



**The Integration Rituals of Mobility Students in Faculty of Arts and
Humanities of University of Porto**

Ana Filipa Oliveira Lopes

**Internship Report
Masters in Intercultural Studies for Business**

Porto – 2018

**INSTITUTO SUPERIOR DE CONTABILIDADE E ADMINISTRAÇÃO DO PORTO
INSTITUTO POLITÉCNICO DO PORTO**



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**presented to Instituto Superior de Contabilidade e Administração do Porto to
obtain the Master's Degree in Intercultural Studies for Business, under the
supervision of Dr. Marco Furtado**

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E, se de alguma coisa estamos certos, é que partiremos sabendo que seremos sempre mais do que o que nos quiseram fazer ser.

Acknowledges

Before anything else, it is important to state that this report does not exist by itself, just in the same way that I do not exist by myself. Bearing this in mind, I can now address my acknowledgements, ordering them from the execution of the present report to the construction of my personal identity.

This report is the climax of five years of knowledge and the compression of two years of study. It would not be written, nor presented if it was not for the institution that received me in my Masters course. For that reason, my first acknowledgement is addressed to ISCAP and its professors, for giving me the skills needed to complete the internship and written report, opening my horizons and developing my critical thinking. Then, I would like to thank to my supervisor, Dr. Marco Furtado, who gave me the liberty to choose the path I would like to take, always advising me without imposing. It granted me the awareness of responsibility for what I would like to write and defend it. Also, to the FLUP's International Office for receiving me and giving me all the resources that I needed, and to who have worked directly with me, being it during the Internship or the Master course. The accomplishment of this master's degree is due to all of them.

For my personal identity, I would like to thank the people who received me when I first entered the academic life. Then, it is my obligation thanking to the people with whom I could pay the debt I had created: to all the Pandas in the magical forest, to all the inhabitants of the Island, to all pieces of the Puzzle, and to the trunk in the ocean. They, together, were my most frustrating and beautiful responsibility. To the people who have walked all the way with me, I cannot say anything that I had not said before, except thanking them of the unconditional love. To *Pequeno Villa*, they were the family I chose.

It is unthinkable not to thank to Filipe for his unconditional support, patience and love; for choosing every single day to spend his life with me.

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For all it takes, I can only assure that these five years were not just for passing by.

Abstract

As globalization has grown, cultural boundaries have shrunk. Intercultural encounters are a reality to the world, and the rise of outside countries experiences have almost become a must have. The competitive world demands that people are acquaintance with others' reality –that is, different cultural backgrounds.

To have an insight on others' cultural reality can be an advantage. Nowadays, this experience is lived mainly by college students. It is due to this demand that mobility programmes are created. In this context, higher institutions have internationalized to follow the globalized world needs.

However, an open world with more prepared and openminded people, does not stop the culture shock when confronted with other reality, which means it is crucial to have an adaption and integration process. It happens especially in student mobility context, where young people have a short period of time to have a full experience and live the whole process.

The Faculty of Arts and Humanities of University of Porto was founded in 1919, and is nowadays University of Porto's institution which receives more foreign people per year. Therefore, there is the need to develop its reception and integration process to compete with the number of people that arrive each year.

In this internship report, we shall focus on the globalization and internationalization, the mobility programmes and its emergence, and the activities planned for the academic year 2018/2019.

Key Words: Globalization, Internationalization, Culture, Intercultural Communication, Mobility Programmes, Faculty of Arts and Humanities, Integration, Cultural Shock

Resumo

As fronteiras culturais diminuíram, na proporção em que a globalização cresceu. Atualmente, encontros culturais são uma realidade, assim como as experiências fora do país de origem são quase um requisito obrigatório. O mundo competitivo exige pessoas familiarizadas com outras realidades, ou seja, com diferentes históricos culturais.

De facto, ter uma visão do que é a realidade cultural do *outro* pode ser uma vantagem. Atualmente, estas experiências são vividas, na sua maioria, por estudantes universitários. É no seguimento de toda esta exigência que os programas de mobilidade são criados. Neste contexto, o Ensino Superior foram-se internacionalizando para acompanhar as necessidades de um mundo globalizado.

No entanto, um mundo mais livre, com mais pessoas com uma mentalidade mais aberta, não impede que haja um choque cultural quando estas são confrontadas com outra realidade, o que significa que é imperativo haver um processo de adaptação e integração. Isto acontece, maioritariamente no caso dos alunos de mobilidade, em que jovens dispõem de um curto período de tempo para viver na sua plenitude a experiência.

A Faculdade de Letras da Universidade do Porto foi fundada em 1919 e é, hoje em dia, instituição universitária da universidade do Porto que recebe mais estudantes estrangeiros por ano. Por esse motivo, verificou-se a necessidade de desenvolver o seu processo de receção e integração, de modo a competir com o número que pessoas que chegam todos os anos.

Neste relatório de estágio, vai ser focado o aspeto da globalização e internacionalização, os programas de mobilização e o seu surgimento, bem como as atividades planeadas para o ano letivo 2018/2019.

Palavras-chave: Globalização, Internacionalização, Cultura, Comunicação Intercultural, Programas de Mobilidade, Faculdade de Letras, Integração, Choque Cultural

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List of Abbreviations

AEFLUP – Student Association of the Faculty of Arts and Humanities of University of Porto

AEISCAP - Student Association of Porto Accounting and Business School

ERASMUS - European Community Action Scheme for the Mobility of University Students

ESN / IESNP – International Student Network

EU – European Union

FCUP – Faculty of Sciences of University of Porto

FEP – Faculty of Economics of University of Porto

FEUP – Faculty of Engineering of University of Porto

FFUP - Faculty of Pharmacy of the University of Porto

FLUP – Faculty of Arts and Humanities of University of Porto

ICM – International Credit Mobility

ISCAP - Porto Accounting and Business School

ISEP – Porto’s Engineering School

SIGARRA – University of Porto’s informatics system

UP – University of Porto

UK – United Kingdom

INTRODUCTION

Regarding the Masters in *Intercultural Studies for Business*, as a final stage for the degree conclusion, the present report will embrace the five months of practical work of the fourth semester, which was transposed in the Internship done at the International Office in the Faculty of Arts and Humanities of University of Porto, combined with the three semesters of theoretical knowledge and learning that was put into practice in the aforementioned Internship.

As it will be explained later, throughout this Internship, several different students from all around the world were faced, with different cultures, meaning that the message had to be adapted to their reality, as learned in the previous semesters. Besides, after analysing the rituals of reception and integration practiced at the office, it was the main goal to create a strong and cohesive set of activities to “fix” the lack of the existing ones until then. Before exposing this, it will be defined the main concepts, explored some theories of culture, the theoretical background of mobility programme, specially *Erasmus*, justifying its need with globalization and internationalization and analyse its occurrence in the Faculty of Arts and Humanities. Then, the practical content exposed will be well supported.

Bearing in mind that most of the internship was being part of the team and its daily tasks, it includes dealing with In-Coming students (foreign students who come study to Porto), Out-Going students (home students who go study abroad), teachers and administrative mobility (teachers/ staff who come or go during a short period mobility), databases and official documents.

1.1. Objectives:

One of this report’s main objectives is to analyse the mobility programmes in the mentioned Faculty, its impact and the students’ stay in the city, being it in Porto when we refer to In-Coming students, or a foreign city when talking about the Out-Going students.

The other main objective is to solve the integration and welcoming process in default, since it was almost inexistent until the academic year 2017/2018. In order to achieve it, several meetings were arranged with the academic groups and the Students Association, so the activities exposed later in this report could happen, without

overloading the International Office staff and even without me as an Intern. The ideas were taken from ISCAP reception methodology, the reception made for first-year home students and the reception done in the host institutions from where former Out-Going students had done their mobility period.

1.2. Report structure

This report is divided into four main topics:

- ✓ The literature review containing the theoretical content. More precisely, it covers some theories of culture and how it can be divided, the world's constant changing making it more competitive, the globalization and internationalization and how it justifies urge of having intercultural educated people and the emergence of the mobility programmes;
- ✓ The mobility programmes exposition and explanation, analysing its evolution in the Faculty of Arts and Humanities through the years;
- ✓ The practical part containing the what I've done in the Internship, the acquired skills, the meeting witnessed, the team cultural analyses considering it an organization itself, the semi-structured interviews I've made to the former Out-going students, and the activity I've organized as an experience for the future ones;
- ✓ The activities I've arranged and planned and will happen in the next academic year 2018/2019.

CHAPTER I – LITERATURE REVIEW

*Intercultural learning could be a beacon,
illuminating a world of cultural differences and a common
global humanity, building blocks for a just and peaceful
world.¹*

The present report, just as the Internship completed in the Faculty of Arts and Humanities of University of Porto is done based on culture and intercultural communication. Having this in mind, the literature review and theoretical content will be developed exploring these concepts, in order to understand how to deal with different cultures, once it was the reality found in the International Office.

Throughout this main chapter, the theories of Edward Hall and Geer Hofstede will be explored for being considered the basic theories the first concept's definition. It is important to bear in mind that, not only the theories are measured as outdated, as culture or interculturality are not exact sciences, once we are examining people.

First of all, we must explore culture, before going any further in this research and report. There are many definitions of it, from many authors. Geert Hofstede recognizes this, that there are several definitions, which he explores in *Cultures and organizations: Software of the mind*. Here he states that according to its origin in Latin it means to "tilling the soil"², yet nowadays it is mostly known by the Western world as "civilization" / "refinement of the mind". He defines it as the "unwritten rules of the social game. It is *the collective programming of the mind that distinguishes the members of one group or category of people from other.*"³

Moreover, new areas of study give us more developed concepts of Culture. E. B. Tylor, in the area of social anthropology, states that "Culture or Civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member

¹ Peterson, D.M., Briggs, P., Dreasher, L., Horner, D. D., & Nelson T. (1999). Contributions of international students and programs to campus diversity. *New Directions for Student Services*, 1999(86), 67-77. P. 76

² Hofstede, G. H., Hofstede, G. J., & Minkov, M. (2010). *Cultures and organizations: Software of the mind*. Maidenhead: McGraw-Hill. P.5

³*Idem*. P. 6

of society”⁴. Matsumoto defines it as “a shared system of socially transmitted behaviour that describes, defines, and guides people’s ways of life, communicated from one generation to the next.”⁵. Furthermore, Hans Gullestrup, from Aalborg University in Denmark, on his “The Complexity of Intercultural Communication in Cross-Cultural Management”, states that:

Culture is the philosophy of life, the values, norms and rules, and actual behaviour – as well as the material and immaterial products from these – which are taken over by man from the past generations, and which man wants to bring forward to the next generation – eventually in a different form – and which in one way, or another separate individual belonging to the culture from individuals belonging to other cultures.⁶

According to Edward Hall, who defines this term in his book *The Hidden Dimension* (1969) and reminds it in *Beyond Culture*, Culture has many forms, but serves “to provide a highly selective screen between man and the outside world”, adding that it “designates what we pay attention to and what we ignore”⁷.

Even though being collective, as we have seen from the previous definition of Hofstede, culture is also a matter of individual personality. To explain this, the same author gives us the *Three Levels of Uniqueness in Mental Programming* (see attachment 1). It consists in a figure of a pyramid, with a basis constituted by the Human Nature, which is Universal and Inherited, meaning it is something transposed by our genes, here is inserted our basic emotions like anger, joy, sadness or fear, the need for socialization. Then, it tapers to the middle stages – the Culture – which is not innate anymore, but learned, nor universal because each specific group or category has its own. Instead of representing our emotions, it demonstrates how one expresses it. On the top of this pyramid is the Personality, which is specific to each individual and is a mix of inherited

⁴ Tylor, E. B. (1891). *Primitive culture: Researches into the development of mythology*. London: J. Murray. P.1

⁵Matsumoto, D. (2006). Culture and nonverbal behavior. In V. Manusov& M. L. Patterson (Eds.), *The Sage Handbook of Nonverbal Communication*. (pp. 219-235). Thousand Oaks, CA: Sage. P. 220

⁶Gullestrup, H. (2002). *The Complexity of Intercultural Communication in Cross-Cultural Management*. Intercultural Communication, (6)

⁷Hall, E. T. (1977). *Beyond culture*. New York, NY: Anchor Books. P.85

and learned, in other words, a blend of genes and environment, modifying itself according to one's personal experiences and past background.⁸

In the book *Cultures and organizations: software of the mind*, Geert Hofstede compares the human mind to a computer and its programming, defending that in order to learn something new, first our brain needs to unlearn the previous "settings", which is more difficult than learning at first: "Every person carries within him- or herself patterns of thinking, feeling and potential acting that were learned (...) Most of it was acquired in early Childhood". However, "he or she must unlearn before being able to learn something different and unlearning is more difficult than learning for the first time"⁹. This process that be seen, for example in an Erasmus Student, who must pass through when meeting a different culture – not necessarily unlearn his/her own culture in a sense of forgetting, but instead to open his/her mind and unlearn it as a standard culture or comparing to a computer as the default settings.

Despite the way one may define it, every culture can be analysed according to two different, yet complementary models, from who Francis Jarman considers the two international popular figures in what concerns culture and intercultural communication: Geert Hofstede and the anthropologist Edward T. Hall.¹⁰

The first one is a concept from Edward T. Hall, present in his book *Beyond culture*. Here he compares culture to an Iceberg, where outsiders can only see the tip of it, which includes behaviours and some believes. However, most of it is submersed, being only visible to an insider, where it is inserted more deep believes, Values and Thought Patterns. In order to understand it, Edward Hall believes that one must participate actively in that specific culture, meaning one can no longer be just an observer. David Katan developed the Iceberg theory afterwards in his book *Translating Cultures* in 1999¹¹. In this website *LCW: Language and culture Worldwide*¹², the

⁸ Hofstede, G. H., Hofstede, G. J., & Minkov, M. (2010). *Cultures and organizations: Software of the mind*. Maidenhead: McGraw-Hill. Pp. 6 – 7

⁹*Idem*. Pp. 4-5

¹⁰Jarman, F. (2012). *Intercultural communication in action*. Rockville, MD: The Borgo Press. P.9

¹¹Katan, David. (1999). *Translating Cultures*, Manchester: St. Jerome Publishing

¹²Language and culture Worldwide: The Cultural Iceberg. (n.d.). Retrieved July 03, 2018, from <https://www.languageandculture.com/cultural-iceberg>

author(a) divides the Iceberg in two stages – Observable (behaviours) and Not observable – where the surface beneath the water is also subdivided in two: Interpretations and Core Values. The last stage mentioned is the distinction we made between certain concepts such as good and bad or acceptable and unacceptable, while the Interpretations in how we translate it in actions through our daily life¹³.

Then, we have the model from Hofstede: The “*Onion*”: *Manifestations of Culture at Different Levels of Depth*(see attachment 2). Here, the figure is represented by stratum, more like the skins of an onion, where the peels are showing how deep the concept is inserted in Culture from outside to inside. In this way, the external skin is the *Symbols*, that can be “words, gestures, pictures or objects that carry a particular meaning that is recognized as such only by those who share the culture (...) as do dress, hairstyles, flags and status symbols.”¹⁴. It is the external stratum because old symbols can be replaced by new ones, due to trends or contact with other realities. Then, we have *Heroes*, which are individuals “alive or dead, real or imaginary, who possess characteristics that are highly prized in a culture and thus serve as models for behaviour.”¹⁵. Here, the author gives the example of United States of America with Batman or France with Asterix.

In this segment and in the inner skin, we have the *Rituals* and *Values*. The first one mentioned is defined by Hofstede as “collective activities that are technically superfluous to reach desired ends but that, within a culture, are considered socially essential.”¹⁶, practically speaking, it involves social greeting, the kind of discourse used, daily interaction or/and social and religious ceremonies. Finally, Values are “broad tendencies to prefer certain states of affairs over other”¹⁷, which are adjacent to opposite pairs, such as the referred book presents: Evil and good; dirty and clean; dangerous and clean; decent and indecent, moral and immoral (...). While the three first stages

¹³The image used in the PowerPoint mentioned in the Activities’ chapter was from the site *LCW: Language and culture Worldwide*, for believing it is easier to understand to mobility students from different nationalities.

¹⁴ Hofstede, G. H., Hofstede, G. J., & Minkov, M. (2010). *Cultures and organizations: Software of the mind*. Maidenhead: McGraw-Hill. P. 8

¹⁵*Ibidem*

¹⁶ Hofstede, G. H., Hofstede, G. J., & Minkov, M. (2010). *Cultures and organizations: Software of the mind*. Maidenhead: McGraw-Hill. P. 9

¹⁷*Ibidem*

mentioned are visible to anyone even if an outsider of that specific culture, which are named as *practices*, values are not – only an insider can understand and interpret them. Even the practices have an invisible side – the cultural meaning – that alike values only insiders can recognize it.

Furthermore, when talking about culture, it is crucial to understand some sub-chapters. The concepts that follow are based on Hofstede's Insight and Edward T Hall theory. From the last author mentioned, and according to him, culture can be subdivided in sections such as Monochronic (MC) and Polychronic (PC) for organizing time and scheduling activities¹⁸ or High Context (HC) and Low Context (LC)¹⁹. All these concepts were created and developed by Edward Hall, but bearing in mind that no culture is 100% only one of it, nor people are machines completed and strictly programmed and compelled to act according to the society they are inserted in.

In a Monochronic Culture, people tend to do one thing at the time, separately, with schedules and segmentation (North European countries); while that in the Polychronic Culture, people can do several things at once (Mediterranean countries)²⁰. When we talk about context, two ways can be applied: High context means that one must be contextualized of the culture, because much of information is implicit or internalized in the body language for example (China); as for the Low context, the message is passed in detail with all said explicitly, there is no need to read in between the lines (Germany and Scandinavia)²¹. On one side, High culture people make a clear distinct difference of insiders and outsiders, since they expect more of other people, such as the perception of what is going on even without telling them, and that is only achieved by the ones who understand the context (insiders). Here, it can be inserted the concept found in the book *Intercultural communication in action* of "Indexical", which are "expressions whose meaning changes with the context in which they are used"²².

¹⁸Hall, E. T. (1977). *Beyond culture*. New York, NY: Anchor Books. pp. 17-24

¹⁹*Idem*. Pp. 91-116

²⁰*Idem*. P 17

²¹*Idem*.P. 91

²²Jarman, F. (2012). *Intercultural communication in action*. Rockville, MD: The Borgo Press. P. 26

According to Hofstede, cultures can be divided in different dimensions such as *Power Distance*²³, *Individualism*²⁴, *Masculinity*²⁵, *Uncertainty Avoidance*²⁶, *Long Term Orientation*²⁷ and *Indulgence*²⁸. All these dimensions are rated in scale depending on the example we are examining, meaning that cultures are not positioned in extremities, that they not exclusively, for example, large-power-distance or small-power-distance, but somewhere in the middle where the score can be more to one side than the other.

In order in which they were mentioned, the first, Power Distance, is defined by the author as “the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally”²⁹, in this context, institutions are not only company but also family or school, basically where there is a hierarchical structure. Bearing in mind that this concept is measured and not static, one can now explore the two extremities. On the one hand we have *Small Power Distance*, which can be characterized by the negative feeling toward inequalities (which should be minimized); that people with different levels of power should be interdependent; in the familiar context parent and children are equals; the same happens in the relationship between teachers and students and teachers expect and initiative and active role from the students.

On the other hand, on the *Large Power Distance* side, people not only expect inequalities, as they want it to happen; there is no interdependence, as less powerful people should be the ones to be dependent; there are a clear hierarchy of obedience

²³ Hofstede, G. H., Hofstede, G. J., & Minkov, M. (2010). *Cultures and organizations: Software of the mind*. Maidenhead: McGraw-Hill. Pp. 55-88

²⁴*Idem*. Pp.89-134

²⁵*Idem* Pp. 135-185

²⁶*Idem*. Pp.188 – 234

²⁷*Idem* Pp. 235-276

²⁸*Idem*. Pp. 277-298

²⁹ Hofstede, G. H., Hofstede, G. J., & Minkov, M. (2010). *Cultures and organizations: Software of the mind*. Maidenhead: McGraw-Hill. P. 61

between parents and children, which is reflected in a school context, where students only accepted students' participation when asked.³⁰³¹

Then, we have a concept which is related to the previous one: we can measure a society by the importance its population gives to the group rather than to the "I". If a culture scores high in the *Individualism Index*, meaning it gives low importance to the group, then it is an *Individualist* society. Defining this last concept, it refers to "societies in which the ties between individuals are loose: everyone is expected to look after him – or herself and his or her immediate family"³². It can be noticed in societies in which are present the following features: individuals only are expected to take care of her/himself and her/his immediate family; universalism, which means that everyone is treated by the standard values, regardless of being someone from the group or an outsider; people are expected to be honest and frontal, to always speak their mind; communication is done in a low-context model. In a school context, are expected to take an active participation in class³³.

Following the previous thought, a *Collectivist* society, being the opposite pole, refers to "societies in which people from birth onward are integrated into strong, cohesive in-groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty."³⁴. And consequently, it can be characterized for its extended families or members of the group to whom people are expected to show loyalty; exclusionism, which means that value standards do not apply to everyone equally, member of the group and outsiders are treated differently; being frontal is to be

³⁰*Idem*. P.72

³¹This concept will be crucial to, later, explain to the mobility students the corporative culture of FLUP, and how to behave in classes, since we can consider that FLUP scores high in High Power Distance. We can verify this in the classes type lectures and in the visible hierarchy, where the distance between teachers and students is expected.

³² Hofstede, G. H., Hofstede, G. J., & Minkov, M. (2010). *Cultures and organizations: Software of the mind*. Maidenhead: McGraw-Hill. P.93

³³ Hofstede, G. H., Hofstede, G. J., & Minkov, M. (2010). *Cultures and organizations: Software of the mind*. Maidenhead: McGraw-Hill. P. 113

³⁴*Idem*. P.93

avoided in order to avoid confrontations and keep the harmony; communication has its basis on high-context, in school students only speak up when asked to³⁵.

Regardless of its power distance and individualism index, cultures can be *feminine* or *masculine*, bearing in mind once again that societies are measured in a scale meaning that is unlikely to be place in one of the extremities. According to Hofstede, a masculine society is the one that “emotional gender roles are clearly distinct: men are supposed to be assertive, tough, and focused on material success, whereas women are supposed to be more modest, tender, and concerned with the quality of life.” On the other hand, a feminine society happens when “emotional gender roles overlap: both man and women are supposed to be modest, tender, and concerned with the quality of life”³⁶.

Now, transposing the definitions given by the author to the practical contexts that interest this report the most: in the educational path, in masculine societies, students compete to be the best, meaning failing in a massive disaster, competitive sports play an important part in educational opportunities and in the curriculum. On the opposite pole, in a feminine society, there is no competition to be the best students, once this kind is not praised, instead the weaker students are in order to encourage them, but failing is a trivial occurrence, competitive sports are just “for fun” as it is an extracurricular activity.³⁷

One relevant point that is inserted in the political and state context but is related to mobility students is how a society views the immigrants. In the masculine side, people believe that immigrants should just assimilate the host culture, while that in the feminine one immigrant should integrate and be part of it³⁸.

The next concept is not original from Hofstede, but Cyert & March, in 1963, and then James G. March developed in work of American organization sociology: *Uncertainty Avoidance*. This concept, in which Portugal is rated with the second highest score, translates the anxiousness that one group has towards to unknown, or as the author puts it “as the extent in which the members of a culture feel threatened by

³⁵*Idem*. P. 113

³⁶*Idem* P. 140

³⁷*Idem* P. 165

³⁸Hofstede, G. H., Hofstede, G. J., & Minkov, M. (2010). *Cultures and organizations: Software of the mind*. Maidenhead: McGraw-Hill. P.180

ambiguous or unknown situations.”³⁹, which is manifested, many times, through stress. In order to suppress this feeling, cultures with a strong uncertainty avoidance need to have rules, be it written or unwritten, once it gives them a feeling of security and assuredness in a sense of predictability.

Besides, countries which scores high in this index, tend to more expressive not only in the voice tone, but also with physical movements, gesturing the hands while talking. It happens as a “controlled” and “civilized” way to release stress. It is why, generally speaking, weak uncertainty avoidance countries find the opposite pole aggressive, and when the strong find the *others* dull, for seeming too unemotional.⁴⁰

Approaching a more academic context, this dimension has to do how the teacher approaches knowledge and absolute truths. Some people might be used to hear a “I do not know” from a teacher, which will lead to further discussions (weak uncertainty avoidance countries), whereas others expect the tutor to have all the answers, which students will take as right without thinking twice. It is important that these differences do not affect the teacher’s authority by the lack of knowledge or by its dogmatic perspective.⁴¹

The following dimension was added afterwards, regarding a culture’s orientation towards the future. Hofstede called the dimension of *long-term orientation*, having as opposite pole the *short-term orientation*. Well, having the knowledge that long-term orientation is “the fostering of virtues oriented towards future rewards – in particular, perseverance and thrift”, we can assume that short-term orientation stands for “the fostering of virtues related to the past and present – in particular, respect for tradition, preservation of “face”, and fulfilling social obligations.”⁴² One can identify in what term a culture sees the future by analysing, for example, if there are any effort for having quick results (short-term) or slow achieved by a perseverant attitude (long-term).

At last but not least, we have Hofstede’s last dimension, purposed by Misho Minkov in 2007, is *Indulgence versus Restraint* (IVR). The definition offered by both

³⁹*Idem*. P.191

⁴⁰*Idem*. P.196

⁴¹*Idem*. P.208

⁴² Hofstede, G. H., Hofstede, G. J., & Minkov, M. (2010). *Cultures and organizations: Software of the mind*. Maidenhead: McGraw-Hill. P.239

authors is that “Indulgence stands for a tendency to allow relatively free gratification of basic and natural human desires related to enjoying and having fun”, meaning that the opposite, restraint, can be explained by the “conviction that such gratification needs to be curbed and regulated by strict social norms”⁴³ Alike the masculine vs feminine pole, a restraint culture gives low importance to its leisure time, while an indulgence society values it. In the same order, we can verify that the first pole mentioned has a more pessimist view, while the indulgent one is optimist.⁴⁴

Having assimilated all these dimensions, one can understand the *other*, naked of any prejudice, because no one knows why the other behaves differently, why he/she have a different perception. However, most of the times it does not happen, because most of the time the *one* does not know or meet the *other*, nor has the theoretical knowledge to understand it, leading to irrationality. In his book *Beyond Culture*, Edward Hall presents us different forms of irrationality, such as *Situational Irrationality*, *Contextual Irrationality*, *Neurotic Irrationality*, *Bureaucratic* and *Institutional Irrationality*, and, the one which is more relevant to this report, *Cultural Irrationality*.⁴⁵ All this forms transport within itself a series of actions or behaviours that are done with the consciousness that are counterproductive.

The author believes that there is cultural irrationality when the values and believes of one culture imposes limits to the way we sense the world, which happens in every culture but “a culture in which there was proper adjustment to the environment would be one in which the irrational was at a minimum”⁴⁶. Therefore, *Ethnocentrism* comes from the irrationality. In other words, when an individual or group seize the world by the perspective of their culture only, carrying with them a set of stereotypes and prejudices, all the other cultures seem to them inferior.

Here, it is important to analyse and define the concept of *Stereotype*. If we see the definition given by Scollon and Scollon, we will verify that it is “the process by which all members of a group are asserted to have the characteristics attributed to the

⁴³*Idem*. P. 281

⁴⁴*Idem* P. 291

⁴⁵Hall, E. T. (1977). *Beyond culture*. New York, NY: Anchor Books. Pp. 217 – 219

⁴⁶*Idem*. P. 219

whole group”⁴⁷. According to Stallybrass it is "an over-simplified mental image of (usually) some category of person, institution or event which shared, in essential features, by large numbers of people”⁴⁸, while Cardwell defines it as “a fixed, often simplistic generalization about a particular group or class of people”⁴⁹. All the definitions have a feature in common, they describe an overgeneralization of characteristics of a group of people.

In 1906, Sumner introduced the term of ethnocentrism and defined it as “the technical name for this view of things in which one’s own group is the centre of everything, and all others are scaled and rated with reference to it”⁵⁰. In other words, ethnocentrism is the believe one individual has where its own culture is better than surrounding ones, making intercultural communication difficult due to the lack of cultural openness. Hofstede believes that if a culture is exposed in a regular basis to foreigners, it can pass from *ethnocentric* to *polycentric*. Polycentrism is the “recognition that different kinds of people should be measured by different standards”⁵¹, meaning that society will stop judging other cultures by its own standards and start trying to understand them according to the foreigners’ values and beliefs.

Even though the previous concepts and definitions being relatively new, its practice is not. In other words, culture exists long before humankind notices it, just as intercultural communication.

Even if not on purpose, mankind uses intercultural communication, or at least interactions, since the very beginning, being it for migration (in our nomad background), or commerce, or religion, or even territory conquers in a less positive way. However, it is important to distinguish *intercultural communication* from *cross cultural communication*. Intercultural communication refers to the “shared communication between speakers from different languages/cultural backgrounds.”, while cross-cultural

⁴⁷Scollon, R. & Scollon, S. Wong (2001) *Intercultural Communication: A Discourse Approach*. 2nd edn. Oxford: Blackwell. P. 168

⁴⁸Stallybrass, O. 1977. *Stereotype*. In *The Fontana Dictionary of Modern Thought*, ed. A. Bullock, O. Stallybrass. London: Fontana/Collins. p. 601.

⁴⁹Cardwell, M. (1996). *Dictionary of Psychology*. Chicago IL: Fitzroy Dearborn. P. 227

⁵⁰ Sumner, W. G. (1906). *Folkways*. Boston, MA: Ginn. P. 6

⁵¹ Hofstede, G. H., Hofstede, G. J., & Minkov, M. (2010). *Cultures and organizations: Software of the mind*. Maidenhead: McGraw-Hill. P.387

communication research “compares communication practices of one language/cultural group with another”⁵²

In order to communicate properly within an intercultural context, Michael Clyne revised the original principals from Paul Grice⁵³ and adapted to this reality. Here, Clyne keeps the original topics of *Quantity*, *Quality* and *Manner*, where the first has one single maxim and the following two has a supermaxim and maxims. Developing this idea, the single maxim of quantity states that one shall “Make your contribution as informative as is required for the purpose of the discourse, **within the bounds of the discourse parameters of the given culture**”. As for the Quality, the supermaxim guides one to “Try to make your contribution one for which you can take responsibility **within your own cultural norms**”, whereas the two maxims add “Do not say what you believe to be in opposition to your **cultural norms of truth, harmony, charity and/or respect**” and “Do not say that for which you lack adequate evidence”. Moving to the last topic, Manner, its supermaxim directly states “Be perspicacious”, while the maxims are divided in 5 sub topics saying that one should “not make any more difficult to understand than may be dictated by questions of face and authority” (1), “make clear your communication intent **unless this is against the interests of politeness or of maintaining a dignity-driven cultural core value, such as harmony, charity or respect**” (2), that one shall do a contribution based on the nature and purpose of its exchange, respecting his/her own cultural discourse parameters, structuring it according the requirements of his/her culture(3, 4) and finally, “in your contribution, take into account anything you know or can predict about the interlocutor’s communication expectations.”⁵⁴. Both Grice and Clyne’s framework are mandatory for map the difference between literal meanings of communication and its implied meaning inserted in a specific context.⁵⁵

⁵²Bowe, H. J., Martin, K., & Manns, H. (2007). *Communication across cultures: Mutual understanding in a global world*. Melbourne, VIC: Cambridge University Press. P.3

⁵³Grice, H. P. (1975). “Logic and conversation”. In Cole P & Morgan J. (eds) *Syntax and Semantics 3: Speech Acts*. New York: Academic Press.

⁵⁴Clyne, M. (ed) (1994) *Intercultural Communication at Work: Cultural Values in Discourse*. Cambridge: Cambridge University Press. Pp. 194-195

⁵⁵Bowe, H. J., Martin, K., & Manns, H. (2007). *Communication across cultures: Mutual understanding in a global world*. Melbourne, VIC: Cambridge University Press. P. 15

In this context, it is important to notice that communication, and especially intercultural communication, is also constituted by nonverbal communication, which is what we say without using words. In this field, it is included the *physical appearance* related to the attire, *proxemics* being this the space and distance, *chronemics* which refers to time, *kinesis* described as body expressions and movement, *haptics*– the touch, *oculesics* concerning the eye contact, *vocalics* being the same as paralanguage which can be the voice tone and speed of talking and *olfactics* that as the name gives away – the smell⁵⁶.

Having the concepts clarified, it is important to define two of them. “Proxemics refers to man’s use of space as an aspect of his culture; i.e., conversational distance, planning, and use of interior spaces, town layout, and the like”⁵⁷, which is very similar yet different from Kinesics, as Ray Birdwhistell defines it “the study of body-motion as related to the non-verbal aspects of interpersonal communication”⁵⁸. Both concepts will be of extreme importance to explain to mobility students, especially the foreigners, how we deal with our cultural proxemics and kinesis. In other words, and giving practical examples, how close they can approach without interfering with our personal space, how close they can expect us to get, alerting them to possible discomformable situations and how the Portuguese people are used to express themselves through body language, such as expressions and gestures

Nevertheless, the true interaction with other cultures does not stop with the interaction itself. After occurring the contact between two distinct cultures, several phenomena may occur. In her academic thesis, *O olhar dos estudantes estrangeiros sobre Portugal: O lado negativo da experiência*, Agostina da Silva explores the different kinds of these cultural phenomenon. The author mentions the demonstrative effect from Fisher, where there is an exchange of behavioural mimicking between the foreigners and local population; Reisinger’s concept of cultural loan that happens when both cultures loan each other traditions and values, which can be positive by the cultural comprehension side and bad once it can replace the original traditions and values; the

⁵⁶Samovar, L.A., Porter, R.E., McDaniel, E.R., & Roy, C.S. (2012). *Intercultural Communication: A reader: Cengage Learning*. P.293

⁵⁷Hall, E. T. (1977). *Beyond culture*. New York, NY: Anchor Books. P.248

⁵⁸Birdwhistell, R. L. (2007). *Kinesics and context: Essays on body motion communication*. Philadelphia: Univ. of Pennsylvania Press.

cultural drift concept from Burns, which shelters the temporary changes in the local population that occurs within the period both culture are in contact. Finally, Agostina da Silva exposes Berry thought of a permanent or at a least lasting change, the acculturation stage, where in spite of occurring an alteration in both groups, one of them is more influenced.⁵⁹

In a more advanced way, we associate intercultural communication with globalization and internationalization, though they are different concepts. Just as intercultural communication, globalization is not a new concept. It could be noticed in the first travellers and traders who worked across boundaries⁶⁰, to what the author T.L. Friedman calls "Globalization 1.0" and contextualizes as "at the time of Discoveries"⁶¹. Instead, globalization has grown exponentially since then. Here, Altbach, Reisberg and Reisberg define globalization as the "reality shaped by an increasingly integrated world economy, new information and communications technology, the emergence of an international knowledge network, the role of the English language, and other forces beyond the control of academic institutions"⁶², while Osterhammel and Petersson state that globalization cannot be defined just for the presence of a relation between two different and distant places, but when these relations "acquire a certain degree of regularity and stability and where they affect more than tiny numbers of people."⁶³ Furthermore, Elspeth Jones and Nico Jooste in the book *The Globalization of Internationalization: Emerging Voices and perspectives* state that

⁵⁹Silva, A. D. (2013). *O olhar dos estudantes estrangeiros sobre Portugal: O lado negativo da experiência* (Unpublished master's thesis). FLUP. file:///C:/Users/PM/Downloads/Dissertacao_-_Agostina_final_1.pdf p.21

⁶⁰Osterhammel, J., & Petersson, N. P. (2009). *Globalization: A short history*. Princeton, NJ: Princeton University Press. P. VIII

⁶¹Friedman, T. L. (2006). *The world is flat: The globalized world in the twenty-first century*. London: Penguin Books. P. 9

⁶²Altbach, P. G., Reisberg, L., & Reisberg, L. E. (2009). *Trends in Global Higher Education: Tracking an Academic Revolution* (Rep.). Paris: United Nations Educational, Scientific and Cultural Organization. Retrieved July 15, 2018, from <http://unesdoc.unesco.org/images/0018/001832/183219e.pdf> p.7

⁶³Osterhammel, J., & Petersson, N. P. (2009). *Globalization: A short history*. Princeton, NJ: Princeton University Press. P. VIII

globalization rests on knowledge, the impact of this exclusionary and inclusionary process can be of major proportions on the institutions and systems that generate and disseminate knowledge, namely on higher education.⁶⁴

On the other hand, Altbach, Reisberg and Reisberg also define internationalization. The authors state that “Internationalization is defined as the variety of policies and programs that universities and governments implement to respond to globalization.”⁶⁵ Moreover, and quoting Knight they add that “Internationalization has been conceived in many quarters as a necessary process of integrating an international, intercultural, or global dimension in the purpose, functions, or delivery of postsecondary education”⁶⁶. In similarity, Elspeth Jones and Nico Jooste also define Internationalization saying it “tends to be defined and used to describe more traditional relations between nations (...). Crossing borders and moving or linking up with the actors outside a national system”.⁶⁷

Nowadays, it is easier to contact with other cultures for multiple reasons. First, it is obvious that the globalization phenomenon has done its part in bringing new products and services from other culture to the rest of the world. However, buying or acknowledge other nations products, does not necessarily include the contact, comprehension or even integration with it. That role, which was earlier done simply by migration, now is mostly done by the media social networks. Explaining this, with the media development, people can be more informed about the worldwide situation and each country in specific, so they can feel empathy and more familiarity toward the others, while discovering some cultural features (even if stereotypes). As for the social networking, it gives people to change to really know people from the opposite side of

⁶⁴Wit, H. D., Gacel-Avila, J., Jones, E., &Jooste, N. (2017). *The globalization of internationalization: Emerging voices and perspectives*. Abingdon, Oxon: Routledge. Available in <https://books.google.pt>

⁶⁵Altbach, P. G., Reisberg, L., & Reisberg, L. E. (2009). *Trends in Global Higher Education: Tracking an Academic Revolution* (Rep.). Paris: United Nations Educational, Scientific and Cultural Organization. Retrieved July 15, 2018, from <http://unesdoc.unesco.org/images/0018/001832/183219e.pdf> p.7

⁶⁶ Knight (2003) quoted in Altbach, P. G., Reisberg, L., & Reisberg, L. E. (2009). *Trends in Global Higher Education: Tracking an Academic Revolution* (Rep.). Paris: United Nations Educational, Scientific and Cultural Organization. Retrieved July 15, 2018, from <http://unesdoc.unesco.org/images/0018/001832/183219e.pdf> p. 24

⁶⁷Wit, H. D., Gacel-Avila, J., Jones, E., &Jooste, N. (2017). *The globalization of internationalization: Emerging voices and perspectives*. Abingdon, Oxon: Routledge. Available in <https://books.google.pt>

the world, and if well used, can tear down stereotypes, while the bases are kept intact. With all this proximity, the world is no longer seen as a gathering of different countries, but instead, as a Global Village, where frontiers do not constitute limitations.

Applying both concepts of globalization and internationalization to the higher education context, which is the main focus of this report, we may consider “Internationalization is seen as something higher education institutions do while globalization is something that is happening to them.”⁶⁸ In another perspective, in order to adapt to globalization, universities are being compelled to internationalized themselves, which means cooperated overseas with foreign institutions. While this happens, in other words, the more Higher Education institutions internationalize, the more it intensifies globalization by default.⁶⁹

In the book *Globalization and internationalization in higher education theoretical, strategic and management perspectives*, the authors present several strategies of universities internationalization. The authors believe that universities can be subdivided in five “hemispheres” in its way to internationalization. A Higher Education institution can be categorized as *Domestic Universities*, if it focuses on regional and national necessities. *Imperialist Universities* look for students outside its national borders, yet there is not adaptation for foreigner students. That means they are expected to live the college experience as home students. On the other hand, the strategy called *Internationally Aware Universities* refers to a university that changes its profile to a more international one, yet it has not interacted or contacted overseas-partner universities. The *Internationally Engaged Universities* strategy refers to those which already operate at international arenas, such as overseas recruitment, but also drives an internationalization agenda “at home” – as an example, they have a curriculum review in order to make teaching programmes global. Finally, the *Internationally Focused Universities* are a small group inside the internationally engaged universities that are

⁶⁸Mitchell, D. E., & Nielsen, S. Y. (2012). *Internationalization and Globalization in Higher Education*. INTECH Open Access Publisher. P. 3

⁶⁹Maringe, F., & Foskett, N. (2012). *Globalization and internationalization in higher education theoretical, strategic and management perspectives*. London: Continuum. P.p.1-2

characterized by its level of progress and achievement in internationalization, and where there is a cultural change within the institution.⁷⁰

In this context, universities are no longer seen as an investment for the country itself and within itself, but instead as a business preparing its product for the marketplace. In other words, as it can be seen in the book *Internationalizing Higher Education: Critical Explorations of Pedagogy and Policy*, paraphrasing the author Naidoo “higher education as an industry for enhancing national competitiveness and as a lucrative service that can be sold in the international marketplace.”⁷¹ Due to this education commercialization, it emerges a new concept – *academic capitalism*. Slaughter and Leslie define it as “the way public research universities were responding to neoliberal tendencies to treat higher education policy as a subset of economic policy.”⁷², which implies a marketization of higher institutions.

It is precisely in this segment that it is instituted a programme that allows the “free” mobility mainly of students between educational institutions, being it from the mandatory school system or from higher education, or even after that. Furthermore, it allows also the flow of teachers and administrative staff on the same basis. Explaining and justifying this idea, due to the globalized, competitive and in constant change world which is losing, symbolic speaking, its boundaries, it emerged the need of educate and train people according to their reality – intercultural professionals for an intercultural world.

Now, it is mandatory to analyse a basic concept of international mobility, to what we call an international student. According to UNESCO, an International Student is the one “who have crossed a national or territorial border for the purpose of education and are now enrolled outside their country of origin.”⁷³, which means it is not about the citizenship or nationality of a student. In other words, if an individual is born in one country and at the current time has permanent residence in another country, if he/she

⁷⁰*Idem*. P.p. 44-45

⁷¹Naidoo (2003a) in Nannes, P., & Hellstén, M. (2010). *Internationalizing higher education: Critical explorations of pedagogy and policy*. Dordrecht: Springer. P. 38

⁷²Expanding and Elaborating the Concept of Academic Capitalism. (n.d.). Retrieved October 11, 2018, from <http://journals.sagepub.com/doi/abs/10.1177/1350508401082003?journalCode=orga>

⁷³International (or internationally mobile) students. (2017, September 27). Retrieved July 15, 2018, from <http://uis.unesco.org/node/334686>

enrols in an higher education institution in the country of residence, it does not make him/her an international student. Being an International student implies coming back to the home country for having credit equivalence from the host institution.

In this context, there are several programmes that will be exposed afterwards, but the major and leading programme is nowadays called *Erasmus*. Erasmus stands for “European Community Action Scheme for the Mobility of University Students”⁷⁴. Despite being originally meant for the European Union students, now it has a global coverage, not only geographically speaking, but also to whom it is designed, as it was mentioned above.

As Fei Wang says in the *journal of International Students*, quoting the Department of Foreign Affairs and International Trade, in 2012, “The international students not only contribute to cultural and linguistic diversification and bring in substantial income to the local communities, but also become a valuable source of highly skilled labour to (Canada’s) economy.”⁷⁵. This means, that not only international students are investing in their personal skills for better opportunities and, consequently, a better professional and fulfilled life, as they improving a world with a more open mind for different cultures and enrichment, while they are making the world economy move around, being a win-win investment strategy.

⁷⁴Jarman, F. (2012). *Intercultural communication in action*. Rockville, MD: The Borgo Press. P. 23

⁷⁵Wang, F. (2016). *The lived experiences of Canadian-Born and Foreign-Born Chinese Canadian Post-Secondary Students in Northern Ontario*. *Journal of International Students*, 6(2). P. 452

**CHAPTER II – STUDY MOBILITY AT THE FACULTY OF ARTS
AND HUMANITIES OF UNIVERSITY OF PORTO**

3.1. Erasmus context

3.1.1. Erasmus then

We have seen already what Erasmus+ is and in what context did it emerge, yet it is important to analyse from where it evolved, the constituent parts and with what goals. In order to study the current flow of international students in FLUP (what we will do below), first we must explore the programmes in which students come and go abroad.

To what we call now Erasmus+ only started in 2014 and is foreseen to run until 2020, so we can say it is a relatively recent programme. When did it start? The original programme was called *Erasmus* and was launched in 1987, which was only for students and was valid until 1993. Then, Erasmus gave place to *Socrates Programme I* and *II*: 1994-1999 and 2000-2006 respectively.

After that, the programme running from 2007-2013 was called *Lifelong Learning Programme (LLP)*, which combined specific mobility programmes, such as *Comenius Programme*, *Leonardo Da Vinci*, *Erasmus*, *Grundtvig* and *Transversal Actions*.

3.1.2. Erasmus now

In 2013, when it was changed into Erasmus Plus, the specific projects together with *Tempus*, *Youth in Action* and *Erasmus Mundus*⁷⁶ were integrated in a larger umbrella programme divided in three Actions with more generic terms, more specifically, *Key Action 1*, *Key Action 2* and *Key Action 3*. Aside from the key actions, there is *Jean Monnet* for teaching and research purposes and *Sport* as is self-explanatory supports non-profitable sport events within EU, which are specific programmes.

Explaining the three keys above mentioned, the Key Action 1 is about Staff Mobility, be it teaching or administrative, Student Mobility, Internships and

⁷⁶European Commission, EACEA: Education, Audiovisual and Culture Executive Agency. http://eacea.ec.europa.eu/2007-2013_en.php Retrieved May 21, 2018.

Volunteering⁷⁷. From here also comes out new partnerships with other universities and improvements of the existent ones. The Key Action 2 deals with “Cooperation for innovation and exchange of good practices”⁷⁸, this is to create new projects that need to have at least three partners within the EU (Consortium), while the Key Action 3 cares for “Support for policy reform”⁷⁹, which means, it analyses the existent projects, provides some educational reforms, between others policy matters. The International Office deals mostly with Key Action 1, therefore, it will be the emphasis of this report, specially student mobility, in which the practical project will be focused.

Besides, Erasmus + has several sub actions, going from the mandatory school system, to education in the adulthood. Here, the traditional student/teaching/administrative mobility within Europe is inserted in Key Action 103 (KA103). In this context, and concerning countries outside Europe, it is created the International Credit Mobility in Key Action 107 (KA107), as the European Commission defines it: “International Credit Mobility (ICM) supports the mobility of individuals enrolled or employed at a higher education institution (HEI), from a Programme Country to a Partner Country or vice versa”⁸⁰. Here, it is important to notice the difference between a *Programme Country* and a *Partner Country*. The European Commission distinguishes these two concepts as “Programme Countries are those countries participating fully in the Erasmus+ programme. To do so, they have set up a National Agency and contribute financially to the programme”, while “Partner

⁷⁷European Commission, EACEA: Education, Audiovisual and Culture Executive Agency. *Key Action 1: Learning Mobility of Individuals*https://eacea.ec.europa.eu/erasmus-plus/actions/study-and-volunteering-in-another-country_en Retrieved May 21, 2018.

⁷⁸ European Commission, EACEA: Education, Audiovisual and Culture Executive Agency. *Key Action 2: Cooperation for innovation and the exchange of good practices*. https://ec.europa.eu/programmes/erasmus-plus/programme-guide/part-b/three-key-actions/key-action-2_en Retrieved May 21, 2018.

⁷⁹ European Commission, EACEA: Education, Audiovisual and Culture Executive Agency. *Erasmus+ Key Action 3: Support for policy reform - Initiatives for policy innovation - European policy experimentations*. https://eacea.ec.europa.eu/erasmus-plus/actions/key-action-3-support-for-policy-reform/erasmus-plus-key-action-3-european-policy-experimentations/erasmus-plus-key-action-3-european-policy-experimentations_en Retrieved May 21, 2018.

⁸⁰ European Commission, *Erasmus International Credit Mobility: Handbook for Participating Organisations* [PDF]. (2017, November). P.5. https://ec.europa.eu/.../international-credit-mobility-handbook_en.pdf

Countries are all the other countries in the world, grouped together in different regions. Not all Partner Countries are eligible for international credit mobility.”⁸¹

Furthermore, there are ICM consortia created by the Portuguese universities to receive and send the various kinds of mobility. The programme responsible university distributes the accepted applications throughout the rest of their partner universities. University of Porto is on its third programme called Mobile+ (Mobile+, Mobile+2, Mobile+3), but also takes part in *Mare Nostrum* from *University of Algarve*⁸², *Jamie’s* from *University of Minho*⁸³ and *Merging Voices* funded by *NOVA University of Lisboa*⁸⁴.

However, this does not explain why an international mobility programme with this dimension was created, with what goals in mind, or what the European Union was expecting to achieve in a long-term period. According to *Erasmus Programme Guide* of 2018 at the end of 2020 (when this programme ends) Erasmus will show its influence in education, specially “the headline education target”, which aims “to reduce early school leaving to less than 10% and increase attainment in tertiary education to at least 40%”⁸⁵ and to achieve a “sustainable development of Partner Countries in the field of higher education”⁸⁶. Also, it aims for “developing the European dimension in sport”⁸⁷ and “the promotion of European values in accordance with Article 2 of the Treaty on the European Union”⁸⁸. Explaining the last one, the Treaty says:

⁸¹European Commission. *Erasmus International Credit Mobility Frequently Asked Questions for Higher Education Institutions* [PDF]. (2015, November). P. 8 https://ec.europa.eu/programmes/erasmus...//mobility-faqs_en.pdf

⁸² *Mare Nostrum Project: International Credit Mobility. Description of the project.* <http://marenostrum.ualg.pt/about> Retrieved May 23, 2018.

⁸³*Jamies Project: Erasmus+ International Credit Mobility 2017. Description of the project.* <https://jamies.uminho.pt/about> Retrieved May 23, 2018.

⁸⁴ *Merging Voices Project: International Credit Mobility. Description of the project.* <http://mergingvoices.unl.pt/about> Retrieved May 23, 2018.

⁸⁵*Erasmus Programme Guide* [PDF]. (2018). European Commission. P. 7 Retrieved May 29, 2018.

⁸⁶*Erasmus Programme Guide* [PDF]. (2018). European Commission. P. 7 Retrieved May 29, 2018.

⁸⁷ *Erasmus Programme Guide* [PDF]. (2018). European Commission. P. 7 Retrieved May 29, 2018.

⁸⁸*Erasmus Programme Guide* [PDF]. (2018). European Commission. P. 7 Retrieved May 29, 2018.

The Union is founded on the values of respect for human dignity, freedom, democracy, equality, the rule of law and respect for human rights, including the rights of persons belonging to minorities. These values are common to the Member States in a society in which pluralism, non-discrimination, tolerance, justice, solidarity and equality between women and men prevail.⁸⁹

In this context, by allowing student mobility for 12 months per cycle of studies, the European Commission intends to achieve some outcomes, such as:

Improved learning performance; enhanced employability and improved career prospects; increased sense of initiative and entrepreneurship; increased self-empowerment and self-esteem; improved foreign language competences; enhanced intercultural awareness; more active participation in society; better awareness of the European project and the EU values; (...).⁹⁰

1.3. FLUP in numbers

Moreover, having the concept contextualized and explained, we shall now analyse it in a more practical way in FLUP. The following results were given to me by the International Office and they correspond mainly to the 2016/2017 academic year, even though they contemplate an evolution of the previous years and the expectable numbers of the current academic year.

It is not possible to give any figures of the current academic year 2017/2018, since the Faculty of Arts and Humanities keeps receiving students (especially for internships) throughout the summer. That's why all reports are done at the end of the civil year.

Despite teaching and administrative mobility being part of FLUP statistics, for this report the focus is going to be on student mobility, be it for studies or internships. It will be analysed both Incoming mobility (IN), which means the foreign students that come to study in FLUP, and Outgoing mobility (OUT) – the home students who go abroad.

⁸⁹European Commission, *Lisbon Treaty: Article 2*. In Official Journal of the European Union, C 115, Volume 51, on 9 May 2008. P. 20 Retrieved May 29, 2018.

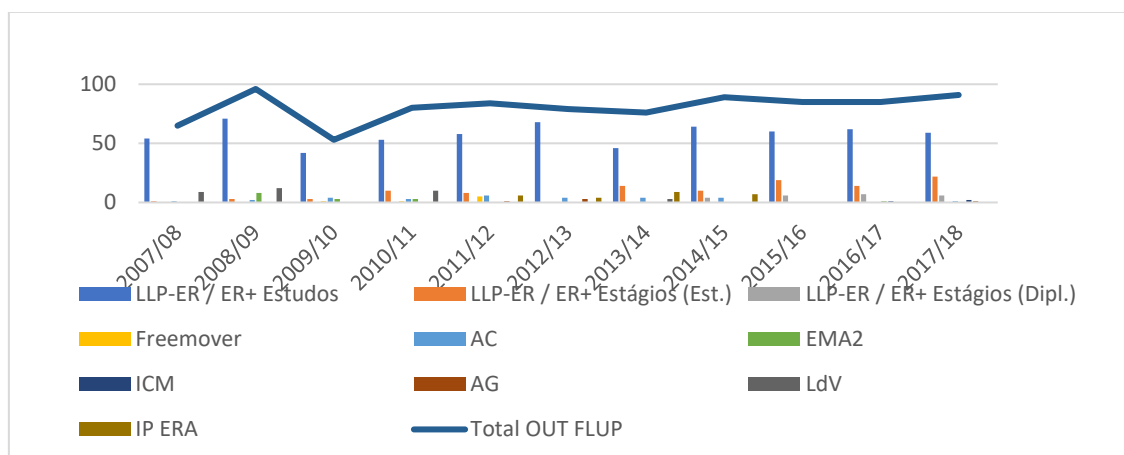
⁹⁰Erasmus Programme Guide [PDF]. (2018). European Commission. P. 28 Retrieved May 29, 2018.

1.3.1. Outgoing Mobility numbers

We will begin by analysing the Outgoing data:

Total of Outgoing students by Type of Programme			
Programme	2015/16	2016/17	2017/18
Erasmus+ Studies Programme	60	62	59
Erasmus+ Internship Programme	19	16	22
Erasmus+ Internship for Graduated Programme	6	7	6
Cooperation Agreement – Studies	0	0	1
Almeida Garrett Programme – Studies	0	0	1
Erasmus Mundus Action 2	0	1	0
Erasmus+ International Credit Mobility	0	1	2
Total	85	87	91

Table 1: Total of Outgoing students by Type of Programme



Graph 1. Outgoing Mobility Evolution by Type of Programme (2007/2008 - 2017/2018)

2017/2018: Provisional Data

Graph Subtitles:

LLP: Lifelong Learning Programme

ER: Erasmus Programme

ER+: Erasmus+ Programme

Est.: Students

Dipl.: Graduated

AC: Cooperation Agreement

EMA2: Erasmus Mundus Ação 2

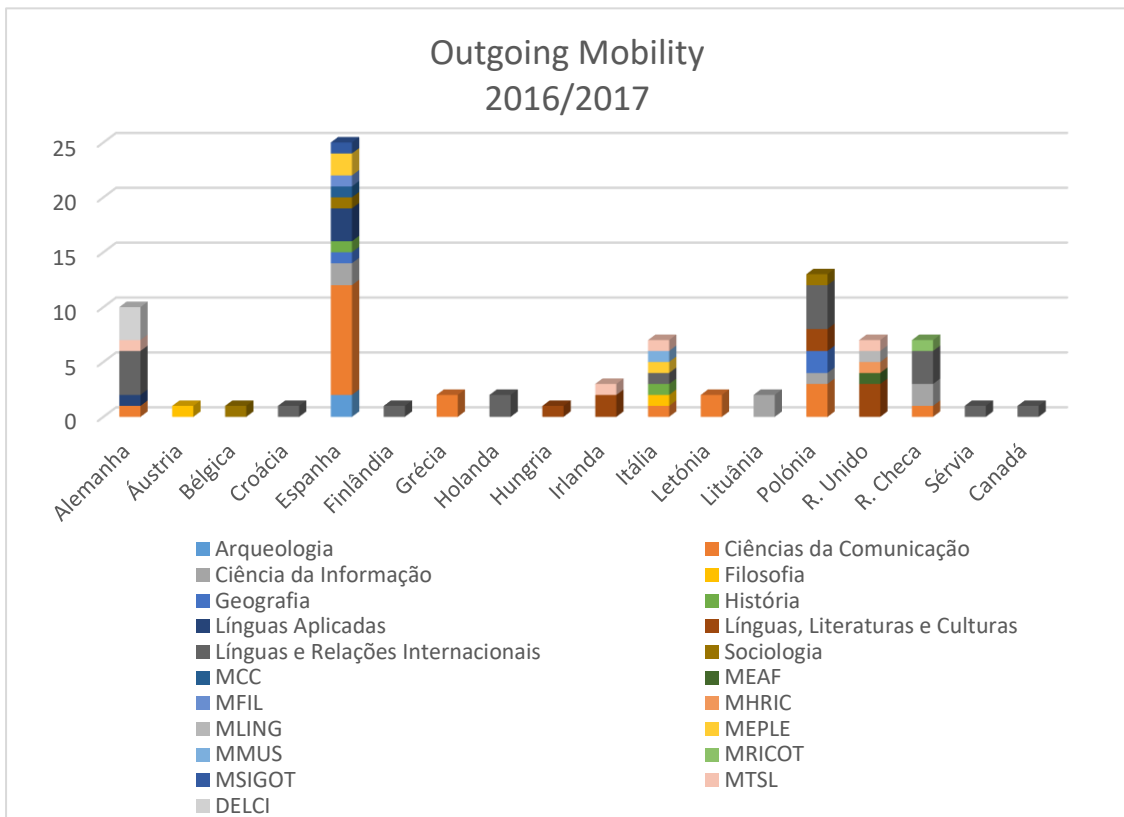
AG: Almeida Garrett (Nationalmobility)

LdV: Leonardo da Vinci – Professional internships for graduates

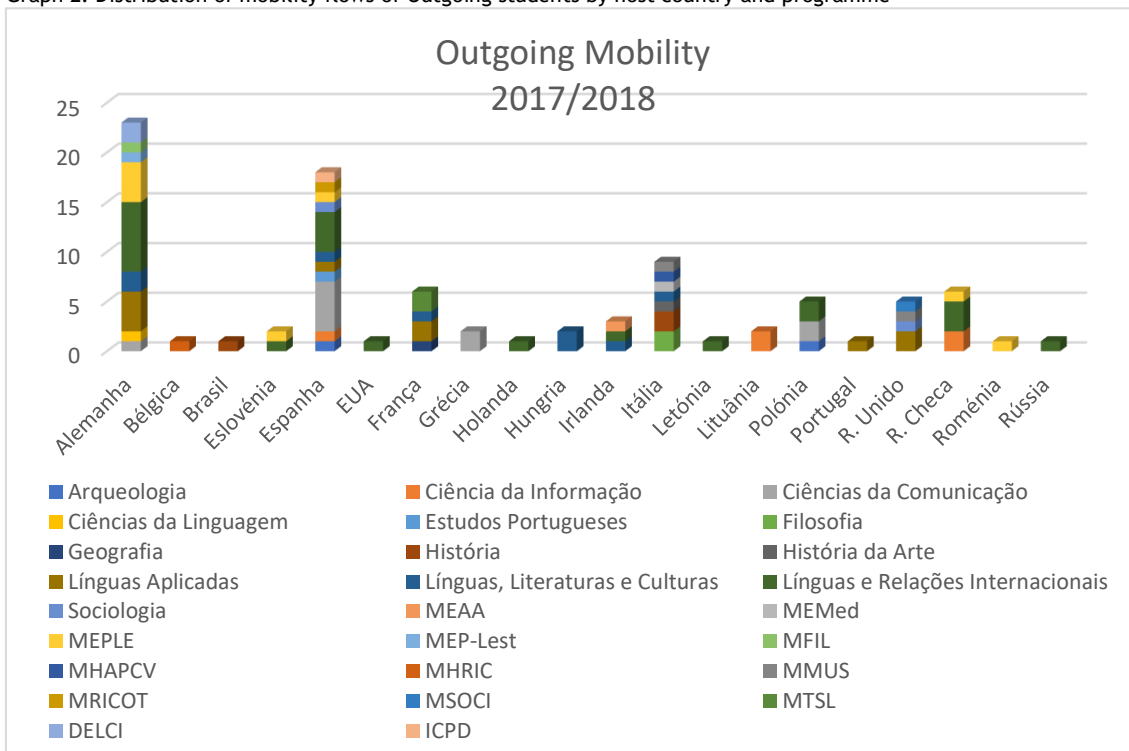
IP ERA: Programa Intensivo Erasmus (curta duração)

ICM: International Credit Mobility

As we can see in both graphs above, the Outgoing mobility has been stable for the past years. There was no major increase in the number of home students who go to foreign countries. Still, there is a small improvement in the Erasmus Internships, which was almost absent ten years ago.



Graph 2: Distribution of mobility flows of Outgoing students by host country and programme



Graph 3: Distribution of mobility flows of Outgoing students by host country and programme

Now, we can see that the country of choice is quite variable. In the 2016/2017 academic year a huge number of students chose to go to Spain, while in 2017/2018 Germany has gained the preference at the same time that Poland had lost some.

Besides, if we pay attention to the colours that represent the courses, we can verify that in both cases the bachelor courses of Journalism and International Relations are the ones which send more students abroad, even though with different choices. For example, in 2016/2017 most students of Journalism went to Spain and International Relations to Germany, while in 2017/2018 the last course mentioned above is distributed between Germany and Spain, sharing similar numbers with Journalism.

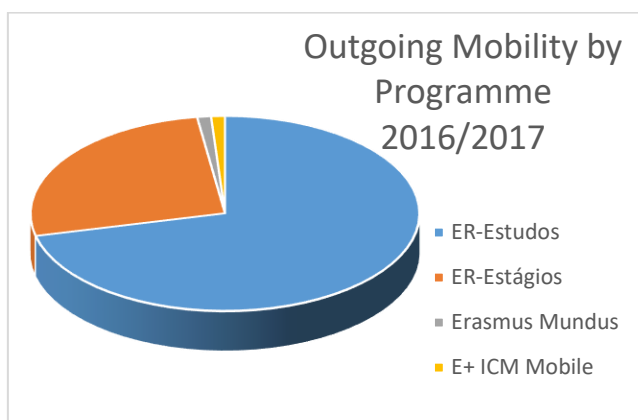


Chart 1: Distribution of mobility flows of Outgoing students by mobility programme

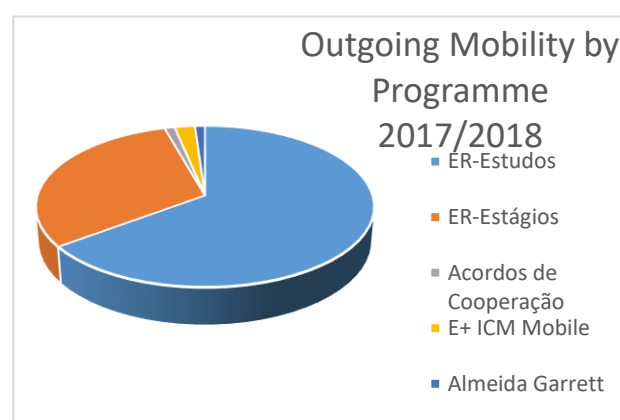


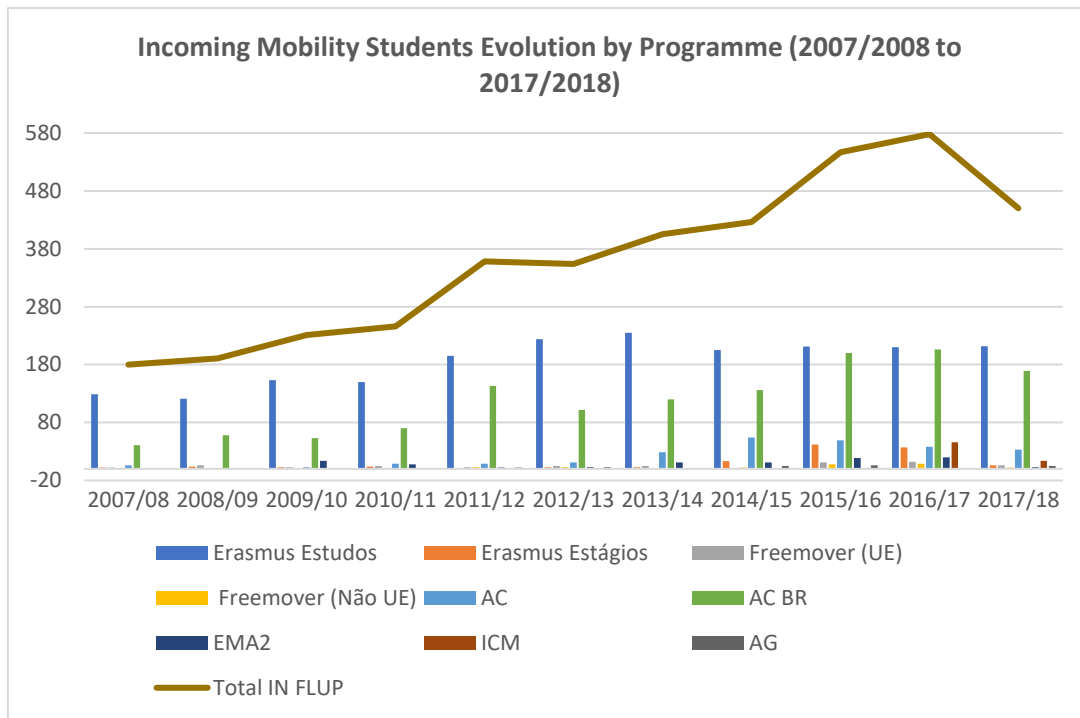
Chart 2: Distribution of mobility flows of Outgoing students by mobility programme

Concerning the kind of programme in which student go abroad, it is clear that the graphs show similar realities, being the Almeida Garrett Programme the only variable, since it was null in 2016/2017.

Besides the graphs, it is present in FLUP's report that 70% of the Outgoing students are female, as it has been for the past few years.

1.3.2. Incoming Mobility in numbers

Now, if we analyse the Incoming statistics we will find a different reality:



Graph 4. Incoming Mobility Students Evolution by Programme (2007/2008 to 2017/2018)

2017/2018: Provisional Data

Graph Subtitle:

Erasmus Estudos Erasmus Studies

Erasmus Estágios Erasmus Internship

Freemover (UE) Freemover within European Union

Freemover (Não UE) Freemover from Outside European Union

AC: Cooperation Agreements

AC BR: Cooperation Agreements – Brazil

EMA2: Erasmus Mundus Action 2

ICM: Erasmus+ International Credit Mobility

AG: Almeida Garrett (national mobility)

Analysing this data until the academic year of 2016/2017, since 2017/2018 is still in process and there are not definitive numbers to present at the end of this Internship, we can see that the number of foreign students coming to FLUP has been rapidly escalating. More precisely, from 2007/2008 to 2016/2017 the number had tripled (180 students to 580). Besides, there is an almost constant increase in every programme, being the cooperation agreements with Brazil the one which stands out. It is expectable that these numbers keep increasing through the years.

In her thesis, Esteki quotes Bhandari, Belyavina, & Gutierrez (2011) saying that “while the increase from 1975 to 2011 was gradual, between 2011 and 2025, the

number of globally mobile students will increase nearly twofold⁹¹, which is what we are verifying through the years.

2016/2017	1 st Semester	2 nd Semester	Annual	Other term*
	175	187	87	65
Total of Students: 514				

Table 2: Period of Time Students stayed in 2016/2017

Here, we can see that the majority would rather stay one semester in mobility than the full academic year.

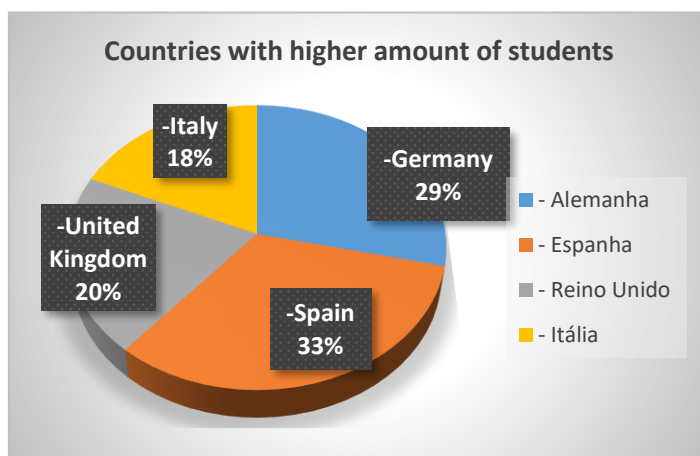
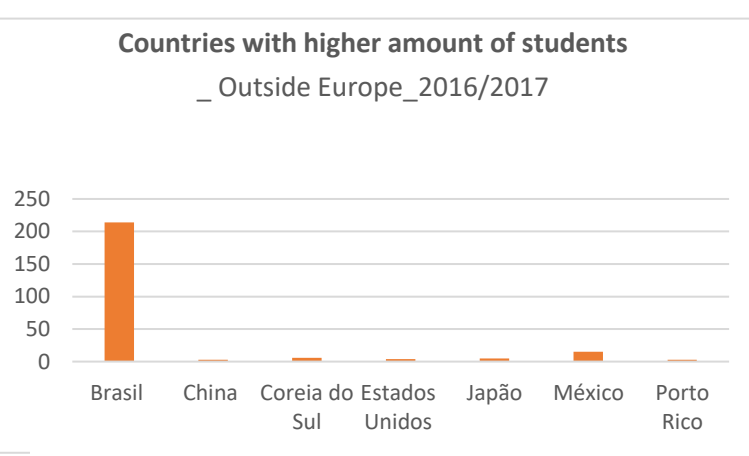


Chart 3: Countries with higher amount of students



Graph 5: Countries with higher amount of students (Europe) - (Non-Europe)

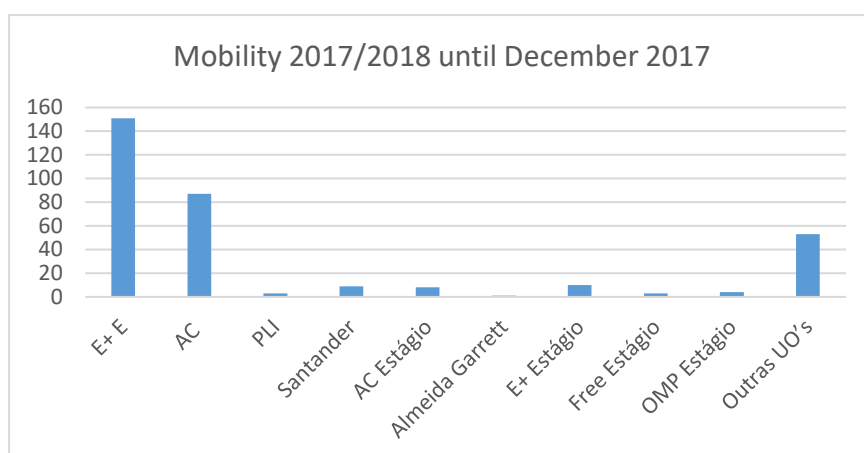
In the Graphs above, we can see from which countries FLUP has received more mobility students in 2016/2017, separating it between Europe and the rest of the world.

In the first one, it is visible that Spain has the highest percentage (33%) and Italy the lowest (18%), even though the discrepancy between the countries is not that big. Converting these percentages into specific numbers, FLUP has received 48 students from Spain, 42 from Germany, 30 from United Kingdom and 27 from Italy.

On the other hand, if the top of the European countries is balanced, when we talk about the rest of the world it does not happen. As we can analyse from the second graph, Brazil has the lead with a huge difference compared to the second country

⁹¹Bhandari, Belyavina, & Gutierrez (2011) quoted in Esteki, Laleh - Intercultural communication: international students' expectations, anxiety, and socio-cultural adaptation. Porto: [Author Edition], 2017. P.1

Mexico. Whereas Brazil has sent in the last academic year more than 200 students to FLUP, Mexico has not reached 50 students. Besides, when comparing Brazil to the Top 4 of European countries shown in the chart, we can see that Brazil has sent more students than Spain, Germany, UK and Italy combined.



Graph 6: Mobility 2017/2018 until December 2017

Graph Subtitle:

E+ E Erasmus+ Studies

AC Cooperation Agreement

PLI International Bachelor Programme

Santander Santander Programme (Latin America Mobility)

AC Estágio Cooperation Agreement Internship

Almeida Garrett Almeida Garrett Programme (National Mobility)

E+ Estágio Erasmus+ Internship

Free Estágio Free Internship

OMP Estágio Other Mobility Programme Internship

Outras UO's Other Faculty

Analysing the data of the current academic year until December (when the reports were written), we can see that the programme which has sent more students is Erasmus+ Studies, as it has been through the years, followed by Cooperation Agreements (outside Europe). However, a relevant part of this graph is *Outras UO's*, which means students that are, administratively speaking, from other faculties, but are enrolled in one or two subjects in FLUP, usually languages or International Relations courses.

If we look more deeply into ICM+ (International Credit Mobility), in 2017, FLUP has received 98 applications for Bachelor courses, 25 for Masters and four for Doctorates. Within a total of 127 only 50 were accepted to do a mobility. Statistically speaking the three countries which have sent more students were: Georgia with ten

acceptances out of 41 applications, Kazakhstan with seven out of 33 applications and Algeria with seven out of 16 applications.

Despite being part of Incoming mobility, the Erasmus Mundus Programme must be analysed apart from other programmes, because this programme is in its final stretch.

Academic Year	Erasmus Mundus Action 2: Full Degree		Total IN Degree FLUP
	2 nd cycle	3 rd cycle	
2010/11	1	1	2
2011/12	11	0	11
2012/13	12	1	34
2013/14	10	2	21
2014/15	13	3	16
2015/16	5	1	6
2016/17	4	0	4
Total	56	8	88

Table 3: Evolution of Erasmus Mundus Mobility 2010/2011 to 2016/2017

For this reason, we will check its number through the years, justifying it:

As we can see, the number of full-degree Erasmus Mundus students was consistently high from 2011/2012 to 2014/2015. However, in 2015/2016 the number of students coming from abroad has diminished drastically, since the scholarship programmes started closing. This programme was supposed to end in the past year, yet it has been extended until 2018. This means, all students enrolled in this programme must finish their degree by the end of 2018, to keep the full scholarship.

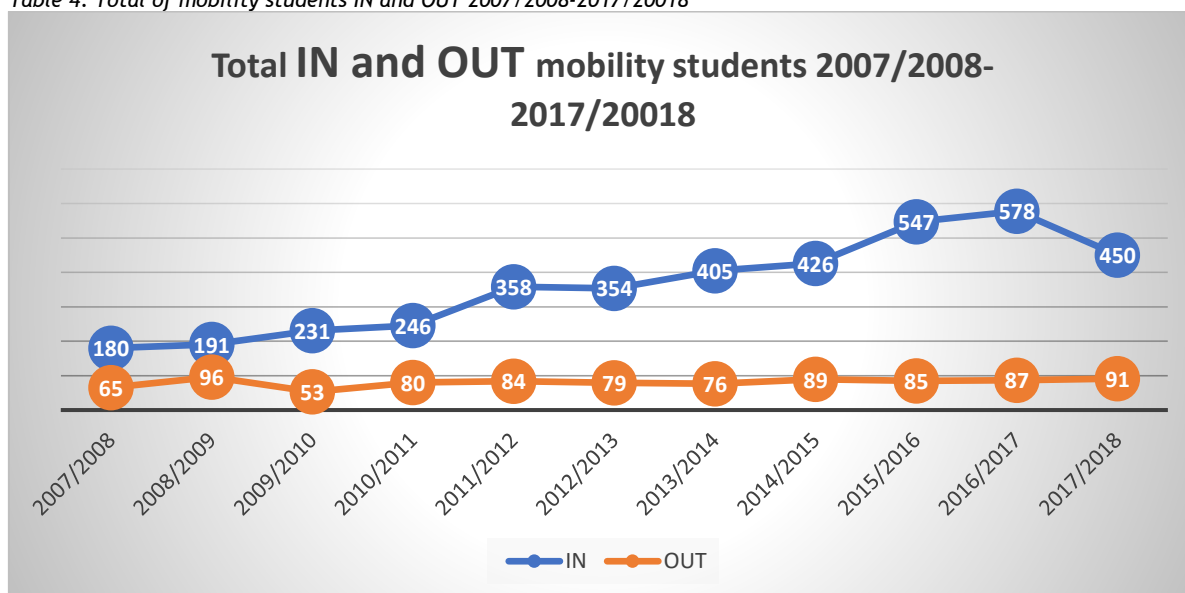
Concerning Erasmus Mundus mobility for one term or a year, there have not been as many changes, as the financial aid has been steady. For instance, in 2017 FLUP received nine Erasmus Mundus students taking Bachelor courses, 12 in Masters and five in Doctorates, where four of them were from South Africa, four from Morocco, three from Brazil and three from Algeria, being these the countries with highest flows.

1.4. Global numbers

In order to understand the reason of this report and this project motivation, we must compare the growth of Incoming and Outgoing student mobility in the graph and table that follows:

	IN	OUT
2007/2008	180	65
2008/2009	191	96
2009/2010	231	53
2010/2011	246	80
2011/2012	358	84
2012/2013	354	79
2013/2014	405	76
2014/2015	426	89
2015/2016	547	85
2016/2017	578	87
2017/2018	450	91

Table 4: Total of mobility students IN and OUT 2007/2008-2017/20018



Graph 7: Total IN and OUT mobility students 2007/2008-2017/20018

2017/2018: Provisional Data

Even though the graph shows a decrease for the academic year 2017/2018 because it has not officially closed, yet, the number of FLUP students has been receiving has increased exponentially. The increase verified, can be justified by the

image the rest of the world has of the Porto's city. In other words, after Porto wins the award of best destination in 2012, there was a significant increase in students welcomed in the following years⁹². However, the International Office does not have the resources to appropriately accompany this large volume of students, particularly in the first stages after arrival. In other words, the structure has not followed the mobility growth, which means there is a shortage in the institutional capacity for receiving and integrating foreign students, despite the office's efforts.

According to University of Porto internal reports, FLUP occupies the first place in the ranking of faculties which receives the most students. More precisely, out of 14 Faculties that contribute to UP numbers, FLUP has represented between 23% to 27% (approximately) of the total of students UP has received since 2013/2014.

For that reason, it is mandatory to have a consistent and strong structure, not only bureaucratic but also cultural and practical to receive the students and accompany them throughout their stay. In order to achieve this, it was a goal to establish contacts and agreements with the Student Association and other interested students, with the aim of ensuring activities and ways of integration by other students since the Office is overburdened with a large workload.

⁹²Tourism in Porto, Portugal. (n.d.). Retrieved September 1, 2018, from <https://www.europeanbestdestinations.com/destinations/porto/>

CHAPTER III – INTERNSHIP INTO PRACTICE

4.1. Contextualization

The internship began on 22nd of January at the International Office. As expected, a solid and consistent team was already formed through the years: one is responsible for Outgoing student mobility; one takes care for Incoming student mobility; one is responsible for online information management; one is in charge of post-doctorate researchers, administrative and teaching mobility and ICM's; and one, the head of department is responsible by the mobility agreements and co-tutelle (usually doctorate that are equally made in two different universities and are recognized in both).

Applying Hofstede's theory of culture to FLUP's International Office as one own independent of FLUP itself, it can be considered a short-power-distance "organization", since there is not a strict hierarchy with imposed distance between the head of department and the rest of the administrative staff – as it was mentioned above, tasks are divided in a way to form a complete and united team, each one is responsible for one "subject" and not for a person of "lower status". It is exactly the opposite of what happens in the relation teacher-student, which is large power distance – there is a clear hierarchical distance between them, with no space to question the tutor knowledge. International Office can be inserted in the collectivist and feminine side, once it is concerned by the "we" and it can be sensed the in-group loyalty, where people are motivated by the good environment and liking to work there, instead of the competition of being the best. Concerning the uncertainty avoidance, it does not escape the Portuguese culture, which has an extremely high score, but it is not that much pronounced, besides being limited by the imposed politics and informatics. The same limitations apply to the long/short orientation and indulgence, being hard to analyse in what pole it is inserted.⁹³

⁹³As my Bachelor degree was taken in FLUP, I can be considered an alumni, an old home student, meaning I have another perspective concerning students and their relationships. As an intern I have realized something that I could have not as a student – mobility students' struggling. Explaining this, during the class time, I had no interaction with Incoming students and after each class, they would go away and so would I. That was what I believe most of the mobility students suffer from the home students, it is not purpose negligence, it is more like lack of awareness. However, after watching them feeling out of place, the project I have compromised myself to accomplish of creating activities for their integration took new proportion and it made me completely committed to this cause. Also, it made me think of activities where home and mobility students would have to meet each other and socialize.

1.5. Acquired Skills

Throughout the internship, several skills were acquired, such as: the application and selection process, of both Incoming and Outgoing, the bureaucratic system behind it, how the programs worked and the administrative and academic mobility methodology. On daily basis, the practical propose was to help every member of the office, which could be translated in organizing the folders and archive briefcases, completing Excel data basis, updating information on Gapro (the international website, outside Sigarra), writing different documents and sending them to the respective addressee. This Internship was done based on a Polychronic system⁹⁴, whereas learning all this processes and skills without a bureaucratically order or schedule. However, the internship focus was always the integration of mobility students, and when talking to them or asking for certain documents/information, there was an attempt to keep things in a Monochronic order, bearing in mind that the perception of time and space is a cultural feature, as Edward Hall defined it: “Monochronic and Polychronic have to do with the way time and space are organized and how this organization affects the very core of existence”⁹⁵.

In this context, it was noticeable the office did not have the necessary structure to spare time and resources investing in a better strategy. For that reason, it was set as a goal to provide what was missing in the reception and integration of foreign students, which transposed to practice, organizing activities. Yet, it was impossible to have everything ready for the current academic year (2017/2018), so the focus was to establish agreements with the student’s association, in order to assure that these activities would happen in the following year (2018/2019).

One of the things that Porto’s University is trying to improve is their surveys. This because, there were too many different surveys, so concluded that should be only one that fitted every faculty’s needs. In order to do so, different faculties gathered to create a unique survey. It was witnessed two of these meetings (at the Engineering Faculty and at Sciences Faculty) which had the goal to compact every survey that mobility students in and out had to do into one standard. This group was composed by

⁹⁴ Hall, E. T. (1977). *Beyond culture*. New York, NY: Anchor Books. pp. 17 – 24

⁹⁵ Hall, E. T. (1977). *Beyond culture*. New York, NY: Anchor Books. P. 24

one person of the international office of FEP, FEUP, ICBAS, FLUP, FCUP (which was a teacher), FFUP and two members of the central office.

1.6. Welcoming Sessions of FLUP and ISCAP

The first aspect noticed that could be improved was the first impression mobility students had of the faculty, which happened in the welcoming sessions. This Internship began almost simultaneously with the mobility students' arrival at FLUP, and consequently with their reception, which consisted in information sessions. In the first fortnight of February, FLUP held this welcoming session for two weeks (two sessions in Portuguese and two in English per week) where they taught how to work with SIGARRA (Sigarra stands for Sistema de Informação para a *Gestão Agregada dos Recursos e Registos Académicos*, which means the informational system for academic resources and registration management⁹⁶) and SASUP (Porto's University centre for academic services) functions/ medical advantages. For organizing these sessions and know how many students would show up, the Office created an event with registrations in UP International Website, more specifically in FLUP page, where only its students had access by the link we send them. Yet, we have to bear in mind that FLUP is inserted in Porto's academy, and, as such, its students have activities planned by the central office, where is placed the ESN, which is not exclusively an UP service, and students have to pay to have access.

Another part of mobility student's reception in which FLUP is inserted is done by the Central Office. Before being registered in the Faculties, Incoming students have to go to the Central Office for a mandatory meeting. The meeting is booked by the student, in the available schedules, so it can coincide with their arrival to the town. This is done to diminish any possible apartness or doubts that can be dissolved by this meeting.⁹⁷

⁹⁶Dequech, Lisa. *Os Estudantes Estrangeiros na Universidade do Porto: A Aprendizagem numa Perspetiva Intercultural*. Porto, 2011. P.54

⁹⁷Dequech, Lisa. *Os Estudantes Estrangeiros na Universidade do Porto: A Aprendizagem numa Perspetiva Intercultural*. Porto, 2011. P.27

According to the Internship Report of Lisa Dequech (2011), the meetings are divided in five stages: U. Porto registration in the database and informatics system; general information about the university and their services, such as refectories, Sports, Medical support, accommodation/housing, languages courses, wi-fi and Sigarra; information about the city, concerning healthcare system, public transportation, banking, (...); activities that might occur (sport events, museums, concerts,...); and information about ESN (Erasmus Student Network).⁹⁸

In order to improve FLUP reception without being dependent of the central Office, a visit was payed to ISCAP reception to understand how a Polytechnic Institute does it. ISCAP reception session was divided in two sessions, where the first one took place on the 14th of February by the afternoon and the second one on the following day by morning. The session attended was the first one, being the one which fitted the purpose of this report, once it was about Portuguese culture and advices about Erasmus living, while the second one was about regulation and how the information platform works.

In the first session were present the vice president of IPP, the police, President of ISCAP students' association, members of ESN, ISCAP teachers.

First, but only after a brief introduction of Porto and ISCAP, the Vice President talked about IPP's mobility numbers and Erasmus Life, such as the work perspectives found after going abroad and the people you meet, comparing it to a "marriage agency"⁹⁹. He also mentioned the difficulty in rent an apartment in Porto nowadays and shows the influence of the countries present in Porto culture (sculptures, architecture, names, and historical figures). Then, AEISCAP president explained what international students can do to feel more integrated, for example, participate in sports, go to the institute's parties, where to go to relax, participate in the International Fair, how to ask and find their buddies and gives them the association contacts. In this segment, talks some members of ESN together with COMAP (ISCAP buddies) to reveal a week full of activities they have organized. Besides, there are also activities organized by IPP central office, such as a Sports Day in ISEP.

⁹⁸Dequech, Lisa. *Os Estudantes Estrangeiros na Universidade do Porto: A Aprendizagem numa Perspetiva Intercultural*. Porto, 2011. Pp. 27-28

⁹⁹Ramos, Carlos. ISCAP welcoming session. 14th February 2018

Following this, the police officers give the present students a Porto's map and a flyer in English and French called *10 Steps for a pleasant stay in Porto*, which has security and behaviour advices and police station contacts.

With all the guests introduced, a teacher of ISCAP shows the PowerPoint *Let's talk a bit about culture*, where she explains the cultural Iceberg, Portuguese language, gestures, symbols, time and space notions, cloth and seizing being Valentine's day to compare the different ways of celebrating in according to the different cultures. She also shows a graphic in a Cultural Adaptation Curve to advert the students that they will feel outsiders and uncomfortable, but it is momentary, and they have to adapt to the new culture.

By the end of the welcoming session, it is handed to each student a welcome kit from ISCAP with a Pen Drive with guides and informatics online accesses, school map, the acceptance letter, user login and tourism information.

After having a different perspective of how a welcoming session could be made, a meeting with a member of AEFLUP was arranged to ask for a partnership.

1.7. Blue Buddies

In the first fortnight of the Internship, a student of the Philosophy Doctorate degree came to the International Office with a proposition. He and other home students were trying to create a group that could help mobility students, as they have noticed a flaw by the student community. On the 22th of February, seizing the fact that Incoming students had a welcoming session meeting at the Central Office, we gathered Erasmus students to present them the *Blue Buddies*. During their presentation, the members of the group presented themselves, the group and their motivation (why they began) their goals. They also invited one member of the IESNP which made the same presentation as the one in ISCAP. Then, they moved on foot to the central office, explaining the spots where they passed such as the gardens of Cristal Palace.

Their contacts are in our data base in will continue, as we believe we can count on them to help mobility students, a help forming a consistent group of buddies – what we will see below in this report. However, and despite their initiative the relations

established in a sense of agreements with Student Association for being the official students' representatives and consequently, more reliable and consistent through the time.

1.8. Interviews

In order to understand how the Outgoing students were being received in their mobility, several students who had done mobility in the 1st semester of the present academic year 2017/2018 were interviewed. This was done with two goals in mind: to analyse their reception to verify any kind of flaws that could be amended or less noticeable for our students; and to see if there was any ritual of reception and/or integration that could be transported and adapted to our own for Incoming students.

For privacy matters, the interviews that follow will not mention personal information of the students, such as name, in which academic year they are, academic course they are enrolled nor ages. It is just important to refer that these students are in the same age range that the Incoming students we are used to received, which is 19-23. For identification purposes, the follow students will be named for the city they went in mobility.

1.8.1. Female, Dublin

Dublin, as it was said above, went in the first semester of the academic year 2017/2018, to University College Dublin in Ireland. As she was the only Portuguese she found there, she had to leave her comfort zone and integrate in the melting pot.

Dublin claims to have been very well received: she arrived one week early from the beginning to the semester, and her reception took place in the airport. Since there is not much public transportation from the airport to the campus, the university itself takes charge of fetching their students in the airport.

Even though, Dublin, as many other students who go to Ireland, complains of the high cost of living, specially the housing. For that reason, she found a kind of host family, of her buddy, which solved the problem of too high rents. Nonetheless, the

student felt it was a safe campus and city, adding that if someone felt unprotected, a member from the security team would accompany her/him through the campus.

As for the university's reception, the students were received with a welcoming session hosted by the university's dean, who gave them all a notebook with tips of how to behave in Ireland to avoid misunderstandings, and a home institution scarf, which students had to exchange their own with someone from a random nationality, compelling them to know each other. Their reception lasted one week and was fulfilled with activities like: visits to the city, including the emblematic pubs; a visit to the IKEA, so students who need could purchase furniture to their rented houses/rooms; and a couple of "classes" of Irish words and River dancing (the traditional Irish dance).

Nevertheless, their integration activities did not end with the reception week. Explaining this, throughout the semester, there were parties, board games days, videogames tournament, where the teams were formed with people from one country or mixed populations, the library day, and days reserved for one nationality that would change every time (with typical food and music).

Concerning the lessons, Dublin says the teachers would not make any difference between the home and mobility students, which means they would not facilitate nor complicate their evaluations and classes. Since one of the official languages of Ireland is English, and the lectures were given in this language, Dublin had no problems of communication.

All in all, Dublin loved the experience, and says she did not find any obstacle or difficulty all over her stay. She ended her mobility with no farewell ritual or activity.

1.8.2. Male, Grenoble

Grenoble went, like Dublin, in the 1st semester of 2017/2018 academic year, but to the University of Grenoble Alps, in France. He went a fortnight before the official beginning of the semester. He stayed in the university residence, but claims the living cost was very high, since a considerable part of his scholarship was to pay the residence.

Alike de previous example, the reception process lasted one week, with activities organized by what he called *International Student Association*, such as guided visits to

the campus and city; international dinner, where each one should bring typical food from their country; welcoming session to clarify the university system, welfare system, but with no culture side; a barbecue; and an outing to the mountain. Besides this, during the year, there was trips to the surrounding cities; every Monday there was what was called *Tandem Nights*¹⁰⁰, which consisted in meeting where students would have a card saying what language did they speaking and what language did they wanted to learn, so they could exchange “classes” and learn other languages for free; every Tuesday happened the *Melting Bar*, where the International Student Association would pick a bar for the mobility students with special prices. Also, there were parties and activities related with winter sports, because for the campus proximity with the mountains.

In this context, and generally speaking, mobility students could ask for a buddy, who only not only help him with bureaucratic matters, but also integrate him in the social life. Each buddy could have a group of mobility students to welcome and “adopt”, since there were not enough buddies.

Moreover, Grenoble never felt that the teachers would give him a different treatment, just as all the classes and evaluations were given in French, which presented itself as barrier of communication, since the student is not fluent in French. The biggest difficulty Grenoble found was the number of subject he took in one semester. Explaining this, instead of the five subjects he was used to in FLUP, in the host university he took ten.

1.8.3. Male, A Coruña

Coruña went to the University of ACoruña, in Spain, in the previous semester (1st of 2017/2018 academic year), being the only Portuguese, at least that he found, there. Coruña arrived just as the semester began, but as the university did not have residences, he had to find a room to rent. In this context, like in the integration part, ESN had a role of extreme relevance, since there was in this circumstance that Coruña found a buddy. This is, the buddy was a “responsibility” of ESN and not of the International Office or within the university staff.

¹⁰⁰According to the Oxford Dictionary entry “A group of two people or machines working together.” <https://en.oxforddictionaries.com/definition/tandem> retrieved in 22 of June 2018

As usual, his reception lasted one week and was composed by a welcoming session organized by the Central Office (like the one we have in U.Porto), talking about the university's history and its faculties. In this segment, the students were presented with a classic music concert followed by a tour to the surrounding beaches. In another day of the same week, the International Office organized an expedition to know the city. Then, throughout the year, and due to the proximity with the coast, the ESN planned surf classes. Also, there were parties and evenings targeted to the socialization and integration of Erasmus students called *Cheating Beer*.

According to Coruña, the cost of living was similar to Portugal, so it did not reveal a need of adaption, otherwise of the language. Despite the university having Spanish language courses for foreign students, the classes were taken in Galician, which presented itself as an obstacle, especially because the teachers did not make it easier to communicate nor in the evaluations.

Regarding the daily integration with other students, Coruña states that there was an attempt from home students to integrate the mobility students, having mixed groups of friends. Coruña explains this with the city's sized, saying that this easiness in relationships and socialization was because the city was small sized and everyone knew each other

1.8.4. Male, Valencia

Still in Spain, but in the other side of the country, this student went in mobility at the same time as Coruña, but in opposition, he went to the University of Valencia. As we have seen without exception, Valencia reception also lasted one week, with activities like welcoming sessions, but nothing much more elaborated. This student remembers that there were groups for Erasmus students, like buddies, but these were just for academic purposes, which means they worked more like a bridge between teachers /institution and the student than for social and daily life.

Besides, and aside from the typical parties, during the semester Valencia experienced tour within and out of the host city, dinner with multiple nationalities themes and traditional cooking classes. There was also, and what was explained above, the Tandem organized by the Student Association for learning new languages for free

with other students. Even though having integration and melting cultures, Valencia claims that this only happened with foreign students for foreign students, this is, home students did include mobility students as much as it would be expectable.

As we have seen with the previous interviews, also Valencia's teachers did not treat Erasmus students differently. However, according to this student perspective, they were more comprehensive than he was imagining, with the adding information that there were classes constituted exclusively for and from mobility pupils.

1.8.5. Female, Wroclaw

Now, going a little further geographically, we found Wroclaw. This student did her mobility in the University of Wroclaw, in Poland. She arrived two days before the reception week, actually before one of the reception weeks - Wroclaw welcoming was divided into two phases. First, she had a *get together* in the rest of Erasmus students, where the International Office explained what would happen next: a three-week course of polish. The student claims that, obviously, she did not learn how to speak the host language but at least she could say a few words and basic concepts.

Afterwards, in the first week of classes the reception in a sense of integration began. The first event was an assembly to explain how to survive in Poland, especially about the polish currency (Zloty) and its exchange. They also gave gifts from the University, so they could feel part of the "family", such as a shirt, a bag, a pen, and a flyer with tips of how to behave in Poland and its culture. During the week, there was also a cultural lunch with food from the present nationalities, a breakfast made by the home students for the mobility ones, and a tour through the city.

All through the semester, the assembly kept gathering, but the following times for debating different topics. Besides, there was a Christmas concert organized by the university choral group, cultural dinners, *Tandem* and the usual academic parties.

As Wroclaw expected, she had some trouble with the language, however she had not thought that there were classes in polish, which happened. On the other hand, teachers gave her books in English and she was allowed to do essays instead of exams for her evaluation. Also, she found the cost of life lower than in Porto, and she stayed in

the university residence, so she did not have to struggle with money, although, Wroclaw recognize it was difficult to find houses or rooms in the centre of the city, where she was staying.

Culturally speaking, Wroclaw did not feel any integration attempt by the home students in the daily life, and giving the fact that she went alone, her social life was done with other mobility students, from other countries. Although, in her attempted to feel included, she asked for a buddy, who just showed up in the end of the semester. The only thing she can relate as a cultural shock is the traditional cuisine, and according to her, polish people did not smile often. She justifies the “lack” of cultural shock with the fact that she, inserted in an international group, had a culture on their own, so there was not much contact with the polish side.

1.8.6. Male, Budapest

The last interview made in this Internship was to a student who went to the Eötvös Loránd University, in Budapest, Hungary. In similarity with the examples above, he arrived one week before the beginning of classes. Budapest went with his girlfriend and they rented a house, the student states that the cost of living was lower than he was used to, including the housing.

Regarding his welcoming process, Budapest only heard from ESN and its activities, adding that the only thing that he went organized by the university was a welcoming session by mistake, since it was not for mobility students, and a tour to the International Office. It persisted through the rest of the semester, which means the only activities were from the ESN. As for the Hungarian culture, what Budapest knew was learned and not experienced. In other words, he has done his theoretical research before going, but he did not feel integrated, nor had the home students done any attempt to improve this. Therefore, his social group was other mobility students and his Portuguese girlfriend.

Besides, the language has presented itself as a barrier, and even though most people speak English, some of the university staff (people from the academic services) did not. On the other hand, and due to the obstacle, teachers would translate the lessons into English and make the evaluations easier.

As it can be analysed, these interviews done with different students have several points in common, meaning that there is a general way to receive and integrate mobility students. However, these interviews were described separately due to its context. In other words, it is different to state that a student who has done its mobility in a little city in Spain had succeeded easily in its integration, than a student who has done it in a big city in Poland. It can be explained by the linguistic proximity, population density, and cultural difference, between many others.

1.9. Sarau Cultural Organization

In order to see the feasibility of an event for mobility students, the International Office organized a *Sarau Cultural*, which is an Academic Musical Festival, with FLUP academic groups. This event took place in the faculty's ground, more precisely at the students' bar, on the 25th of May, in the late afternoon. We chose this day and hour for being the last day of classes, so it would not disturb the classes that any of them could be having. Due to the bureaucratic process, it took a couple of months to organize the event.

First, it was necessary to send a formal application to the Faculty's dean, with the event fully described. After it was approved to assure the things for the coffee break, it was made a visit to the events department. Then, go to the logistics to book the needed spaces, tables and chairs. For precaution, it was included a appointment AEFLUP to ask for the students' bar in case of bad weather. After confirmed the coffee break for 150 people (including the groups) and because we were using the SASUP services, it was necessary to create a PAD, a budget document to spend within the university. We also offered a Porto wine bottle to each academic group as a way of thanking them.

Unfortunately, on the 25th of May it was raining, so we had to change the place and go to the students' bar.

As a way of knowing how many people were going to show up, especially for our food resources, we created an event like the one for welcoming sessions. In that event, there were enrolled 59 mobility students. However, when the day came, maybe because of the weather conditions, many of the students who have signed in did not

show up, yet others that have not registered themselves did, for example the students from East Timor.

The first part of this event, we gathered in *Anfiteatro Nobre*, where the Faculty's dean has said a few words of appreciation. Then a member of the Blue Buddies explained the basics about academic culture, such as the academic outfit, the academic week that had happened that month and the groups, and two members of the Office talked about master's and doctorate degree that foreign students could apply later. Then, we all moved along to the student's bar, where the groups have performed. It has, previously, been asked for the groups to introduce themselves in English, and to the *Tunas* to present music from different countries, which they did.

Despite the lower number of students than expected, the International Office considered a well-done event that can keep happening in the following years. Yet, we all agreed, that it should happen in the beginning of the year, for being the time students most need some academic cultural context and for being the time of the year when they access the most to faculties activities.

1.10. Mobility and Business

Even though the Internship was done in an International Office of a Faculty, there is a business component. This is not meant for the faculty itself, but for the former mobility students and the employability they found after having an intercultural education.

After analysing this more advanced stage in a post mobility period, it can be stated several cases of former students that have stayed somehow in contact with the host country or at least with its culture. There are practical cases of people who came back to the place that have host them, or either to work in the area in which they have a degree, or in other area that evolves knowledge in different languages or intercultural adaptation, but not in the in which they have specialized. In other words, and presenting practical examples, it can be found former mobility students of the Faculty of Arts and Humanities formed in Languages, Literatures and Cultures that ended up working in human resources.

On the other hand, there are former students that have done their mobility period and then came back to Portugal to take up the entrepreneurship way. For this report, it has been interviewed two examples of entrepreneurs who found their motivation to do so after the intercultural contact. For that matter, it was done an interview to both entrepreneurs.

The first interview was done to a former Philosophy student who went in mobility three times: one to Czech Republic during the Bachelor degree, and two to Poland during the Master's degree and after being enrolled in the Faculty. During these experiences, he has worked in education, human resources and informatics. Then, he established himself in Poland for 2 years, but came back to his home country, Portugal, to create his own business: a company devoted to rent rooms/flat to mobility students.

Even though the reason that brought him was that he was sick of being the outsider, the stranger, the other in his host country, the time he lived abroad taught him how to be more open-minded, percept other problems that were unperceived until then and work with a different methodology, at a low-cost rate, which meant more profitability. His arrival matched with the economic crisis, meaning that there were no job opportunities. It is in this context that this former student decides to go for the entrepreneur path, more specifically in the real estate industry due to the time he had lived with international students and sympathised with their problems.

What nowadays seems to be almost a cliché in city of Porto was then inexistent: when asked, this entrepreneur believes being a pioneer in his own industry. At the beginning, he tried to settle official contact with the countries that had once received him and establish protocols with their universities, which did not succeed because of the lack of credibility in this young project and the communication in default. However, once students started asking for his help and having good experiences with his company, their home universities started having him and his services as a top reference for the following students who came abroad.

In similarity, the other interview was done to a FLUP's former student who went abroad in Erasmus. She has done her mobility period in Leeds, United Kingdom, once she saw the Bologna process as an obstacle to achieve her dream of become a teacher, and this city has known for its English literature teaching. However, throughout the experience, the goal of becoming a teacher was putted aside, despite being considered

one of the best students of the country in the literature area. After her arrival, she was hired by in several translation companies, including one of the most prestigious of Spain. Then, she decided to go freelancer and work by her own, not only in the translation industry, but also in teaching in private classes, giving support classes and even cooperating with an American company as a translator, but always as entrepreneur, with her own company. According to her, this could not be achievable without the international experience, not only for the intercultural skill that were acquired, but also because it boosted her confidence and self-assurance in her capacities.

CHAPTER IV - ACTIVITIES

The part that follows focuses on the activities planned for the next academic year. As I will no longer be a member of the International Office, I had to delegate this plan to some official entity of the Faculty. Bearing in mind the fact that International Office does not have the means nor resources to organize and put into practice these activities, especially the reception ones, for being the time of the year where they are most overloaded with work, several meetings with members of the Student Association were scheduled, in order to achieve an agreement in what activities could be done in what terms. In this context, and after several months of discussion, we could agree in the activities that follows.

In order to safeguard that the plan would be done, it was signed different declarations of commitment, where AEFLUP and the academic groups assume the responsibility of organizing the events, and I compromised myself to help in everything they need if it is not out of my reach. All of it will be done in cooperation with the International Office (see Appendix 1).

The declarations of commitment can be seen in the appendix. Although, it does not specify that the reception activities would be done in the second semester of being out of the current mandate, it is my intention (as it is written in the declaration) to renew it after the following elections.

The activities are described in a chronological order, thought carefully for students' integration. Explaining this line of thinking, first we want to make sure incoming pupils know that they are a community to receive them and give them a preview of what they are going to feel and experience, then gathering them to know each other so they are aware that individually, they are not alone and there are others living the same. While they feel integrated within themselves, we show them the city and our academic culture, what we have to offer. Hopefully, by then, they will be more receptive into attending to all our activities, once they do not feel strangers anymore. It is in this stage that we arrange events with home students where we encourage both parts to socialize, achieving the full integration.

5.1. Welcoming Session, Tour and Get Together

Cultural Welcoming Session is planned to be happen September 2018, and it will be conducted by the Student Association before the Welcoming Session from the International Office, that happens every year and is described above.

This event will be done in Portuguese and English alternately with the support of a Power Point prepared and given to the Student Association (see Appendix 1). Generally speaking, the host (the person who will conduct this session) will focus on culture, explaining it using the *Cultural Iceberg*¹⁰¹ model, *The Onion* model¹⁰² explained earlier and *Cultural Adaptation Curve*¹⁰³. Also, and to avoid the shock, it will be explained that some concepts are relative depending on its context and culture, such as time, space, and body language.

Furthermore, explaining the concept that still goes unexplained in the cultural part, we will show the *Cultural Adaptation Curve* or *Acculturation Curve*¹⁰⁴. Even though there are many authors to use the graphic shown in the PowerPoint, the concept was first introduced it by Lysgaard in 1955¹⁰⁵. It can be an U-Shape graphic or W-Shape one. The last one differs for having the phase of returning home, and because of that, it is the one we used in our presentation, once it adjusts better to the students' reality. Using the graphic shown in the Website *Inter Exchange*¹⁰⁶, we can see several stages: the arrival, also known as the honeymoon, where the students is excited to go abroad and is busy dealing in housing, bank account, meeting new people and seeing all

¹⁰¹Hall, E. T. (1977). *Beyond culture*. New York, NY: Anchor Books.

¹⁰² Hofstede, G. H., Hofstede, G. J., & Minkov, M. (2010). *Cultures and organizations: Software of the mind*. Maidenhead: McGraw-Hill. P.8

¹⁰³Brein, M., & David, K. H. (1971). Intercultural communication and the adjustment of the Sojourner. *Psychological Bulletin*, 76(3), 215-230.

¹⁰⁴ Hofstede, G. H., Hofstede, G. J., & Minkov, M. (2010). *Cultures and organizations: Software of the mind*. Maidenhead: McGraw-Hill. Pp. 384-385

¹⁰⁵Kim, Y. (2017, August 14). Cross-Cultural Adaptation. Retrieved July 04, 2018, from <http://communication.oxfordre.com/view/10.1093/acrefore/9780190228613.001.0001/acrefore-9780190228613-e-21>

¹⁰⁶Dealing With Reverse Culture Shock · InterExchange. (n.d.). Retrieved July 04, 2018, from <https://www.interexchange.org/articles/visit-the-usa/reverse-culture-shock/>

the new things of the host country; following it we found the Cultural shock, when we feel isolated and out of place, blaming the *other* for being wrong and strange in a pejorative way; it is expected for that phase to last a few days, maybe weeks and then to fade to give place to the recovering, the acculturation, where the students start to adapt to the new culture and recognize a few patterns of behaviour and thinking. Unfortunately, when the students feel at home usually it is time to return to the home country, where he or she will have to readjust passing for all the stages again but in reverse. Explaining this, the euphoria noticed in the honeymoon will emerge for returning home, then the curve lows and the individual will start missing the host country and feel a reverse cultural shock towards the native culture that soon will go from recovering and finally the reintegration¹⁰⁷. Of course, it is important to bear in mind that everyone passes through this experienced differently, but what we will enforce in the Welcoming session, is that is mandatory to overpass the cultural shock, and if the hostility towards Portuguese culture does not fade, then to come and talk to International Office or Student Association.

In this context, mobility students will be introduced to the academic groups, their history, in a sense of their origin and the origin of the concepts of *Tuna* and *Canção de Coimbra*, as the following activities.

After the Cultural Welcoming session, mobility students will be guided to know the facilities, focusing on the points that will be useful to them, such as the library, classrooms, students' bar, refectory, both towers, and so on. In the end of the afternoon, students will gather (in a place yet to define, but in the faculty grounds), where they will try typical light Portuguese food (national snacks). Here, they will not only get to know some of the Portuguese cuisine, but also, they will have the opportunity to meet other mobility students and the members of the Student Association.

1.11. City Tour and Sarau Cultural

This activity is planned to happen September 2018, in the middle of the afternoon. It will begin in the faculty's facilities, for being the easiest and most well-

¹⁰⁷ Hofstede, G. H., Hofstede, G. J., & Minkov, M. (2010). *Cultures and organizations: Software of the mind*. Maidenhead: McGraw-Hill. P. 386

known meeting point for the foreign students. It will focus the most iconic and historic points of the city, explaining its existence, history and fun facts. For that reason and by order, students will visit the *Palácio de Cristal*, *Praça dos Leões*, *Miradouro da Vitória*, *São Bento* Railway Station, *Ribeira* and *Sé do Porto*. What to say in each point was agreed between one member of AEFLUP, who has a bachelor degree in history and me.

By the time the tour arrives to the *Sé*, the academic groups will be waiting in its terrace to perform like in the *Sarau Cultural* that happened in the second semester of 2017/2018 academic year, which means that *Trovadores* will perform first, followed by *Literatus*, then the *Tuna Feminina* and to finalize it, *Cuca (Tuna Masculina)*. We have chosen to do the *Sarau Cultural* in *Sé* instead of doing it in the faculty's groups like it happened at the end of 2017/2018 academic year, not only for being easy to organize without all the bureaucracy described above, but also because we think it fits better at the end of the tour and for *Sé* being a historical point of the city, which also has a view of the Douro's river.

1.12. Reception's Barbecue

This reception's Barbecue has happened every year to every student enrolled. However, after speaking to both AEFLUP and International Office, it could be verified that is not usual to mobility students to attend, maybe for the lack of information and advertising for non-Portuguese speakers. For that reason, in 2018/2019 academic year, the poster that AEFLUP does every year promoting the event will have a version in English and the International Office will promote the barbecue by send email e sharing the event on the social media.

In this context, we expect mobility students to attend in a bigger number, not only because of the advertising change, but in the segment of the earlier activities. In other words, after the events that will happen before the Barbecue, it is expectable that foreigner will feel more included and familiar, so they will be more receptive to go and try to mix with home students.

1.13. Academic Party

Despite not having a predefined date, we (me and the AEFLUP) hope we can fit this event in the night of the barbecue. However, that can only be arranged at a time closer to the event time, once it depends on the space. Explaining this, we have to find a bar/club that allows us to put into practice what is planned.

The party consists in gather home and mobility students in one place and compel them to socialize in order to get free drinks. For this purpose, we will distribute one deck of cards between home students, and another between foreigners. Here they have to find their twin card and once they get it, both can go to bar and drink together one beer/shot. Depending on the number of tickets sold, two or more decks can be spread between home students but only one goes to the mobility ones, to make sure their twin card is a regular student.

The preference we give to the barbecue day can be justified by all the integration process. This is, after the welcoming session and the tour, we expected these students to feel comfortable with the institution, so they can attend the barbecue to socialize with home students, who tend to go in the majority. By adding this party to the barbecue to give them two reasons to get out of their comfort zone, offering a change to warm up and start socializing in the barbecue, and if it does not happen than tease them to do so at the party.

For the reasons above explained, we expect much more adherence by the foreigners' part than doing these events on separate dates. If we can join both activities, then the deck of cards' party will close the reception week.

1.14. Cultural Quizzes (international dinner)

Over with the reception week, we pass now to the activities during the year. The Cultural Quizzes will happen every fortnight, maybe every week depending on its adherence, however the date for its beginning is not defined yet. This activity consists in subscribing teams, that can be from one only nationality or mixed, and make a quiz based in a culture/country. If the future students agreed with it, the quizzes will be

elaborate by a student/group from her/his/their nationality. The first quiz was, previously, prepared in cooperation with AEFLUP, as it can be seen in Appendix 2.

This activity happened a few times in previous year in FLUP with random themes for the questions, but then it stopped. It was from there this idea emerged and the attempt of bring it back, which the Student Association willingly accepted. We plan to do this activity always in the same week day, at night.

Before the first Culture Quiz, there will be an International Dinner, more like a picnic, where each student will bring typical food from their home country to share with the rest. The target public for these two activities will be the mobility students, even though it is open to everyone, including home students as it was expected and the faculty's staff.

1.15. Movie Sessions

In similarity of the previous activity explained, the movie sessions will also happen in a weekly/fortnight frequency depending on its adherence but keeping a consistence in the day of the week in which it is done. This activity already exists every Wednesday no FLUP, but this time we hope that one mobility student chooses a movie from his/her country and presents to the public. We achieve to do it this semester but as it was only in the end of the semester with a Finnish movie, we could not test properly its feasibility.

1.16. Buddies

Even though the ESN gives all students members a change to ask for a buddy, we trust that we can offer a better choice. This is not because we assume that our home students are better, but because we believe there is not the need to subscribe and pays to be part of that community, if we can implement the same system for free and in a more closed and familiar context.

However, this is one of the few parts of the internship project that cannot be guarantee or foreseen, once it depends exclusively from the students will. This is, the

Student Association will open registrations and promote the initiative, but if the home students do not apply we cannot force them, nor we have nothing to offer them in exchange to encourage them.

In this segment, we tried to find a strategy about what to do and how. Our first attempt will be an email to all the faculty with a link to register themselves, then if it does not work, the International Office will send an email or even personally speak to the former Outgoing students inspiring them to participate, once and generally speaking, they are the ones who know best the need to guide the Incoming students, as they have pass through it. Also, after talking with some home students living the university residence next and into FLUP's grounds, it was founded that they are more likely to have an open mind to that idea. This because, according to them, they try to socialize and get along with foreigners if they notice they are alone, so if necessary if we put a little "pressure" in them.

We are certain that we will have people willing to be a buddy, although our goal is to have it in an amount bigger enough to accompany Incoming students not only in the bureaucratic part, like the welfare system, but also in their daily and social life, hoping that they will integrating them in their social group. Of course, we have the notion that only with a considerable number of buddies we can achieve it without overloading our volunteers.

1.17. Tandem

The *Tandem* concept only emerge for the activities planned after learning it from the former Outgoing students, while its interviews, and after understanding what it was about, the idea of adopting it and adapting it.

As it was explained before, Tandem in this context, consists in a free exchange of language classes between students who want to learn it and the ones who are fluent in it. In other words, and putting it into practice, let us imagine that an Incoming student from Germany wants to learn Portuguese, while a Portuguese student wants to learn German, with Tandem they can learn the language they want from a native while teaching his/her language to someone who wants it.

In order to apply this in reality, AEFLUP will open registrations where people will write which languages they know good enough to teach, and which languages they would like to learn. As soon as there is a match, the correspondent contact will be send from one to another. Our public target will be the incoming students, as it was written above, but also the future Outgoing students. Home students finish their application to go abroad in the previous academic year of actually going, so the ones who go the second semester can use Tandem in the first one to learn the language of his/her future host country with someone from that nationality who is studying in FLUP at the time.

1.18. Academic Groups Workshops

In the attached documents we can see that all agreed in participating on the *Sarau Cultural*, however, that also not the only activity we (me and the academic groups) decided that could be feasible. The exception was *Literatus*, that after several meetings with different members of the group, we could not find any activity that would bring something new and different, in the same parameters as the rest of the groups that it will be explained below. On the contrary of the previous activities, this one is mainly agreed with the academic groups, where the Student Association only gives its support, by promoting the event(s) and open registrations, in cooperation with International Office.

The agreement done with *Tuna Feminina* and *C.U.C.A (Tuna Masculina)* are practically the same, only differing in the genders, as academic groups in the Faculty of Arts and Humanities of University of Porto are restricted to one gender. In order to respect their culture, we will keep it that way, and guide students who show interest in these activities according to their gender, since we have both groups available. Both *Tunas* will do some workshops, where they will teach mobility students how to sing or play an instrument such as guitar, mandolin, percussion instruments, tambourine, banner, between others, according to the participants will.

Besides, there is also an agreement on workshops done with *Trovadores*. This will involve “classes” about poetry declamation and voice positioning. This group will also invest in teaching mobility students how to compose ballads in their native language or English. In this segment and depending on the adherence and permission of

the contributors, *Trovadores* shall do an event, where students can present the ballads they have composed.

We could not reach a consensus regarding the dates of these workshops nor how many times it will be done. We concluded that these decisions should be the groups responsibility, depending on their availability and Incoming students needs and will.

1.19. Christmas and Easter dinner/lunch

Christmas and Easter celebrations are not in the Agreement signed with the AEFLUP, because it is over the mandate time of the current Student Association. Neither could be written a point in the agreement saying that if the current Association win the next election they would do these activities, because it was assuming that they will run for it, which they could not guarantee or be written in a signed paper.

In this context, the Current Student Association of FLUP assured me they would do both activities, but they could not guarantee it in written. For that reason, and despite the intention of executing both Christmas dinner and Easter lunch, it can be planned and later be assured its accomplishment (after the elections), when a meeting can be arranged with the Student Association in charge for renew the Declaration of Commitment.

The execution of these two activities, one in each semester, is meant for the International students, of course, but especially for the one who will be spending most part of their vacations, and consequently of the celebrations in Porto, so they do not feel lonely or out of place. The Christmas dinner would be done in December in the last week of classes or the first of vacations, while the Easter lunch will be done in April, also in the last of classes or in the beginning of the holidays. Besides the dates, the place for the meals is yet to decide, once it will vary depending on the people that are attending. We can just assure that it will be in a restaurant, where each student must pay for its meal, because the Student Association does not have the monetary resources to pay for an event of this dimension. The purpose is for each student to bring a symbolic gift, in order to be exchange randomly in a way that everyone ends up with a gift.

CONCLUSION

All in all, the present report was written with basis in the Internship done in the International Office at the Faculty of Arts of Humanities of University of Porto. Its main goal was to analyse the way the faculty received and integrated foreign mobility students.

In this context, several concepts of culture, intercultural communication, globalization and internationalization were explored. In more practical terms, there were investigated practices done in FLUP, in ISCAP and in foreign host universities. This was done through literature review, semi-structured interviews to home mobility students and former students.

Before the internship started, there was a general idea of what would be found and done, especially in terms of the activities found in FLUP for mobility students. In that context, the preconceived goal for the stay in the International Office was to analyse and criticise its practices, improving it if necessary. The internship aim was, therefore, to create rituals of reception and integration from scratch.

Of course, as it can be seen during the previous chapter *Activities*, several events were planned and agreed upon between the International Office and the Student Association. Even though, during the practical time of the internship, it was not possible to do these activities, once it began at the same time as the mobility students arrived, meaning there was no time to analyse and prepare what will be done in the next academic year. After examining the environment and politics of the faculty, it can be concluded that is mandatory an entity external to the International Office to cooperate in the preparation and execution of the activities, for the lack of internal resources and the amount of bureaucracy it takes to do something official.

This report, and more important, the project achieved, allows a continuous analysis of how proper rituals of reception and integration will affect the number of students that apply to study at FLUP and the predisposition found in other universities to establish protocols with the Faculty of Arts and Humanities of University of Porto.

To the due date in which the present report was submitted, it was achieved the fulfilment of the *Welcoming Session*, the *FLUP's Facilities Tour*, the *City Tour*, the *Sarau Cultural*, the *Barbecue Party* and the first event of the *AEFLUP's Quiz*. The pictures of aforementioned activities, some of which that can be found in Appendix 3,

were taken by members of AEFLUP and are openly exposed. The execution of these events was assured in the same measure that the future activities will be, while the agreement established with Student Association prevails.

It is conclusive that a mobility period is essential to the construction of an intercultural curriculum, which is mandatory for keeping the pace with a globalized world in constant changing. And, if the skills learned due to the intercultural contact are imperative to the career structure, it is without doubts, it is stated that the processes of reception and integration are crucial, not only for the individual character building, but also for reinforcing the one's entrepreneur spirit, by placing one out of the comfort zone to succeed after the uncomfortable stage (just as it was exposed in the cultural adaption curve).

It is to achieve all of the above-mentioned goals and capacities that the Faculty of Arts and Humanities of the University of Porto, the institution which receives more overseas students in U.Porto, is working constantly. Nowadays, with one more tool to created intercultural skilled professionals, and above all, individuals, capable of competing with the world in an entrepreneur way and sensitive to the reality of the *other*.

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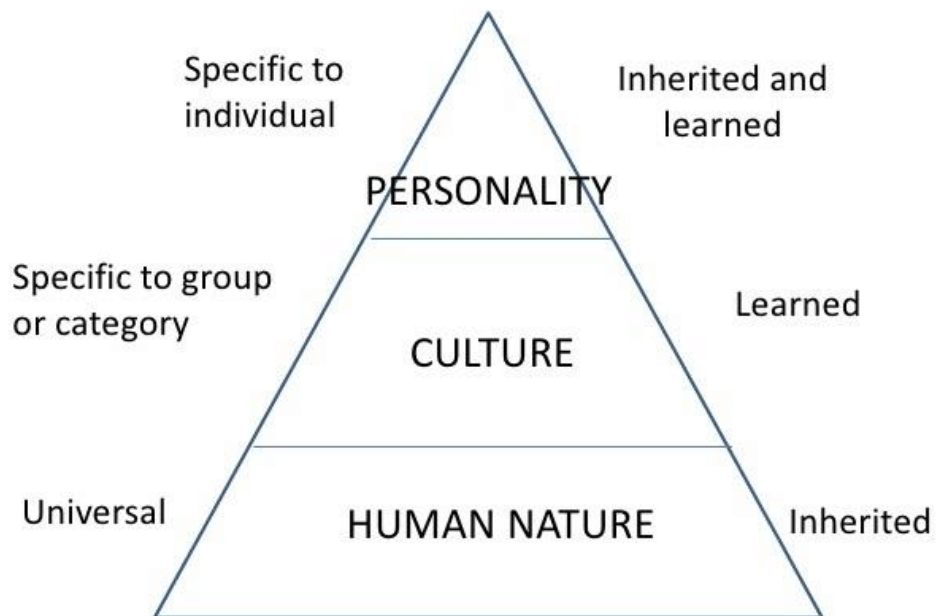
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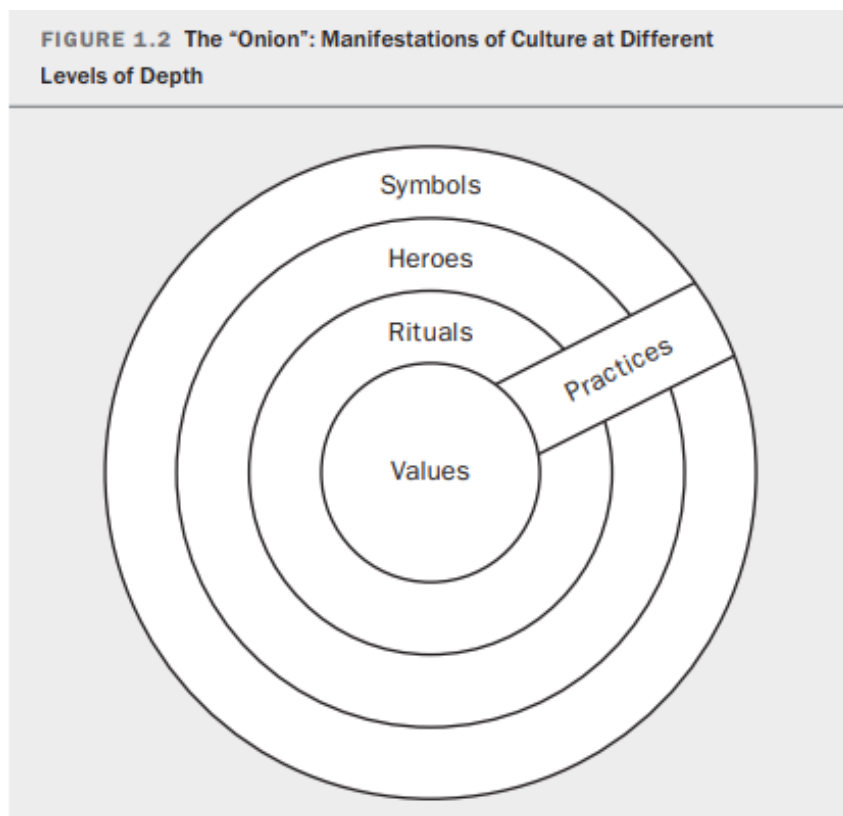
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Attachment

Attachment 1 - *Three Levels of Uniqueness in Mental Programming*



Attachment 2 - *Onion*": Manifestations of Culture at Different Levels of Depth



Appendix

Appendix 1 – *Declarations of commitment*

Declaração de Compromisso

Eu, Filipe Portela, na qualidade de Presidente da Direção da Associação de Estudantes da Faculdade de Letras da Universidade do Porto, e com o consentimento dos restantes membros da mesma, comprometo-me a realizar as seguintes atividades para alunos de mobilidade em parceria com o Serviço de Relações Internacionais da Faculdade de Letras¹:

- Welcoming Session cultural e uma visita guiada às instalações da faculdade, seguida de um convívio com comida portuguesa (dia 18 de setembro de 2018);
- Visita guiada pela cidade do Porto com início na Faculdade de Letras e paragem nos seguintes pontos: Palácio de Cristal, Praça dos Leões, Miradouro da Vitória, Estação de Comboios de São Bento, Ribeira e Sé do Porto (dia 20 de Setembro de 2018);
- No seguimento da visita à cidade, Sarau Cultural com os grupos académicos da presente instituição na Sé do Porto (setembro de 2018);
- Churrasco de receção aos novos estudantes, incluindo estudantes de mobilidade (outubro de 2018);
- *Quizzes* Culturais com questões de várias nacionalidades (realizar ao longo do ano);
- Jantar Internacional com comida típica das nacionalidades presentes (confeccionada pelos estudantes de mobilidade) (no dia no primeiro *Quiz* em data a definir);
- Sessões de cinema (*CineCafé*) com filmes escolhido por estudantes de mobilidade do respetivo país (a realizar ao longo do ano);
- Festa académica com cartas para estudantes de mobilidade e estudantes regulares nacionais, em que a carta gêmea de um estudante de mobilidade estaria na posse de um nacional e teriam de se encontrar para ter direito a uma bebida gratuita (data ainda a definir);

- Inscrições e apoio para a criação de *Buddies*;
- Criação de inscrições e divulgação de *Tandem*: troca de explicações de línguas entre estudantes;

¹ As atividades propostas estão sujeitas a mudança de data conforme adesão e calendário académico.

1 of 2

- Apoio aos Workshops dos grupos académicos;

Eu, Ana Filipa Lopes, mestranda do curso *Intercultural Studies for Business*, na qualidade de antiga estagiária no Serviço de Relações Internacionais da Faculdade de Letras da Universidade do Porto, comprometo-me, a título pessoal, a prestar o auxílio que esteja ao meu alcance à Associação de Estudantes e ao Serviço de Relações Internacionais, na realização das atividades acima descritas, segundo os parâmetros supramencionados no ano lectivo 2018/2019. Mais me comprometo, a tentar renovar o presente acordo após as próximas eleições da Associação de Estudantes da Faculdade de Letras da Universidade do Porto, bem como a tentar acordar a realização de um jantar de Natal/Páscoa com trocas de prendas para os estudantes de mobilidade.

Porto, 22 de junho de 2018

Dirigente Associativo da AEFLUP



(Filipe Portela)

Mestranda e Estagiária do SRI



(Ana Filipa Lopes)

Declaração de Compromisso

Eu, Dra. Catarina Marafona, na qualidade de representante máxima da Tuna Feminina da Faculdade de Letras da Universidade do Porto, comprometo-me a participar/realizar as seguintes atividades em parceria com Associação de Estudantes da Faculdade de Letras da Universidade do Porto:

- Participar no Sarau Cultural na semana de receção aos estudantes de mobilidade, mediante acordo com a Associação de Estudantes da Faculdade de Letras da Universidade do Porto;
- Workshops de música (instrumentos, canto, standarte e/ou pandeiretas) para estudantes de mobilidade em datas a definir.

Porto, 19 de junho de 2018

Representante Máxima da Tuna Feminina da Faculdade de Letras da Universidade do Porto



Declaração de Compromisso

Eu, Rui Américo Monte, na qualidade de representante máximo do Gupo de Fados da Faculdade de Letras da Universidade do Porto (Literatus), comprometo-me a participar/realizar as seguintes atividades em parceria com Associação de Estudantes da Faculdade de Letras da Universidade do Porto:

- Participar no Sarau Cultural na semana de receção aos estudantes de mobilidade, mediante acordo com a Associação de Estudantes da Faculdade de Letras da Universidade do Porto;

Porto, 27 de junho de 2018

Representante Máximo do Gupo de Fados da Faculdade de Letras da Universidade do Porto (Literatus)



(Rui Américo Monte)

Declaração de Compromisso

Eu, Dux-ryu Ferreira, na qualidade de representante máximo do Gupo Académico Trovadores, comprometo-me a participar/realizar as seguintes atividades em parceria com Associação de Estudantes da Faculdade de Letras da Universidade do Porto:

- Participar no Sarau Cultural na semana de receção aos estudantes de mobilidade, mediante acordo com a Associação de Estudantes da Faculdade de Letras da Universidade do Porto;
- Workshops de declamação, trovar e/ou posicionamento da voz para estudantes de mobilidade em datas a definir;
- Apresentação de trovas originais dos estudantes de mobilidade, dependendo da adesão e consentimento dos mesmos.

Porto, 27 de junho de 2018

Representante Máximo dos Trovadores da Faculdade de Letras da Universidade do Porto



Declaração de Compromisso

Eu, Marco Barra, na qualidade de representante máximo da Tuna da Faculdade de Letras da Universidade do Porto (C.U.C.A), comprometo-me a participar/realizar as seguintes atividades em parceria com Associação de Estudantes da Faculdade de Letras da Universidade do Porto:

- Participar no Sarau Cultural na semana de receção aos estudantes de mobilidade, mediante acordo com a Associação de Estudantes da Faculdade de Letras da Universidade do Porto;
- Workshops de música (instrumentos, canto, standarte e/ou pandeiretas) para estudantes de mobilidade em datas a definir.

Porto, 19 de junho de 2018

Representante Máximo da Tuna da Faculdade de Letras da Universidade do Porto

Marco Ruben Vidizel Barra

LET'S TALK ABOUT CULTURE. SHALL WE?

CULTURAL WELCOMING SESSION

THE TIP OF THE ICEBERG AND MORE

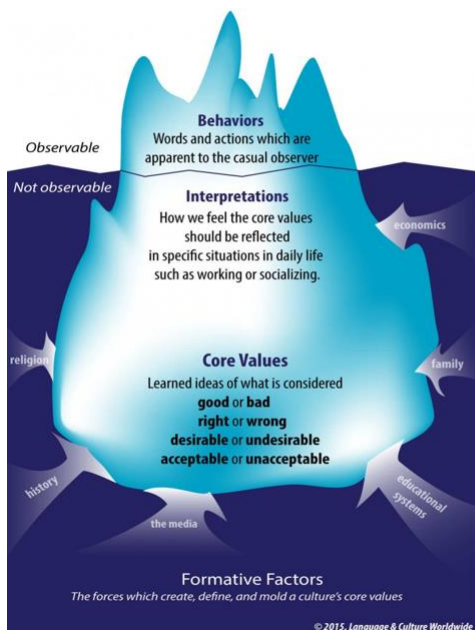
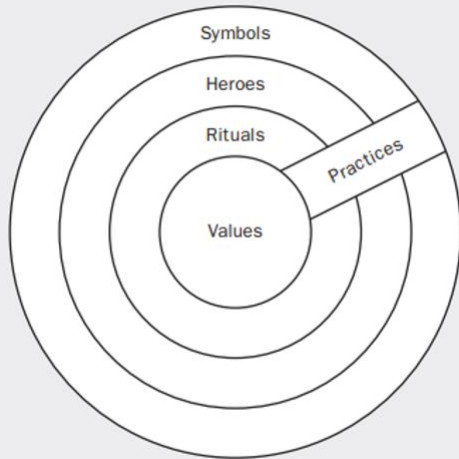


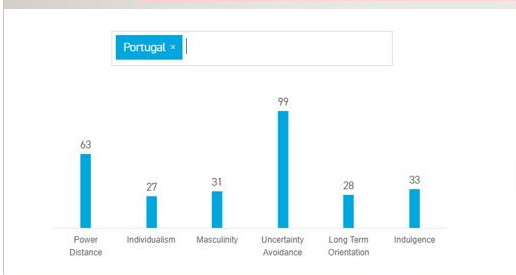
FIGURE 1.2 The "Onion": Manifestations of Culture at Different Levels of Depth



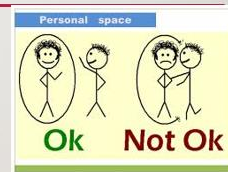
EXPLORING FROM THE SURFACE TO THE CENTRE

Hofstede, G. H., Hofstede, G. J., & Minkov, M. (2010). *Cultures and organizations: Software of the mind*. Maidenhead: McGraw-Hill.

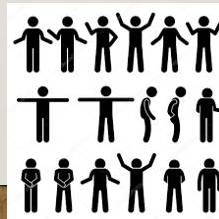
HOW TO DEAL WITH PORTUGUESE PEOPLE



Time



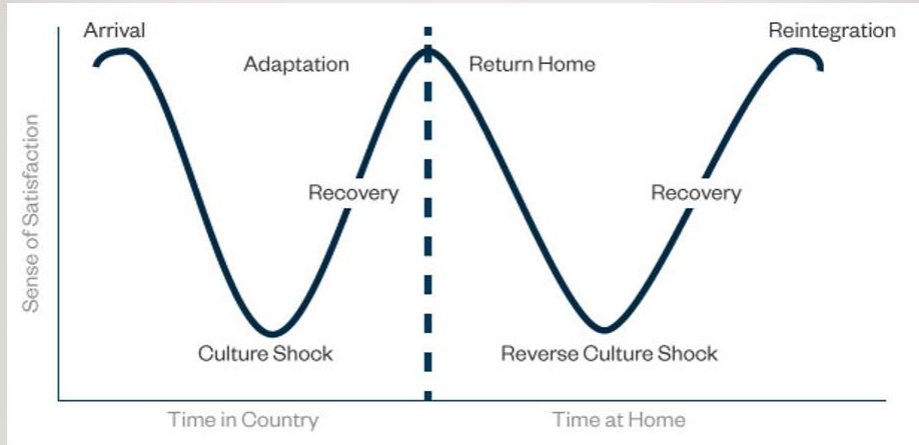
Space



Body Language

<https://www.hofstede-insights.com/product/compare-countries/>

CULTURAL ADAPTATION CURVE



FOLLOWING ACTIVITIES



City's Tour and Sarau Cultural
25th September



Reception's Barbecue and
Party
4th October

Appendix 3 – *First AEFLUP Quiz*

1) What was the first currency to be used in Western Europe?

- a) Ecu
- b) Euro
- c) Sesterce
- d) Drachma

2) What is the world most sold book after the Bible?

- a) Lord of the Rings
- b) A Tale of Two Cities
- c) Don Quixote
- d) The Little Prince

3) The first Portuguese movie “Saída do Pessoal Operário da Fábrica Confiança” of Aurélio Paz dos Reis, was filmed in a well-known Porto’s street.

Which street?

- a) Rua Mouzinho da Silveira
- b) Rua Sá da Bandeira
- c) Rua da Fábrica
- d) Rua de Santa Catarina

4) Nowadays, how many chemical elements have the periodic table?

- a) 113
- b) 109
- c) 108
- d) 118

5) Which South American country was called after the city of Venice?

- a) Colombia
- b) Argentina
- c) Venezuela
- d) Brazil

6) With what deformity was Marilyn Monroe born?

- a) 6 toes
- b) 6 fingers
- c) 4 fingers
- d) 4 toes

7) What is the number of the family Simpson's house?

- a) 876
- b) 742
- c) 274
- d) 472

8) Who painted "Guernica"?

- a) Paul Cézanne
- b) Salvador Dalí
- c) Pablo Picasso
- d) Diego Rivera

9) In which industry has Le Corbusier stand out?

- a) Cinema
- b) Theatre
- c) Architecture
- d) Literature

10) In which European city can we find Anne Frank's house?

- a) Rotterdam
- b) Berlin
- c) Amsterdam
- d) Paris

11) How was called AC/DC's first vocalist?

- a) Bon Scott
- b) Brian Johnson
- c) Robert Plant
- d) Robb Flynn

12) What is the length of the Great Wall of China?

- a) 30000 km
- b) 3750 km
- c) 21196 km
- d) 53321 km

13) Who discovered the penicillin?

- a) Howard Walter Florey
- b) Alexander Fleming
- c) Louis Pasteur
- d) Ernst Boris Chain

14) From which country is Emmental cheese?

- a) France
- b) Italy
- c) Switzerland
- d) Belgium

15) Who wrote “The Art of War”?

- a) Confucius
- b) Gandhi
- c) SunTzu
- d) Mao Tsé Tung

30) Where is the Almeida Garret Library?

- a) Rua de Cedofeita
- b) Rua de Santa Catarina
- c) Jardins do Palácio de Cristal
- d) Avenida do Aliados

17) Who commanded the second Napoleonic invasion to Portugal?

- a) Napoleon
- b) Junot
- c) Wellington
- d) Sout

18) Which is the philosophical movement defended by Martin Heidegger?

- a) Existentialism
- b) Positivism
- c) Nihilism
- d) Abstractionism

19) What is the name of the little dragon from “Mulan”’s movie?

- a) Gri-Li
- b) Chien-Po
- c) Mushu
- d) Fa Zhou

20) What is Allen Stewart Koningsberg’s pseudonym?

- a) Woody Allen
- b) Mark Twain
- c) Richard Bachman
- d) Lemony Snicket

21) From which band is the music hit “Macarena”?

- a) Los Lobos
- b) Los del Rio
- c) Los Fabulosos Cadillacs
- d) El Mató a UnPoliziaMotorizado

22) What is the name of the horse with wings from the Greek Mithology?

- a) Pegasus
- b) Poseidon
- c) Hades
- d) Pentheus

23) From which country is the beverage mojito?

- a) Costa Rica
- b) Dominican Republic
- c) Cuba
- d) Haiti

24) Which book was written by Mary Shelley, when she was 19 y/o?

- a) Lodore
- b) Frankenstein
- c) Perkin Warbeck
- d) Falkner

25) By which name was known the North American author Samuel Langhorne Clemens?

- a) Paul Auster
- b) Mark Twain
- c) Paulo Coelho
- d) Nicolau Gogol

26) What is the biggest state of USA?

- a) Alaska
- b) Texas
- c) California
- d) Montana

27) What is the meaning of “maktub”?

- a) “luck”
- b) “the dream commands life”
- c) “it had to happen”
- d) “enjoy life”

28) What is the only country in the world to have territories in every hemisphere?

- a) Vietnam
- b) Laos
- c) Tanzania
- d) Kiribati

29) Who ordered Serralves Foundation Garden’s project?

- a) Conde de Vizela
- b) Marquês de Pombal
- c) D. João VI
- d) Humberto Delgado

30) What is the second proper name of Michael Jackson?

- a) Joseph
- b) David
- c) Randall
- d) Esco

31) What is the world’s most extensive river?

- a) Amazonas
- b) Danube
- c) Nile
- d) Lena

32) Why are Porto's inhabitants called "tripeiros" (guts)?

- a) Because they made of their guts, their heart (the same of the English expression: bent over backwards)
- b) Because they offered all their meat to the Ceuta conquerors' caravels, and were left with the guts only.
- c) Because there was a lot of gut's production and commerce in town

33) Galileo was an Italian astronomer who:

- a) Developed the telescope
- b) Discovered 4 satellites of Jupiter
- c) Discovered that the movement of pendulum produces a regular time measurement
- d) All of the above

34) Fastest shorthand writer was:

- a) Dr. G. D. Bist
- b) J. R. D. Tata
- c) J. M. Tagore
- d) KhudadaKhan

35) First Afghan War took place in:

- a) 1839
- b) 1843
- c) 1833
- d) 1848

36) Exposure to sunlight helps a person improve his health because:

- a) the infrared light kills bacteria in the body
- b) resistance power increases
- c) the pigment cells in the skin get stimulated and produce a healthy tan
- d) the ultraviolet rays convert skin oil into Vitamin D

37) In which year was Luís I bridge completely functionable?

- a) 1886 (upper side) and 1888 (bottom side and its entrance)
- b) 1889 (upper side) and 1891 (bottom side and its entrance)
- c) 1885 (upper side) and 1887 (bottom side and its entrance)

38) For the Olympics and World Tournaments, the dimensions of basketball court are:

- a) 26mx 14m
- b) 28m x 15m
- c) 27m x 16m
- d) 28m x 16m

39) Georgia, Uzbekistan and Turkmenistan became the members of UNO in:

- a) 1991
- b) 1992
- c) 1993
- d) 1994

40) How many years has Arrabida bridge completed recently?

- a) 45
- b) 50
- c) 55
- d) 60

41) During World War II, when did Germany attack France?

- a) 1940
- b) 1941
- c) 1942
- d) 1943

42) Headquarters of UNO are situated at:

- a) Geneva
- b) New York, USA
- c) Hague (Netherlands)
- d) Paris

43) In which year has Historical Centre of Porto been considered “World’s Heritage” by UNESCO?

- a) 2000
- b) 1976
- c) 1986
- d) 1996

44) In which year was it signed London Treaty?

- a) 1913
- b) 1923
- c) 1926
- d) 1931

45) For seeing objects at the surface of water from a submarine under water, the instrument used is:

- a) kaleidoscope
- b) periscope
- c) spectroscope
- d) telescope

46) What is the longest running film company in the history of North American cinema?

- a) Paramount Studios
- b) Universal Studios
- c) 20th Century Fox

47) Which of the following existentialists declined the Nobel Prize for Literature in 1964?

- a) Saint-John Perse
- b) Jean-Paul Sartre
- c) Saul Bellow

48) What is the name of the boat that used to carry the Port pipes on the Douro's River?

- a) Rabelo Boat
- b) Ribeirinha Boat
- c) D'ouroBoat

49) “OsCus de Judas”, “Memória de Elefante” e “ExortaçãoaosCrocodilos” are novelswrittenby:

- a) José Saramago
- b) António Lobo Antunes
- c) David Mourão-Ferreira

50) Who was the first vocalist of Pink Floyd?

- a) Roger Waters
- b) Syd Barret
- c) Nick Mason

Appendix 4 – Pictures of Sarau Cultural



