

Conceiving Migration and Communication in a Global Perspective

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Edited by

Armando Aliu, Ilyas Öztürk, Dorian Aliu
and Hakki Cilginoglu

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PREFACE

Putting migration and communication in a nutshell is an issue of concern. The abrupt change of migration dynamics in the world has complicated the interdisciplinarity and transdisciplinarity perspectives of migration and communication. Indeed, the diversification of approaches to migration and communication, research – policy dialogues, diversity and cultural aspects, migration governance and transnationalism, cross-border circular migration and many other viewpoints – is to be argued by taking into account the current matters of (im/e)migrants, asylum seekers, and refugees.

Recent debates in Europe associated with populist movements, ethnocentrism, and racist rhetorical discourses have been transformed by ideological contestations, mainstream reactions, political participation and new citizenship regulations. Discrimination in a cross-national perspective, inequality between citizens and non-citizens, socio-economic challenges affecting welfare rights and social cohesion, multiscalar applications in multilevel governance and various varying dimensions are questioned to address basic issues in a policy-driven migration research field.

European core values and principles, the EU supranational legal order, EU enlargement and neighbourhood policies, and the European agenda for the future are vital for global migration governance. The EU as an effective global actor tackles global instability, labour migration issues, humanitarian aid, international student mobilities and settlements, forced migration, border control, civil society and diaspora engagement, intercultural relations, aging migration, migrant families, familial and intimate relationships, migrant children and youths, and post-migration urban settings, attracting highly-skilled migration, brain gain/brain drain, and so forth.

In light of these considerations, the interactions and strong cooperation under the leadership of the EU and global actors are crucial in dealing with (im/e)migration and asylum issues more effectively. This scientific contribution is an instructive reference to increase mutual understanding and the exchange of thoughts from the migration and communication viewpoints. Similarly, Eastern and Western consensus and synthesis attained in this contribution enables reconsidering and reformulating

existing arguments and counter-arguments in migration and communication research areas.

Istanbul, 2019

Asst. Prof. Dr. Armando ALIU
Prof. Dr. Ilyas ÖZTÜRK
Dorian ALIU, MBA, PhD Fellow
Asst. Prof. Dr. Hakki CILGINOGLU

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EDITORS' BIOGRAPHIES

Asst. Prof. Dr. Armando ALIU is currently working in the Graduate School of Foreign Trade and Faculty of Law at Istanbul Commerce University (Turkey). He holds an MA degree in European studies from the University of Hamburg in Germany. He was a DAAD Postgraduate Scholar at the University of Heidelberg (2011-14) and a DAAD investigator at the Max Planck Institute for Comparative Public Law and International Law (2011-13) in Heidelberg, Germany. In 2017 he was a Visiting Study Fellow at the University of Oxford. As Principal Investigator and PostDoc researcher he is currently conducting scientific research projects at the Istanbul Commerce University. He is an Associate Member of the Centre for the Study of Global Human Movement at the University of Cambridge.

Prof. Dr. Ilyas ÖZTÜRK is a Turkish diplomat who has also an academic background. He holds a bachelor's degree in German language and literature from Istanbul University, awarded – in 1979. Similarly, he holds an MA and a PhD in German Language and Literature from Istanbul University. During 2010-14 he was dean of the Faculty of Arts and Sciences at Sakarya University. He worked as the attaché of the Turkish consulate general in Munich, Germany. He is currently working in the Department of Translation at Sakarya University.

Mr. Dorian ALIU is a PhD Fellow at the Institute of Social Science at Canakkale Onsekiz Mart University. He holds a bachelor's degree in Business Administration from Uludag University and an MBA from Akdeniz University. He is currently working as a Senior Researcher and Coordinator in several large-scale practical research projects that are conducted at Istanbul Commerce University in Turkey.

Asst. Prof. Dr. Hakki CILGINOGLU is working in the Faculty of Tourism at Kastamonu University (Turkey). He holds a bachelor's degree and an MPA from Sakarya University (Turkey). He obtained a PhD from Kastamonu University in 2018. He has an over twenty years of experience in the health sector. He is also the general manager of a health software company in Turkey. His research interests cover: health and medical tourism, public administration, public law, and information technology in the health sector.

LIST OF CONTRIBUTORS

Prof. Dr. Ayten AKATAY

Canakkale Onsekiz Mart University, Turkey

Email: aytenakatay@comu.edu.tr

Prof. Dr. Djamel GOUI

University of Kasdi Merbah Ouargla, Algeria

Email: djamel_goui@hotmail.com

Prof. Dr. Ilyas ÖZTÜRK

Sakarya University, Turkey

Email: ozturk@sakarya.edu.tr

Prof. Dr. Yücel OGURLU

Istanbul Commerce University, Turkey

Email: yogurlu@ticaret.edu.tr

Assoc. Prof. Dr. Kurtulus KAYMAZ

Uludag University, Turkey

Email: kurtuluskaymaz@uludag.edu.tr

Asst. Prof. Dr. Armando ALIU

Istanbul Commerce University, Turkey

Email: armando.aliu@alumni.uni-heidelberg.de

Asst. Prof. Dr. Hakki CILGINOGLU

Kastamonu University, Turkey

Email: hcilginoglu@kastamonu.edu.tr

Asst. Prof. Dr. Halil Ibrahim BALKUL

Sakarya University, Turkey

Email: hbalkul@sakarya.edu.tr

Asst. Prof. Dr. Umut EROGLU

Canakkale Onsekiz Mart University, Turkey

Email: erogluumut@hotmail.com

Dr. h.c. Rudolf KREUTNER

Rückert-Gesellschaft e.V., Germany

Email: rueckert-gesellschaft@t-online.de

Dorian ALIU, MBA, PhD Fellow, Senior Researcher

Canakkale Onsekiz Mart University, Turkey

Email: dorianaliu@gmail.com

Gül ORAL, MA, PhD Candidate

Kadir Has University, Turkey

Email: gul.oral@khas.edu.tr

Simge GÜNAY, MSc., PhD Candidate

Istanbul University, Turkey

Email: simgegunay89@gmail.com

Yasemin ASCI, MA, PhD Candidate, Lecturer

Zonguldak Bülent Ecevit University, Turkey

Email: yasemin.aydemir@beun.edu.tr

Saber OUBIRI, MA

Concordia University, Canada

Email: me.oubiri@gmail.com

Diana RODRIGUEZ-LOSADA

Certified Translator and Expert

Australian Institute of Interpreters and Translators Inc., AUSIT &

National Accreditation Authority for Translators and Interpreters Ltd.,

NAATI, Australia

Email: spanishenglish@iinet.net.au

INTRODUCTION

Recently, it has been observed that the European Union has started experiencing a complexity of competence associated with migration, asylum, and refugee issues. At the core of this confusion are many intertwined notions, theories, perspectives and disciplines that constitute a vague and paralysed structure. Prof. Dr. Steven Vertovec, director of the Max Planck Institute for the Study of Religious and Ethnic Diversity, and former director of the Centre on Migration, Policy, and Society (COMPAS), clarified that one of the main advances in the field of migration studies is interdisciplinarity.¹ He pointed out that “the relationship between geography, anthropology, sociology, economics, and political science is very much interrelated, and it is quite hard to understand actually what field a researcher comes from because the disciplines have become so well integrated.” On the one hand, the interdisciplinarity has contributed to the migration research field very much indeed. However, on the other, a blurred scientific atmosphere has surrounded academia and a pragmatic scientism approach has dominated in various world views (*Die Weltanschauungen*) and/or paradigms.¹ Despite the fact that this point is considered as a serious threat towards scientific communities, many scientists nevertheless accept the huge impact (both positive and negative) that the interdisciplinarity has made to the scientific world.

In this respect, it is worth referring to Hans Kelsen’s argument, – i.e. the Pure Theory of Law (*Reine Rechtslehre*) that syncretises a “separability thesis” and “normativity thesis,” refined from philosophical, sociological, and other social science disciplines. Legal scholars are very delicate about this issue and refrain from making an unintelligible mixture of different disciplines. For instance, there is a distinction between the approaches of “philosophy/sociology of law” and “positive and/or dogmatic law (*Ius*

¹ S. Vertovec (2012), “The History of the International Migration Institute,” interview available at: <https://www.youtube.com/watch?v=58jO4IEiA40>

Positivum).² The positive law does not examine idealistic expressions and assertions. In general, it merely consists of legal rules and implementations.

According to another long historical debate, Charles P. Snow's "Two Cultures" analysis of the intellectual worlds of the sciences and the humanities has coined the phrase "two communities" to depict the cultural divide between arts and humanities and the natural sciences.³ Furthermore, social sciences emerged as another discipline and comprised many specific fields, such as sociology, anthropology, political science, economics, and psychology.

In light of the abovementioned clarifications, migration studies and the communication research field have very much converged, and all contributors have integrated their theoretical insights and contexts by taking into account interdisciplinarity. In spite of the fact that there are ongoing harsh debates on interdisciplinarity and transdisciplinarity, arguing for topics and actual issues which fit into the confines of migration and communication research areas can enhance our understanding of various viewpoints and approaches in a comparative, argumentative, and systematic manner.

Chapter one deals with the issues, life conditions, and necessities of native Arabic-speaking migrants living in Istanbul and Bursa. Chapter two attaches considerable attention to migration and translation through arguing Arabic literature in Montreal. Chapter three subjectively examines the working conditions of a translator/interpreter in Australia. Chapter four links international migration, globalization, security concerns, political economy, and socioeconomic aspects of migration in and beyond Europe. Chapter five takes up the mediation and interpretation tools in refugee settings. Chapter six tackles a bibliographical study of Friedrich Rückert as a mediator between the East and West. Chapter seven highlights transnational actors' interactions, the global cooperation of Chinese investors and migrants amongst Central and Eastern European countries, south-Eastern European countries, and China. Chapter eight discusses the translation and interpreting difficulties of immigration issues in Algeria. Chapter nine examines the issues of migrants' healthcare from the

² A. Aliu (2015), Book Review: Özsunay, Ergun. "European Union Law and Turkey–EU Relations" (1st ed.) (Istanbul: Vedat Press, 2015), http://papers.ssrn.com/sol3/papers.cfm?abstract_id=2668520.

³ Charles P. Snow (1961), *The Two Cultures and the Scientific Revolution* (Cambridge: Cambridge University Press).

perspective of medical tourism in Istanbul and Bursa. Chapter ten deals with translation as a means of communication in international student mobility. Chapter eleven examines migration and refugees' issues and key stakeholders' interactions at multiple levels (i.e. local, regional, national, and EU levels) through focusing on the collaborations amongst state –and non-state actors within the scope of good migration governance and intercultural civil-society dialogue in the southeast of England, the Baden-Württemberg and Bavaria regions in Germany, and the Western Balkans and the Marmara region in Turkey. Chapter twelve discusses the EU structural funds, the triple helix (i.e. government-university-industry collaboration), and the potential financial assistance and research grants that many foreign scientists working in research institutions require as a necessity to conduct research projects.

CHAPTER 1

ARABIC-SPEAKING MIGRANTS' LIVING SATISFACTION IN ISTANBUL AND BURSA: A COMPARATIVE ANALYSIS OF ISSUES, LIVING CONDITIONS, AND NECESSITIES

ARMANDO ALIU, DORIAN ALIU,
HAKKI CILGINOGLU, ILYAS ÖZTÜRK,
AND UMUT EROGLU

Introduction

Since the last decade, Turkey has experienced many confrontations and challenges associated with the native Arabic-speaking migrants – not merely Syrian immigrants and asylum seekers, but migrants coming from the regions of North Africa and the Middle East. The massive migration flows from the states of these regions have boosted the level of complexity and reshaped the demographic structure of many cities of Turkey. In particular, Istanbul and Bursa have a striking incline in the total number of native Arabic-speaking migrants settled in these cities.

Despite the fact that Istanbul and Bursa are two major destinations for native Arabic-speaking migrants, there is a lack of data related to measuring living satisfaction, living conditions, and the necessities of these people. The systematic and analytical approach to migration has failed to solve social matters and bring the humane side of migration in the forefront.

This study adopts the usage of notions of involvement, engagement, and inclusion instead of the integration concept. It is hard to believe that native Arabic-speaking migrants have completed an optimal integration process

in Istanbul and Bursa. To some extent, there is some involvement or partial engagement with the “civic” society; however, there is still a long way to go. During the profile research of native Arabic-speaking migrants, there are many impact factors that are to be taken into account, such as: cultural interactions, competitiveness, language barriers, family structures, ethnicity, traditional attributes, educational status, sociocultural dimensions, and migrants' healthcare.

There are many institutions and organizations that have competences in creating social cohesion, increasing the inclusiveness level of migrants and asylum seekers, organizing social activities, and so forth. Some of these institutions and organizations are: the Turkish Ministry of Interior Directorate General of Migration Management (DGMM), the International Organization for Migration (IOM), the UN Migration Agency in Turkey, and the United Nations High Commissioner for Refugees (UNHCR) in Turkey (IOM 2009; UNHCR 2011).

Many meetings that were organized by the Directorate General of Migration Management (DGMM) contributed to seeking concrete solutions to the matters faced by foreigners residing in Istanbul and Bursa, and enhanced the cohesion, planning, and implementation of involvement activities and social projects (DGMM 2014a). The DGMM completed many thematic and social works that are related to compliance and communication, the historical and structural framework of cohesion, the adaptation experiences of international retired migrants, the analysis of social and psychological adjustment of immigrants, educational issues of asylum seekers, local and national cohesion, and democratic participation policies (DGMM 2013).

Literature Review and Background of the Study

In the past, native Arabic-speaking migrants and asylum seekers considered Turkey as a transit route for moving from North Africa and Middle East regions to Western Europe. Since the last decade, Turkey has been chosen as a main host state or final destination by these people.

Brewer and Ykseker examined the demographic profile of African migrants in Istanbul by means of locating their migration patterns within the framework of population flows amongst Africa and Western Europe and highlighted the intercultural interactions of African migrants in Istanbul (Brewer and Ykseker 2006, 3). They found that native Arabic-speaking migrants and asylum seekers cannot be considered as temporary or transitory phenomena (2006, 62).

Some scholars argued that there is a vacuum in terms of reception policies that are associated with migrants due to the limited institutional and financial capacities in Istanbul and Bursa. This lack of official reception mechanisms obliges migrants to search for their own patterns of survival and incorporation (Danis et al. 2009, 444).

According to research conducted by Brewer and Ykseker (2009), the research findings of their investigation are as follows: (1) The increasing numbers of Arabic-speaking migrants including Africans who arrive in Turkey for transit and asylum seeking and the mode of their stay ought to be considered in the framework of Turkey's bid for accession to the EU; (2) Arabic-speaking migrants including Africans in Istanbul should not be considered as a homogeneous group; (3) there are migrants with diversified ethnic and cultural backgrounds; (4) there are men, women, and families with children; (5) irregular migration and asylum seeking are intertwined processes whose goal is often to reach Western Europe; (6) the difficulty, however, of getting into Europe prolongs Africans' stay in Turkey, leading them to engage in a variety of survival strategies; (7) asylum seekers especially have poor living conditions; and (8) poor living conditions are related to the paucity of income-earning opportunities, social aid, and the services targeting them, as well as the weakness of asylum seekers' social networks. As a result, they found that transit migration is not so transitory for many of the people going through it. Even though the majority of the migrants have the ultimate objective of arriving in Europe, their transition turbulence puts them in an indeterminate state in terms of their livelihoods (Brewer and Ykseker 2009, 638).

Turkey has a very long tradition with central administrative and governmental systems. Therefore, the issues related to international migration are handled by the central government. Basically, the migration phenomenon is perceived as an issue of security. For this reason, the decision-making authority is the Ministry of the Interior and the DGMM. In fact, this prevents other authorities in the fields of health, education, labour, social assistance, and security from taking responsibility. Even if local officials in Istanbul have a willingness to implement a variety of actions, their efforts remain limited due to the lack of national migration laws and specific legal regulations. A lack of information is also one of the major obstacles to local participations of migrants and other civil-society organizations. Although the social services provided by civil-society organizations indicate that migrant communities need urgent social, medical, and economic assistance, local public authorities and municipalities

are not involved in migration governance systems at a desired level (Biehl 2009, 108).

In this study, particular attention has been given to native Arabic-speaking migrants living in Istanbul and Bursa.

The countries in which the official language is recognized as Arabic are: Algeria, Bahrain, Comoros, Chad, Djibouti, Egypt, Eritrea, Iraq, Israel, Jordan, Kuwait, Lebanon, Libya, Mauritania, Morocco, Oman, Qatar, Saudi Arabia, Somalia, Sudan, Syria, Tunisia, the United Arab Emirates (UAE), Yemen, Palestine, and Western Sahara.

According to the DGMM 2019 dataset, there are 471,112 migrants residing in Istanbul and 49,582 migrants residing in Bursa (DGMM 2019a). The sum of total migrants residing in eighty-one cities in Turkey is 934,626 migrants. Thus, the total number of migrants residing in Istanbul and Bursa constitutes 55.71 percent of the total number of migrants residing in Turkey.

Fig. 1. Map of Arabic-speaking countries in the world



Source: UNESCO 2018

According to the DGMM 2019 dataset, the total number of citizens of Iraq who have residence permits reached 104,444 and therefore Iraq is the country of origin with the highest number of emigrants in Turkey. In the second place, Syria follows Iraq with a total of 99,643 migrants who have residence permits in Turkey (DGMM 2019b; 2019c).

During 2014-16 there was a rapid increase in the number of irregular migrants in Turkey. The total number of irregular migrants increased from 58,647 (2014) to 268,003 (2018) within five years (DGMM 2019d). However, a rapid decline is observed for the period 2018-19, where the total number of irregular migrants decreased from 268,003 (2018) to 56,531 (2019).

According to the DGMM 2019 dataset, Afghanistan is ranked first in terms of the total number of irregular migrants (100,841) in 2018, with Pakistan second (50,438 migrants), Syria third (34,053 migrants), Iraq fourth (17,629 migrants), and Palestine fifth (10,545 migrants) (DGMM 2019e).

During the period 2014-19, the three native-Arabic-speaking countries from which irregular migrants moved to Turkey are Iraq, Syria, and Palestine (DGMM 2019f).

Since the internal rebellion and civil war in Syria in 2011, Turkey has received a great number of Syrian citizens under temporary protection during the 2012-18 period, respectively: 14,237 people (2012), 224,655 people (2013), 1,519,286 (2014), 2,503,549 (2015), 2,834,441 (2016), 3,426,786 (2017), 3,623,192 (2018), and 3,630,767 (2019) (DGMM 2019g).

The total number of Syrian citizens under temporary protection is 3,630,767 people. The total number of Syrian citizens under temporary protection in Istanbul is 555,951 people. Compared with the population of Istanbul this amount constitutes 3.69 percent. In Bursa, the total number of Syrian citizens under temporary protection is 169,487 people, constituting 5.66 percent of the population of Bursa (DGMM 2019h).

Table 1 illustrates the categorization of Syrian migrants who are under temporary protection in Turkey by age and gender. As native Arabic-speaking migrants, approximately one million Syrians who are under temporary protection in Turkey are children with an age that varies between 0–9. Around 1.2 million Syrians are aged 10–24. The total number of female Syrian migrants under temporary protection in Turkey is 1,662,366. The total number of male Syrian migrants under temporary protection in Turkey is 1,968,401.

Table 1: Age and gender of Syrians under temporary protection in Turkey

AGE	MALE	FEMALE	TOTAL
0-4	258,806	241,782	500,588
5-9	258,248	243,111	501,359
10-14	201,405	186,654	388,059
15-18	148,970	123,195	272,165
19-24	319,676	229,599	549,275
25-29	207,686	147,234	354,920
30-34	171,811	125,573	297,384
35-39	121,697	95,586	217,283
40-44	80,433	70,737	151,170
45-49	59,582	56,623	116,205
50-54	48,301	46,022	94,323
55-59	33,647	33,840	67,487
60-64	23,588	24,201	47,789
65-69	15,619	16,141	31,760
70-74	8,860	9,458	18,318
75-79	4,975	6,150	11,125
80-84	2,750	3,436	6,186
85-89	1,529	1,988	3,517
90+	818	1,036	1,854
TOTAL	1,968,401	1,662,366	3,630,767

Source: DGMM (2019i)

According to the Assessment Survey on the Harmonization of International Migrants, the issues, life conditions, and necessities of native Arabic-speaking migrants were specified in detail. The issues and necessities of native Arabic-speaking migrants are listed as: access to health services, access to education, access to the work system, access to vocational training and education, access to language courses and education, access to the legal system, access to social security, access to the migration management system, property acquisition, access to cultural life, and access to social assistance and supporting services (DGMM 2014b).

The top five subjects that native Arabic-speaking migrants are mostly interested in are: (1) the work system; (2) the migration system; (3) social security; (4) the national and local administrative system; and (5) the public-social-cultural life. Native Arabic-speaking migrants greatly prefer going to the cinema and theatre, and spending their free time at parks, cafes, and restaurants. In terms of increasing their involvement in social activities, municipalities have many vital roles and responsibilities towards them. They hardly ever prefer the activities and events organized by municipalities in Turkey (DGMM 2014b).

Conclusion

Native Arabic-speaking migrants living in Istanbul and Bursa have different cultural characteristics and varying anticipations. The engagement and involvement of these migrants in civil or civic society constitute a very difficult process. The low literacy levels of these migrants complicate their ability to acquire the required information and be more conscious about their fundamental rights in their residing city. Considering the demographic status of native Arabic-speaking migrants living in Istanbul and Bursa, child migrants who are in need of health, education, and sociocultural aspects constitute a large portion of the total number of native Arabic-speaking migrants.

It is worth noting that local governments and authorities have a particular role to coordinate civil-society organizations and migrants' diaspora activities in Istanbul and Bursa. Undoubtedly, the systematic monitoring of their life satisfaction by universities, human-rights activists, and international organizations is crucial for respecting migrants' rights and dignity, and improving their life conditions and necessities.

Consequently, scientific communities, epistemic networks, and civil-society organizations ought to create common platforms to argue general and specific issues associated with migrants' satisfaction, happiness, living conditions, family-related matters, and financial and healthcare problems. Future studies ought to focus on the future expectations of migrants, and particularly the future of children and youth migrants.

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CHAPTER 2

MIGRATION AND TRANSLATION: ARABIC LITERATURE IN MONTREAL; THE TRANSLATION OF SOME CULTURAL EXAMPLES FROM ANIS BEN AMMAR’S – NOVEL *AL GHAIB* (*THE ABSENT*)

SABER OUBIRI

Introduction

This paper focuses on migration and translation. We have chosen to study Arabic literature in Montreal, mainly the translation into English of some cultural examples from an Arabic novel written by Anis Ben Ammar in 2015.

Nowadays, migration poses many problems: social, political, and legal, for both migrant and host societies, with language undoubtedly the prickliest issue. In her article “Translation and Self-translation in Today’s (Im)migration Literature,” Gjucinova (2013, 3) says that, according to Amine Maalouf in *In the Name of Identity* (2000), “language is usually one of the elements that betrays the (im)migrant: the accent, the syntax, grammatical gender, etc.”

We will also examine the relationship between migration and translation. Translation is strongly related to the phenomenon of the migration of people. Many researchers in translation studies, anthropology, philosophy, sociology, and literary theory have established a relationship between the two, such as Moira Inghilleri, Loredana Polezzi, Michael Cronin, Homi Bhabha, Zygmunt Bauman, and Salman Rushdie. Translation is not merely a linguistic activity, nor is it solely a process of the transfer of linguistic unities from one language into another. Translation involves myriads of life interactions and writing within an intercultural as well as

inter-linguistic framework. Translation seeks to sketch out mutual understanding and common ground between the migrant and the host society. In discussing the role of translation, Inghilleri says:

translators play a major role in helping to implement the substantive core of cosmopolitanism by facilitating access to cultural texts (e.g. literary, legal, journalistic, scientific) and the local forms of knowledge written or spoken in another language. (2017, 31)

Paul F. Bandia, on the other hand, states in his article “Translocation: Translation, Migration, and the Relocation of Cultures” (2014, 279):

translation is an important component in the performance of migrant identities both metaphorically, in terms of the translocation from one geographical or cultural space to another, and literally, as migrants and host populations seek to translate and transmit their specific cultures for the benefit of one another.

We can assert that translation is the medium between the migrants and the host society.

The subject of this paper is examining the relationship between migration and translation. We aim to show the major role that translation plays when it comes to the movements of people and texts. We have chosen the method of translation of some cultural examples from a novel written in Arabic by Anis Ben Ammar, the author of the (im)migration literary present in Montreal, Canada. The writing of Ben Ammar is categorized under what is known as Arabic migration literature. He is a Canadian writer from Tunisia, who has lived in Montreal for more than twenty-five years. Notwithstanding that he has a scientific training, receiving a diploma of scientific secondary teaching in 1990, a diploma of telecommunication engineering from Concordia University in 1997, and a diploma in the management of human resources from the University of McGill in 2012, he developed a talent for reading thanks to his father, a prominent judge and a graduate of the prestigious school of Al Zaitouna, Tunisia, who knew how to cultivate his son’s talents.

Since the nineteenth century, many poets and novelists of Arabic literature have discussed the subject of migration. They are commonly known as writers of Migrant Literature. A literary school of migration, while the league was established in April 1920 in the United States as الرابطة القلمية في الشمال (the League of the Feather in the North), presided over by Gibran Khalil Gibran, and in 1933 in South America, specifically in São Paulo العصبة الاندلسية في الجنوب (Andalusia’s Association in the South).