational network and a community of compatriots to support him or her in arriving in the country of destination. On the other hand, migrants often move in search of education and more life opportunities, intending to later return to their country of origin. Family reunification has become one of the main reasons for migration, allowing family members to join immigrants already settled in the European Union (EU), thus facilitating the integration of the latter. In addition, several factors facilitate migration, which can be stated as follows. The first is the pre-existence of political, social, and economic relations between the migrants' society of origin and the host society, as in the case of relations between colonising countries and former colonies. Another decisive factor is the recognition by dominant groups in destination

societies of the advantages that regulated, and legally authorised immigration can bring to the country's economy. The presence of communities of the same ethnicity or origin is, thirdly, a major factor in the option to immigrate and the choice of the host country. Finally, the development of communication and transportation networks has contributed substantially to facilitating internal and international migration.

New technologies facilitate contact between all parts of the world and allow the rapid transfer of capital, goods, services, and information from one country or continent to another. However, between 2008 and 2010, with the worsening of economic conditions in destination countries and the rising number of unemployed, we have seen a decline in the number of labour migrants in OECD countries. A good example is the case of Portugal, which, since 2008, has observed a change in the profiles of foreign entrants and an increase in some flows – such as students, who seek a better future based on qualified training in a country other than their own, researchers and highly skilled, self-employed workers, investors, and retirees – and a decrease in others – entries for the exercise of subordinate activities. If until the middle of the last decade, the main reasons for entering or requesting entry to the country were of a labour nature (mainly to exercise a subordinate activity), since the end of the last decade – due to the situation of the Portuguese economy and the decrease in job opportunities in the economic sectors where immigrants tended to work – the entry flows of foreigners have been associated mainly with study and family reunification (although family reunification has lost importance in recent years: in 2008 there were 6,837 visas issued, progressively decreasing to 3,445 visas in 2018, recovering in 2019 to 5,565). As Portugal is in a situation of marked demographic ageing, it is important to recognise that not all immigration profiles may alleviate the country's demographic situation.

Intercultural mediation in Portugal

In many countries, such as Portugal, intercultural mediators enable the interaction between immigrant populations and public services. As the community interpreter or community interpreter assumes the functions of both interpreter and mediator, the intercultural mediator is both mediator and interpreter, responding to social and linguistic needs. Mediators are recruited through immigrant associations, essentially based on their bilingualism and biculturalism, without the need for specific training. Already in 1997, in Spain, Giménez (Giménez, 1997, p. 142) defined the concept of intercultural mediation in these terms, according to the translation from Spanish proposed in the document Notice No. POISE-33-2018-06:

> Entende-se por Mediação Intercultural a intervenção de um/a Mediador/a enquanto intermediário para as situações sociais, interindividuais ou intergrupais, de multiculturalidade significativa tendo em vista o reconhecimento do Outro e da aproximação das partes, a comunicação e a compreensão mútua, a aprendizagem e o desenvolvimento da convivência, a regulação de conflitos e a adequação institucional, entre os atores sociais ou institucionais etnoculturalmente diferenciados. (POISE, 2018, p. 4)[1]

It is based on this definition that the figure of the socio-cultural mediator emerged in Portugal in the 1990s, asserting itself in the promotion of intercultural dialogue and social inclusion, and its institutionalisation through the definition of recruitment and training criteria is the object of Law no. 105/2001 of 31st August (Assembleia da República, 2001). The analysis made about the socio-cultural mediator in the legislation and the context of immigration in Portugal allows us to reach reasonably positive conclusions about the structures that have already been created and that have accompanied the evolution of migratory flows to and from Portugal over the last decades. The public services aim to provide a quality reception for foreign citizens, which will serve as a basis for good integration into Portuguese society. This study began with an observation phase of the operation of the CNAI (National Centre for Immigrant Support) services in Lisbon and Porto and its various services and offices, where the mediators work. It was essential to be able to witness some of the services provided to the public by mediators in the reception and screening area, to have contact with the reality of migration in Portugal and to better understand the one-stop shop concept according to which the CNAI model installed in Lisbon and Porto, since 2004, and in Faro, since 2009, was created. The CNAIs are composed of different offices. Some are the responsibility of public institutions integrated in other areas of governance; others are the responsibility of the ACM (High Commission for Migrations), in partnership with immigrants' associations and NGOs, created to provide a specialised response to the problems of immigrants. The results of this observation served as a basis for reflection.

[1] English version: Intercultural Mediation is understood as the intervention of a Mediator as an intermediary for social situations, inter-individual or inter-group, of significant multiculturalism to recognise the Other and bring the parties closer together, communication and mutual understanding, learning and the development of coexistence, conflict regulation and institutional adequacy, between ethnoculturally differentiated social or institutional actors.

Rethinking the profession

Almost daily news or opinion articles are published in the Portuguese press on the issue of migration and the reception of refugees. Among them, one of the most recent questions is the integration capacity and response in Portugal: "Is it possible to integrate refugees well? In Portugal, there are good examples" (Pinheiro, 2018). The text relates the experience of two families settled among us, the first being Syrian and the second Iraqi of Kurdish origin. The two families do not know each other. However, they have in common a history of countries origin involved in war, of escape, of life-threatening journeys, of refugee camps, and of arrival in an unknown country, Portugal, without ever having had contact with either the culture or the Portuguese language. Even so, the balance seems positive for these families after a few years. According to the same article, in 2016, Portugal granted refugee status or international protection to 400 people, twice as many as in 2015, according to the OECD 2018 report on migration, released very recently. It seems, therefore, to be time to decisively strengthen integration measures in Portugal and to strongly bet on the prominent role of the intercultural mediator in the whole process of support given to immigrants.

Another central question is whether society itself is prepared to receive foreigners in a country still marked by its colonial past, whether the way it looks at the Other will not suffer from the rapid geopolitical changes that marked the post-colonial era and left the country in a substantially different position in relation to the new world order that was then taking shape. In this context, the role of the mediator becomes increasingly primordial, reinforcing the imperative of quality in the service he or she provides. Will bilingualism or biculturalism of mediators be enough to ensure a good level of communication with foreign citizens? Should the training of mediators not be strengthened and expanded, particularly through communication techniques, thus bringing the mediator closer to the figure of the interpreter in public services and helping to fill gaps still unresolved in the legislation in force?

The concepts of bilingualism and biculturalism deserve further study in Portugal, where, for the time being, they have not aroused much scientific interest, certainly not since the first immigration movements began with the arrival of Lusophone communities who allegedly spoke Portuguese. However, despite originally sharing the same language, Portuguese has changed over the years, shaped by the specific cultural context of each Lusophone country, to the point of frequent disagreements. The reality of mediators in this country, therefore, involves Lusophone communities and

other communities of diverse origin. This reinforces the need for specific studies on bilingualism and biculturalism to be pursued and developed in Portugal. In addition to reception and screening services, mediators are often called upon to act as interpreters in one of the offices and thus provide the necessary linguistic support for the user to converse with the office worker.

This confirms the interest represented by the study of the linguistic and cultural component in the reception of immigrants in public services in Portugal, especially since Portugal has recently seen its migratory profile change considerably due to the circumstances of globalisation and new migratory flows. While the service has several largely positive aspects, there was, however, a need to develop training that is more adapted to the profile of the intercultural mediator.

Meanwhile, in April 2018, a call was launched in Portugal under the Social Inclusion and Employment Operational Program managed by the European Social Fund for applications for the project of municipal and intercultural mediators. The contextualisation of the call can be found in the preamble of the information document published under the patronage of Portugal 2020 and the EU and refers to the Strategic Plan for Migration 2015-2020 and, more, to measure 15, which provides for the restructuring of the mediator placement project, namely the revision of the ACM mediation projects with the creation of a more far-reaching integrated program. The plan states :

> Nesta lógica, considerando a mediação intercultural como estratégica no reforço da integração das populações mais vulneráveis, designadamente comunidades ciganas e comunidades migrantes, bem como no aprofundamento do diálogo intercultural entre as várias comunidades e a sociedade de acolhimento, serão financiadas equipas de mediadores interculturais a operar, nomeadamente, em municípios das regiões Norte, Centro e Alentejo através dos apoios do Programa Operacional temático Inclusão Social e Emprego (POISE, 2018).[2]

The same call for proposals was launched again in January 2021 (POISE, 2021). Therefore, this further proves the need for mediation

[2] In this logic, considering intercultural mediation as strategic in strengthening the integration of the most vulnerable populations, namely Roma and migrant communities, as well as in deepening intercultural dialogue between the various communities and the host society, teams of intercultural mediators will be funded to operate, namely, in municipalities in the North, Centre and Alentejo regions through the support of the Thematic Operational Programme for Social Inclusion and Employment (POISE, 2018).

professionals and the urgency of building a more specific profile for these professionals. For now, the profile indicated in the competition document is very imprecise. Mediators are valued for having a university degree in a relevant field; however, what is meant by "relevant field" is not defined. The mediator may also have a secondary school education. In both cases, proven experience in mediation is preferred. Another important element mentioned for the profile is that the mediator must be a member of a migrant and/or gipsy community or a Portuguese citizen with personal and/or professional intervention experience in contexts of ethnic-cultural diversity. Hence, the important role of immigrant associations was confirmed again in recruiting mediators. The projects for intercultural mediator teams, which have been submitted to POISE, are the result of a partnership between the local authorities, which assume themselves as coordinators of the partnership, and the civil society associations, which indicate the mediator candidates and promote their recruitment (a process in which the local authority must also participate), while also ensuring that they are hired. The High Commission for Migration (ACM) will act as an intermediary body, exercising the management competencies conferred upon it.

The training and employment of intercultural mediators have been some of the measures the EU took to promote the integration of immigrants. This is how the EU-supported project TIME (Train Intercultural Mediators for a Multicultural Europe) was launched (European Commission, 2019). It started in September 2014 and ended in August 2016. Based on the analysis of existing structures in partner countries (Austria, Belgium, France, the Netherlands, Germany, Greece, Italy, Portugal, Spain, Poland, and Switzerland), TIME proposes recommendations for validating intercultural mediator training and its trainers within the EU. It fits in with policies to promote immigrant integration in the context of multicultural societies, recognising the central role of the intercultural mediator in this task. The project's research teams surveyed good practices in intercultural mediation in several EU countries and selected the top ten. They promoted the transfer of these good practices through training programs for mediators and their trainers. The first report that was released in 2017 defined intercultural mediation based on its two essential strands, interpretation and conflict mediation, insisting on the relevance of the linguistic component, which has considerable weight in the tasks performed by the intercultural mediator, a fact that is considered when defining the profile of the intercultural mediator.

In most cases, linguistic and cultural skills derive from the mediator's experience as an immigrant who has mastered his or her mother tongue and acquired a perfect knowledge of the host country's language. It is, therefore,

essential to certify the mediator's competencies in the two languages according to the evaluation parameters defined in the Common European Framework of Reference for Languages (CEFR). From there, linguistic skills must be worked on from the point of view of interpretation techniques and the acquisition of specific terminology. The report also insisted on the imperative of quality in the training required for mediators.

In Portugal, the role of immigrant associations in the recruitment process of mediators is certainly a key element. The mediator's migration experience will also be beneficial in terms of interpersonal skills, the most appropriate attitude to adopt when dealing with immigrants, the particular attention to be given in certain cases, and the intercultural skills to be developed. However, the mediator must know how to remain neutral and impartial, particularly in situations involving immigrants from their community of origin. Recognising the mediator's profession also requires drafting a code of conduct that establishes the rules of deontology and ethics for a good performance of the tasks involved in mediation.

Finally, we propose a model training reference. Undoubtedly, the model proposed below coincides to a large extent with the model recommended by the TIME project. In Portugal, a single reference tool is used to classify all qualifications produced in the national education and training system, called *Catálogo Nacional de Qualificação* (QNQ) or National Qualifications Catalogue. In response to the need to make training models more flexible, as recommended in the instructions for the construction of training reference systems contained in the National Qualifications Catalogue (QNQ), we have opted for a modular model with a fixed set of Short Duration Training Units (25 and/or 50 hours) comprising Units 1, 2, 3 and 4, and a set of optional Units comprising Units 6 and 7, described below:

Unit 1: Intercultural mediation: definition of the professional activity and the context of intervention, migration, and intercultural mediation in Portugal and other countries.
Unit 2: Public services and administrative procedures in Portugal: Legal framework on migration and migrant's rights.
Unit 3: Intercultural communication: language and communication; introduction to concepts of psychology, anthropology, integration and social cohesion, gender theory.
Unit 4: Interpersonal relationships: conflict resolution techniques, particularities of interracial conflicts, reaction strategies, professional ethics, awareness of the mediator's role in different contexts, and personal development techniques.

Unit 5: Interpreting: techniques and practice of consecutive interpretation, face-to-face or remotely; specific fields of intervention: health, education, police and legal services, public services and labour, housing and the respective terminology.
Unit 6: Portuguese language communication techniques.
Unit 7: Learning / Improvement of a foreign language.

This completes the process of obtaining a qualification as an intercultural mediator in the QNQ, an essential step towards the recognition of the profession of intercultural mediator in Portugal. The professional higher technical course model will certainly be the most appropriate training course in this case. It is provided for in Decree-Law No. 74/2006, 24th March, as amended and republished by Decree-Law No. 63/2016, 13th September (Ministério da Ciência, Tecnologia e Ensino Superior, 2016). The higher education course does not confer an academic degree, and the successful completion of the respective study cycle awards the professional higher technician diploma. This cycle of studies is taught in polytechnic education, has 120 credits, and its duration is four curricular semesters of student work, consisting of a set of curricular units organised in general and scientific training components, technical training, and on-the-job training, which is materialised through an internship. If they wish to complete their training, the holders of the professional higher technician diploma can access and enter the bachelor's and integrated master's study cycles through a special contest designed for them, acquiring the respective academic degree.

Final Considerations

Nowadays, the cultural, social, and political context in which intercultural mediation is framed is in constant mutation, a fact that justifies a permanent reflection and evaluation, which may strengthen the recognition process and ensure a quality standard for the profession of intercultural mediator in Portugal. Moreover, the most recent research, at a global level, has unequivocally associated the notions of migration and translation. Portugal is bound by EU directives and international conventions on translation/interpretation and language rights, which are visibly ignored in practice. It is now time for Portugal to address this link or the risk of being censured for not respecting the basic rights of immigrants.

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CHAPTER 2

MIGRANTS OR TOURISTS? REFLECTIONS ON INTERNATIONAL STUDENT CLASSIFICATIONS

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Introduction

The terminological complexity makes migration studies a challenging field for the social sciences and increasingly raises discussions about interdisciplinary approaches to research on migrations (King, 2012). The interdisciplinarity of migrations becomes even more evident when one observes the distinct conditions of individuals studied, such as refugees, immigrants (e.g., forced, high-skilled, among others), expatriates, digital nomads, and international students. An interdisciplinary approach is crucial for international students, given that the educational experience abroad cuts across various fields, including migration, sociology, education, and tourism.

Due to the increase in human mobility worldwide, there was a need to develop standardised parameters and definitions of international migration and tourism for research and the preparation of statistical reports on migratory movements. Over the years, international organisations have published documents with classifications and definitions of human mobility (e.g., UNWTO, 2010; IOM, 2019), including international student mobility. The conceptual and terminological contributions of scholars such as Opper *et al*. (1990), Altbach and Teichler (2001), Murphy-Lejeune (2002), Lanzendorf and Teichler (2002), King and Ruiz-Galices (2003), Findley *et al*. (2005), Kelo *et al*. (2006), Krzaklewska (2008), Teichler (2009), De Wit and Merkx

(2012) and Raghuram (2013) were significant to understand and better conceptualise the student mobility phenomenon.

In the literature on migration, international students are usually classified as migrants. However, these international students have been classified and perceived as tourists in the tourism literature. This apparent "mismatch" in the classification and understanding of international students in academia also extends to the definitions presented by the leading international organisations working in tourism and migration. Assuming that the conditions of migrants and tourists are not the same, given the different characteristics of each condition, this article aims to discuss and reflect on these distinct classifications of international students.

The authors employed an exploratory and descriptive methodology to connect the fields of international education, migration, and tourism. Consequently, the research procedure was bibliographic and documentary since the authors used articles, books, and reports to explore students as migrants and tourists and, subsequently, bring reflections about the research problem. The data from these documents were collected, read, filed, and analysed, allowing the description of students: i. as migrants in the subfield of International Student Mobility (ISM); ii. as tourists, highlighting the tourist behaviour of students.

After briefly explaining how the fields of migration and tourism define international students in the first two sections, the article continues with the author's reflections on both classifications, pointing out the similarities and differences between the multiple understandings of the student mobility phenomenon. The paper does not intend to criticise any of the classifications proposed in migration or tourism nor propose a new classification. Therefore, the paper aims to reflect on the ambiguity of the condition of international students, which can be understood as a specific group of mobile individuals whose classification crosses and intertwines the fields of tourism and migration.

International Students as Migrants

International students became objects of study in migration from the 1990s onwards. According to King and Ruiz-Galices (2003), until the 1990s, the standard academic literature on migration paid no attention to students as migrants, a fact considered by the authors as an irony, given that most migration scholars encounter students daily. In the early 2000s, the number of studies on international students in the area of migration was still limited and focused on understanding the reasons why international students travelled to other countries to study, as well as on analysing issues related

to the return or non-return of these students to their countries of origin after the conclusion of the study period abroad, such as brain drain issues (King and Ruiz-Gelices, 2003; King, Findlay and Ahrens, 2010).

From the 2000s onwards, migration scholars began to pay more attention to student mobility and international students, mainly motivated by the progressive growth in the flow of international students throughout the 1990s. King, Findlay and Ahrens (2010) observe that in this period, statistical reports from international organisations began to dedicate more space to international students, in the same way as the academic literature on migrations. Thus, over the years, International Student Mobility/Migration (ISM) has developed and become an important sub-field of study in migration.

One of the pioneers in the study of international students was Murphy-Lejeune (2002), who considers student mobility a particular case of migration and argues that international students symbolise a new type of migration, which involves a transition from the idea of "migration" to the concept of "mobility." Therefore, this transition from the idea of migration to the concept of mobility reflects a change in the way of understanding migration, especially new forms of mobility. According to Murphy-Lejeune (2002), the traditional conception of migration centres on an individual moving from their country of origin to another for various reasons, resulting in changes in their usual residence and legal status. On the other hand, the idea of mobility broadens this perspective, recognising that human displacements can assume different forms and purposes.

In the field of ISM, the word mobility has been used more often than migration since it highlights the migratory movement more and does not privilege the countries of origin and destination (King and Raghuram, 2013). In most of the literature, the word mobility indicates a shorter period for the migratory movement and a high possibility of return.

The ISM literature presents different modalities of student mobility, which can be defined based on the type of qualification or academic credit the international student obtains (King, Findlay and Ahrens, 2010). This conceptual differentiation between these modalities is essential to understand the student mobility experience better, considering that these experiences differ in form and content. The two primary modalities of student mobility are called degree mobility and credit mobility. Degree mobility is a mobility experience in which the student remains abroad throughout the entire cycle of studies, for example, students travelling abroad to obtain a bachelor's, master's, or doctorate (King and Raghuram, 2013). These degree mobilities have a long-term characteristic, which generally can vary between 2 and 5

years, depending on the type of program and study cycle (King, Findlay and Ahrens, 2010; King and Raghuram, 2013).

Credit mobility can be defined as a student mobility experience in which the stay abroad is part of a study program that is only completed when the student returns to their home institution, for example, which happens in mobilities under the Erasmus Program (King and Raghuram, 2013). These instances of credit mobility generally last less than 12 months, usually one or two academic semesters, and as soon as the period of study abroad ends, students return to their countries to continue their study cycles in their home institutions, where they will later graduate (King, Findlay and Ahrens, 2010; King and Raghuram, 2013).

In addition to the two main types of student mobility, credit mobility and degree mobility, King and Raghuram (2013) also define a third type of mobility that involves other study programs, voluntary or mandatory, with a shorter duration. This third typology of student mobility is similar to the concept of voluntary mobility proposed by King, Findlay and Ahrens (2010). It involves short-term programs such as summer schools and field trips.

Besides the concepts and typologies of student mobility developed by migration scholars, international students can be framed in the standard definitions of migrants according to the International Organization for Migration (IOM) classifications. The IOM presents a broad definition for migrants, which can be understood as individuals who move from their countries of usual residence, temporarily or permanently, for various reasons.

> **Migrant** - An umbrella term, not defined under international law, reflecting the common lay understanding of a person who moves away from his or her usual residence, whether within a country or across an international border, temporarily or permanently, and for various reasons. The term includes a number of well-defined legal categories of people, such as migrant workers, persons whose particular types of movements are legally defined, such as smuggled migrants, as well as those whose status or means of movement are not specifically defined under international law, such as international students. (IOM, 2019, p. 130).

In addition to the broad definition of a migrant, the IOM also makes a distinction between short-term migrants and long-term migrants.

> **Short-term Migrant** – A person who changes his or her place of usual residence for more than three months but less than a year (12 months). Except in cases where the movement to that country is for purposes of recreation, holidays, visits to friends or relatives, business, or medical treatment. (IOM, 2019, p. 194).