

## **The Importance of Intercultural Competence in European Agencies in the Field of Justice and Home Affairs**

*João Cabaço<sup>1</sup>*

The importance of intercultural competence in European agencies operating in the field of Justice and Home Affairs cannot be overstated. These agencies, characterized by their transnational nature and the presence of diverse cultures and ethnicities, require professionals who possess cultural sensitivity, awareness, and intercultural competencies to effectively carry out their roles. This study aims to analyze various dimensions of intercultural competence and understand how professionals perceive and value its significance. By fostering cooperation towards common goals, this research seeks to enhance the effectiveness of these agencies in multicultural environments.

European agencies require a specific stance of social and cultural learning due to their context and missions, where learning about others and intercultural communication become increasingly complex and challenging. Although we are constantly exposed to ideas and manifestations related to tolerance, peace, human rights, anti-racism, and equal opportunities, which are linked to the cultural diversity and priority missions of these agencies, we also witness daily the negative aspects such as violence and intercultural conflicts, expressed through prejudices, stereotypes, intolerance, racism, xenophobia, marginalization, exploitation, and social exclusion. Despite being "officially" banned in various services and public spaces, these problems continue to manifest themselves clearly and often without any form of control.

This research has an exploratory nature, as the object of study is not fully described or directly studied in European agencies. It raises several questions, including: What is the perception of the importance of intercultural competence and what differences exist among European agencies? Can the mission of each agency influence the response of its professionals regarding the importance of intercultural competence? Future research can explore various avenues, such as investigating the experiences of approximately 30% of employees who have felt culturally discriminated against within their respective agencies.

The objective of this article focuses on analyzing different domains of intercultural competence and the perceptions and importance that professionals in these organizations attribute to it, where everyone must cooperate towards a common goal. Our research presents recent and original data on the research object, which is not directly described or studied within the European Agencies. It reveals and describes internal phenomena within these agencies regarding the components of intercultural competence. We can consider intercultural competence as a process of development and adaptation to multiple contexts within organizations. Dialogue, cooperation, communication, and problem solving are part of the daily routine in these organizations, where cultural diversity is a common ground.

**Keywords:** European agencies, Cultural diversity, Intercultural competence, Interculturality, Multicultural teams, Intercultural relations.

---

<sup>1</sup> MD. João Cabaço, Senior Forensic Officer, Portuguese Criminal Investigation Police, PhD student at Portuguese Open University, e-mail: [joao.silva.cabaco@gmail.com](mailto:joao.silva.cabaco@gmail.com), [orcid.org/0009-0006-3888-3306](https://orcid.org/0009-0006-3888-3306)

## I. Introduction

We spent two years in a global pandemic scenario that caused millions of deaths, social problems, devastated economies, and suddenly, almost continuously, we entered a war scenario in Europe, which threatens us all. However, it has been the decentralized European Agencies that, with their thousands of employees and collaborators, in continuous work, have supported and influenced, with technical and scientific knowledge, the political decisions that directly affect the almost 500 million inhabitants of the European Union, in matters such as health, security, economy, refugee protection, science and education, among many others.

Over time, several European Union agencies specialized in the decentralization of decisions were established with the aim of providing support and consultation to Member States and citizens. The establishment of agencies has been the response to the desire for geographic decentralization and the need to face new challenges of a legal, technical and/or scientific nature.

These agencies are independent of the European Union (EU) institutions, but work closely with them. Each agency has a specific focus and provides different services, but they all work together to help create a better Europe for all. Thus, we have as some examples: the European Agency for the Evaluation of Medicines (EMA) which is responsible for the scientific evaluation of medicines for human use and promotes their safe and effective use. The European Center for the Development of Vocational Training (CEDEFOP) which promotes the development of vocational education and training in Europe. The European Environment Agency (EEA) provides information on the state of the environment in Europe and promotes sustainable development. The European Agency for Safety and Health at Work (EU-OSHA) which promotes safety and health at work in the European Union. The European Monitoring Center for Drugs and Drug Addiction (EMCDDA) provides information on drug use and addiction in Europe. The European Union Fundamental Rights Agency (FRA), which provides informed and independent advice to national and EU policymakers.

Each of these agencies has its own specific role to play in ensuring that Europe functions smoothly and efficiently by trying to promote cooperation and coordination between European countries in their respective areas.

So far, no studies have been carried out on intercultural competence in European Agencies. We highlight the importance of studies in this area, as intercultural competence, as a complex capacity, can improve performance and professional relationships within these organizations. Furthermore, it is pertinent to consider its relevance in the context of international collaboration and cooperation missions in multicultural, global and transnational environments.

European Agencies are places of multiculturalism in their daily functioning and of great diversity of nationalities and cultures. In these organizations characterized by great cultural and ethnic diversity, their professionals must have sensitivity and cultural awareness, developing intercultural skills for better performance. Thus, the objective focuses on the analysis of the different domains of intercultural competence and on the perceptions and importance that these professionals give to it in organizations where everyone has to cooperate for a common goal.

“Cultural diversity is not new in Europe. However, translating into multicultural cartography or intercultural dynamics, this is an unavoidable reality of contemporary societies, contributing to the development of new forms of social relations, integration of culturally different communities, sharing of knowledge, which are not rare. sometimes accompanied by the emergence of conflicts and communication problems, leading to new forms of exclusion and discrimination” (Alcoforado, et al., 2018, p.70).

European agencies require their own social and cultural learning behavior due to their context and missions, where learning from others and intercultural communication are increasingly complex and challenging in these scenarios. We are constantly bombarded with ideas and manifestations related to tolerance, peace, human rights, anti-racism, equal opportunities, among many others related to multiculturalism and the priority missions of these agencies, but we also see the other side of the violence and multicultural conflict due to the various manifestations of prejudice, stereotypes, intolerance, racism, xenophobia, marginalization, exploitation and social exclusion, and that despite being “officially” banned from the various services and public spaces, “Cultural diversity is recognized by UNESCO (2001, 2005, 2007) as an inherent characteristic of humanity, a common heritage and a source of a richer and more diverse world that expands the possibility of choices and strengthens human capabilities and values” (Ramos, 2013, p.346).

This is a reality that requires a broad discussion around issues of spatial mobility of populations, forced migration and refuge, cultural diversity, intercultural relations and the coexistence of communities with different identities, traditions, religions, skills and knowledge. These themes are directly related to the specific missions of some European agencies that are the subject of study.

The importance will not only be of an internal nature, but also in the external relations with the organizations, groups and people with whom these agencies cooperate and carry out their work. It is expected that the study will contribute to the development of intercultural sensitivity and awareness and the promotion of intercultural competence in these European Agencies.

“Intercultural diversity and the management of interculturality(ies) are the object of concern of several international bodies, namely UNESCO, the OECD, the Council of Europe and the European Commission, and national bodies such as ACIDI (High Commission for Immigration and Intercultural Dialogue), which have developed various projects and initiatives, with a view to promoting intercultural dialogue, constituting one of the most important contemporary fields in the various scientific and interventional domains.” (Ramos, 2013, p. 345).

The international numbers of people fleeing wars, conflicts and persecution cannot leave us indifferent. In 2018 alone, this figure exceeded 70 million displaced people, causing 25.9 million refugees, and half of these refugees are, disturbingly, children and adolescents. But it's not just wars or conflicts that these people flee. They flee hunger and poverty, often caused by environmental disasters and climate change.

Indeed, Europe's cultural diversity and the integration and inclusion of migrants is a central issue on the European agenda. In fact, there is widespread recognition that migration is a very current phenomenon and that the effective integration of migrants is one of Europe's main challenges, taking into account the overwhelming dimension of the migratory flow predicted for the coming decades. (Boussemart & Godet, 2018; Ramos, 2008, 2013, 2020).

Emigration is not just based on the search for better working conditions, or better living conditions, it is also about people who are forced every day to leave their homes, their families, their lives, their country, with the expectation of finding peace, security and also hope in another place. Persecutions, conflicts and violations of human rights lead many to risk their lives and face crossings of danger and death. When we talk about refugees, we are talking about men and women in a situation of extreme vulnerability and risk and in which half of these refugees are children.

“The migratory process is not simply synonymous with cultural encounter, it is a complex and contradictory process, an experience of loss, rupture and change, experienced by the individual in a traumatic or harmonious way, according to their individual and social resources, implying social adaptation and psychological to the host culture, to a new, unknown or hostile environment” (Ramos, 2013, p. 348).

Many are those who every day seek Europe and many other countries as a place of refuge and protection, regardless of whether they are categorized as immigrants, migrants, displaced persons or refugees. However, the response to these situations by European countries has become tougher and less tolerant, especially by some countries. Fears have taken over populations and communities that have their identities called into question, forgetting Human Rights. There have been many negative perceptions about migrants and refugees fostered by racist and xenophobic discourses. We are currently witnessing one of the largest internal flows into the European Union of six million refugees located in Europe due to the war in Ukraine. These are some of the many aspects that force us to reflect in depth,

## **II. What is intercultural competence?**

According to Spitzberg and Changnon (2009, p. 7), intercultural competence “is the adequate and effective management of interaction between people who, in a certain way, represent different or divergent affective, cognitive and behavioral orientations about the world. These guidelines may be more commonly reflected in normative categories such as nationality, race, ethnicity, tribe, religion or region. Hence, to a large extent, intercultural interaction is equivalent to interaction between groups”.

Intercultural competence implies the ability to interact in an effective and acceptable way for and with others, when working in groups or teams, who have different cultural origins, and which can condition attitudes and work practices based on different values and beliefs.

There is a growing consensus on what constitutes intercultural competence, which has often been seen as a set of cognitive, affective and behavioral skills and characteristics that aid in effective and timely interaction in diverse cultural contexts.

Intercultural competence is a complex and multidimensional construct and one of its very strong dimensions is the ability to communicate effectively and appropriately with people from other cultures. But this also includes openly and affectionately understanding different cultural perspectives and being able to adapt one's communication style to suit the cultural context.

Intercultural competence allows one to interact effectively and acceptably with others when working in a group and whose members have different cultural backgrounds. Intercultural competence can reveal other types of resources, including the values and beliefs one grew up with, national, regional and local customs and, in particular, attitudes and practices that affect the way one works.

Thus, we can view intercultural competence as a development process, where the assessment instruments to be used must adapt to the contexts, and it is possible to contextualize personal and group intercultural and migratory experiences within organizations in accordance with their missions.

## **III. Why do we want to study intercultural competence in the context of European Justice and Home Affairs agencies?**

There are 9 European Justice and Home Affairs agencies (as shown in figure 1): EUROPOL (European Police Agency), EASO (European Asylum Support Office), FRONTEX (European Border Guard Agency and Coastal), FRA (European Union Agency for Fundamental Rights), CEPOL (European Union Agency for Police Training), euLISA (European Agency for the Operational Management of Large-Scale IT Systems in the Area of Freedom, Security and Justice)

, EMCDDA (European Monitoring Center for Drugs and Drug Addiction), EUROJUST (European Union Agency for Criminal Judicial Cooperation), EIGE (European Institute for Gender Equality).

*Figure 1: European Justice and Home Affairs Agencies*



The European Union has a set of institutions to achieve its community objectives. Each of them, according to their specific purposes and purposes, should contribute information for the common good. Among all these EU institutions, there are the decentralized European Agencies that were created to develop technical and scientific functions, with the aim of informing and helping the Union's political management institutions to take decisions.

European agencies deal with “issues and problems” that daily affect the daily lives of the more than 500 million people who live in their area. They are multicultural spaces where their employees, during their missions and daily practices, can glimpse and experience the other side of multicultural violence and conflict, manifesting itself in different ways in public spaces, which should be a safe ground for enrichment and inclusion for all and not discrimination and exclusion.

Employees of European Agencies, due to the context and missions of these organizations, must have a high level of intercultural competence, where social and cultural learning, as well as intercultural communication, become increasingly complex and challenging, requiring employees to have the ability to interact effectively with individuals from different cultural backgrounds.

European agencies require their own individual, social and cultural learning behavior due to their context and missions, where learning from others and intercultural communication are increasingly complex and challenging in these scenarios already described.

It is mainly in these spaces that discussions and proposals for political and operational decisions are developed on migration, border protection, human rights, racism, asylum for refugees, international and transnational terrorism, criminal investigation, gender equality, diversity, drug addiction, among others. competences inherent to their own missions.

As a result, these agencies need to develop their own approaches to social and cultural learning that take into account the specific needs and challenges of their work. One of these ways is to ensure that there is good intercultural communication within the organization, seeking to help that different cultures are respected and that organizational learning can occur on equal terms.

#### IV. Methodology

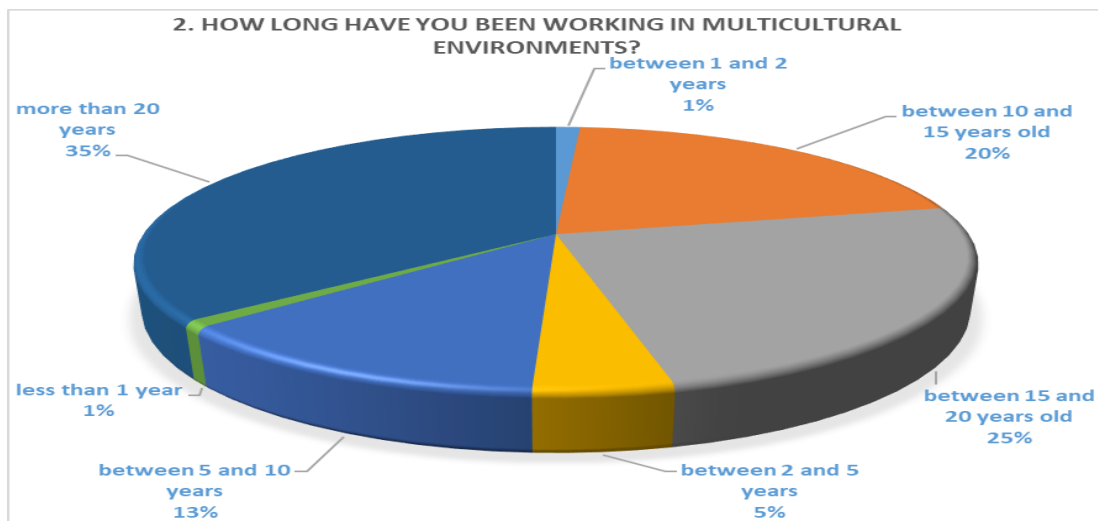
The analysis and processing of the data carried out allowed us to reach the results that we will present and are mainly focused on the level of attitudes which include the following capabilities: respect, curiosity and the desire to learn about other cultures; openness to people from other cultures; the ability not to make value judgments; the ability to tolerate ambiguity and value cultural diversity, as well as transversal skills: problem solving, teamwork, adaptation to different contexts, interpersonal relationships, independence and autonomy.

The sample collected included 723 international respondents in the European context, who self-assessed their intercultural skills, through a questionnaire using the “EUSurvey” platform, distributed across 4 age groups as follows: 5.5% of participants in the group up to 34 years; 25.4% in the group of participants between 35 and 45 years old; 46.9% between 45 and 54 years old; and 22.2% of participants are over 55 years old.

#### V. Results and discussion

About 80% of respondents have more than 10 years of experience in multicultural work environments (Fig. 2), and more than 13% have between 5 and 10 years in these environments, which in a first analysis is a guarantee of quality in the answers, when we approach intercultural competence, where we intended to obtain their perception about the ability to interact and work in multicultural environments, all these professionals have many years of experience in these contexts.

Figure 2: How long have you been working in multicultural environments?



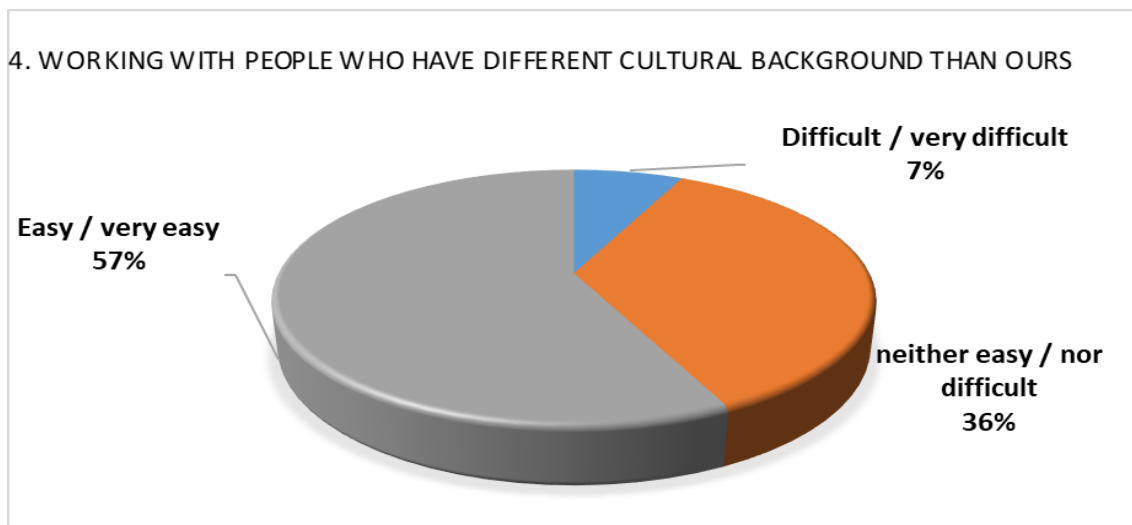
However, when asked if they had attended any type of training that had provided them with some intercultural skills, according to them, only 47% said they had had some type of training in this area, with the majority 53% responding never having had training in skills. intercultural (Fig. 3) and, therefore, that for the majority their “training” was done through the experience of working in these contexts.

Figure 3: Do you have any kind of training in intercultural skills?



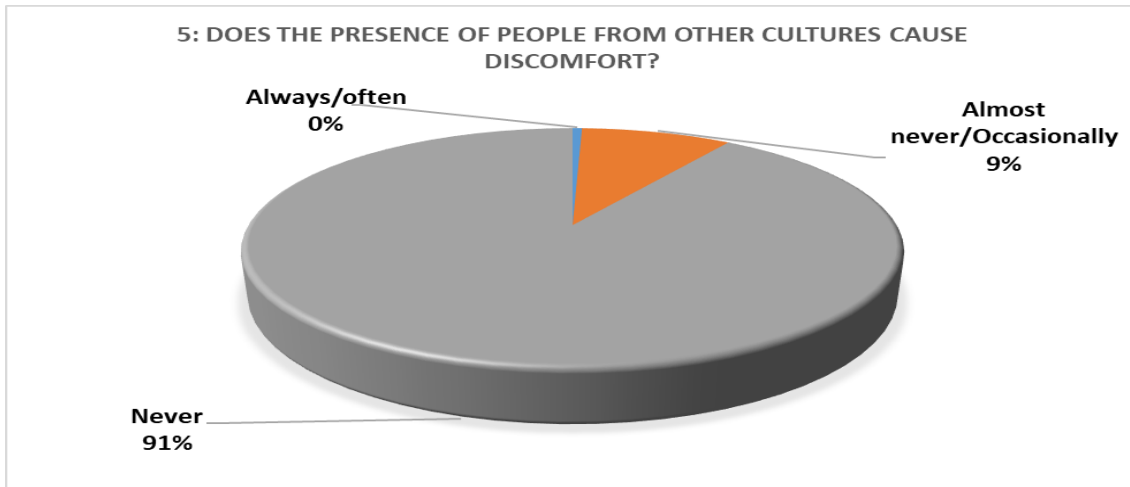
European agencies are true places of multiculturalism and the meeting of many people from the most diverse regions of Europe. However, in terms of work objectives, they are parameterized by organizational objectives that lead to the cultural climates experienced being somewhat standardized to a “culture” often established by rules and norms of behavior in force in these organizations. When we tried to understand what the working relationship was like between colleagues within the same organization, we obtained a result that does not seem to be complex, as we can see in Fig. 4, with the majority (53%) referring to being “very easy / easy” o working with people from cultural backgrounds different from their own, and only 7% of individuals view it as “very difficult / difficult”.

Figure 4: Working with people who have a different cultural background than ours.



However, when participants are asked about the presence of people with different cultural backgrounds in the work environment, we found that for around 9% this presence still causes some occasional discomfort (Fig.5).

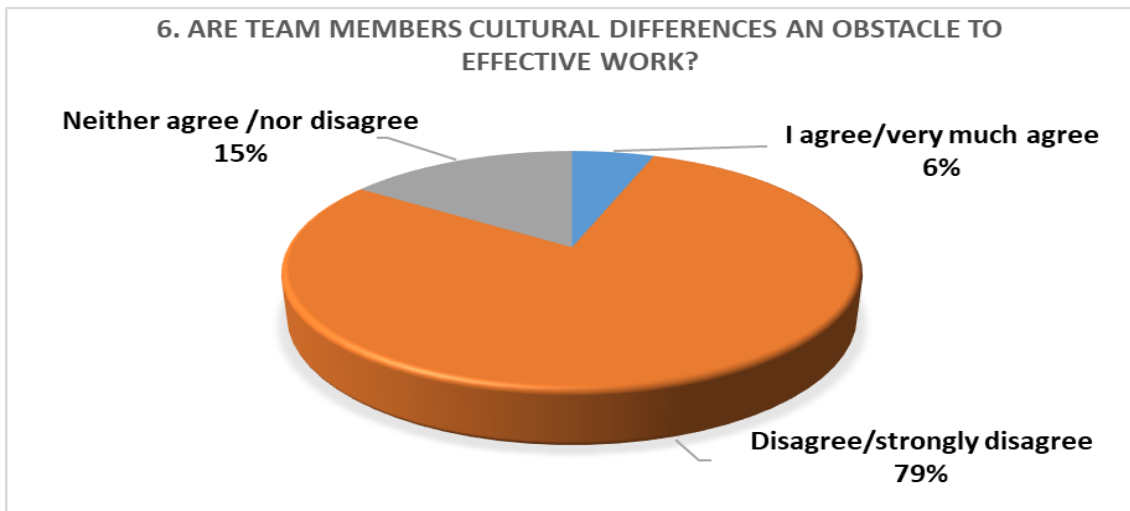
Figure 5: Does the presence of people from other cultures cause discomfort?



However, cultural differences are neither understood nor perceived as obstacles, either for carrying out more effective work or for the cohesion of the work group, or even as an obstacle to the relationship of trust in professional terms. as can be seen from Figures 6, 7 and 8.

When asked whether cultural differences can be an obstacle to carrying out effective work, the majority is overwhelming, with 79% completely disagreeing, with only 6% in the opposite direction (Fig. 6).

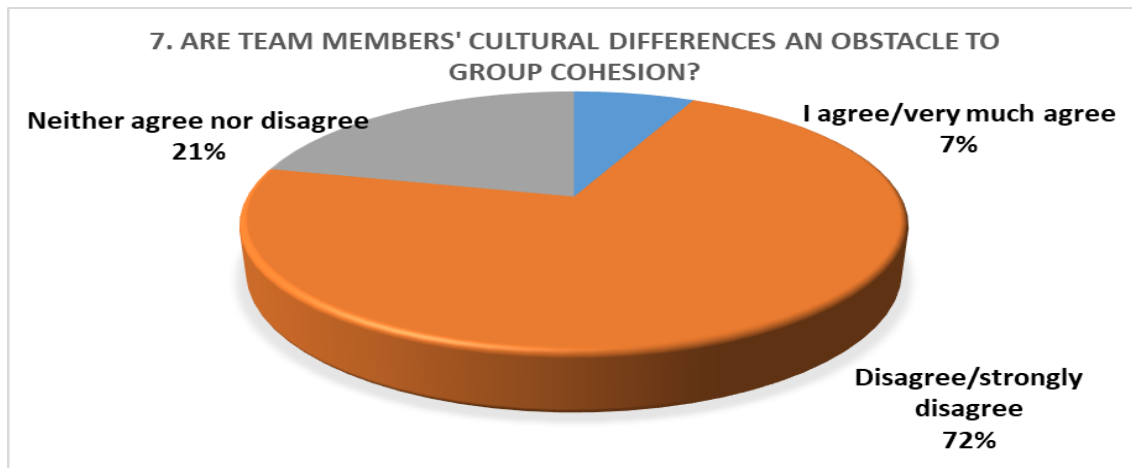
Figure 6: Are team members' cultural differences an obstacle to effective work?



These values also go in the same direction regarding the perception that respondents have in relation to colleagues, from different cultures than their own, and whether it is felt as an obstacle to the cohesion of the work group (Fig.7), thus for the majority of respondents (72%) cultural issues are not an obstacle to the cohesion of the work group, compared to only 7% who go in the opposite direction.

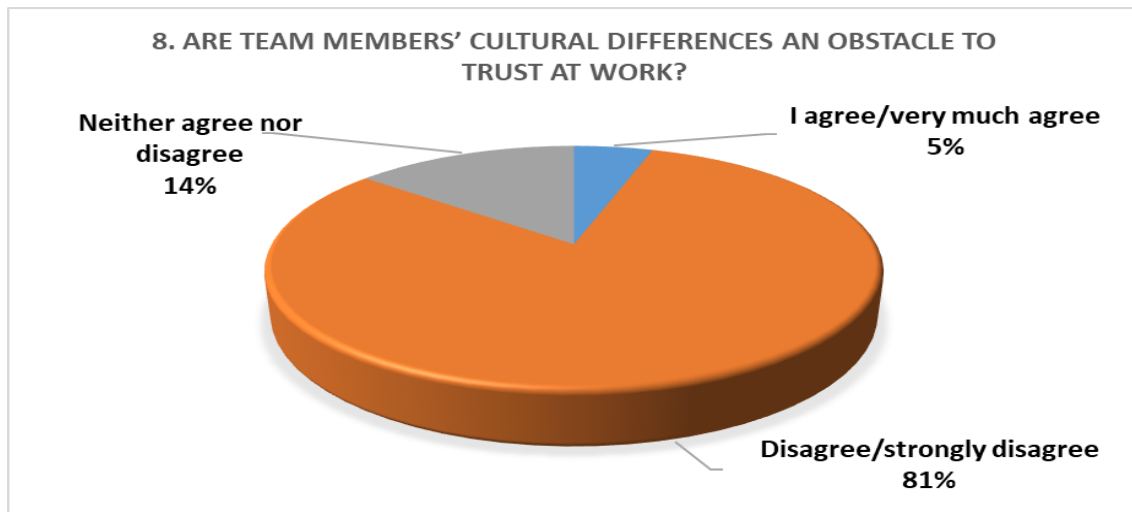


Figure 7: Are team members' cultural differences an obstacle to group cohesion?



With regard to trust, the values also go in the same direction, with the perception that respondents have in relation to colleagues, from cultures different from their own, and that they are felt as an obstacle to trust at work (fig.8 ), so for the majority of respondents (81%) cultural issues are not an obstacle to confidence at work, as opposed to only 5% who do in the opposite direction. Thus, we can say that trust is not shaken by issues related to cultural differences and we know that building trust is an extremely complex and delicate process that requires great involvement, availability and openness to each other and among peers. We can say that at this point confidence is even reinforced.

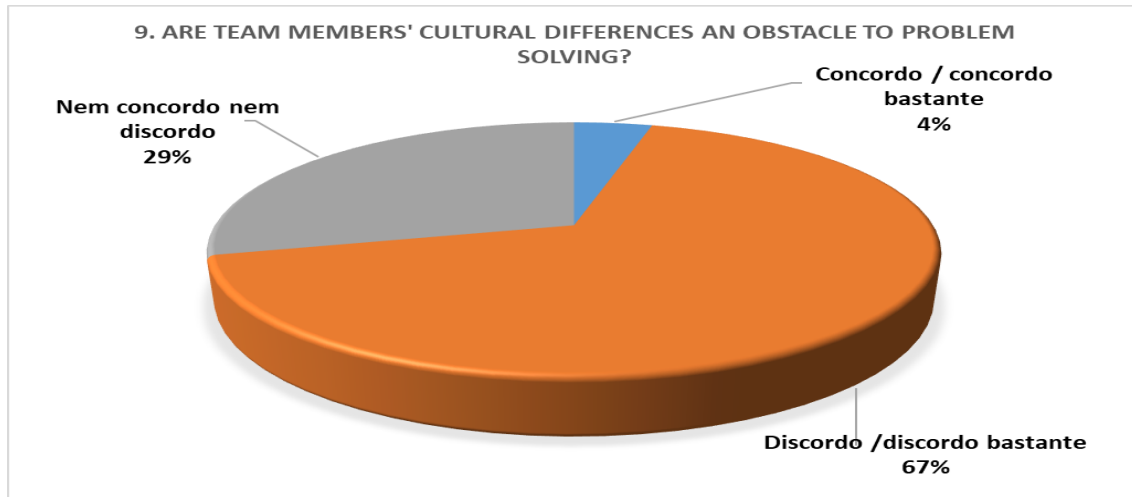
Figure 8: Are team members' cultural differences an obstacle to trust at work?



In the same sense, when asked whether the cultural differences of team members are an obstacle to problem solving (Fig.9), the value is very low for those who agree with this statement (4%) in relation to the value presented by those who completely disagree with it (67%). Both problem-solving processes and negotiation processes require their own specific skills which, when in multicultural environments, should be very well supported by high intercultural competence. However, if problem-solving processes are more associated with resolving technical issues, it removes a lot of weight from issues of relational origin, which could make these processes easier.

Therefore, we can say that these values reinforce the values obtained previously regarding trust at work.

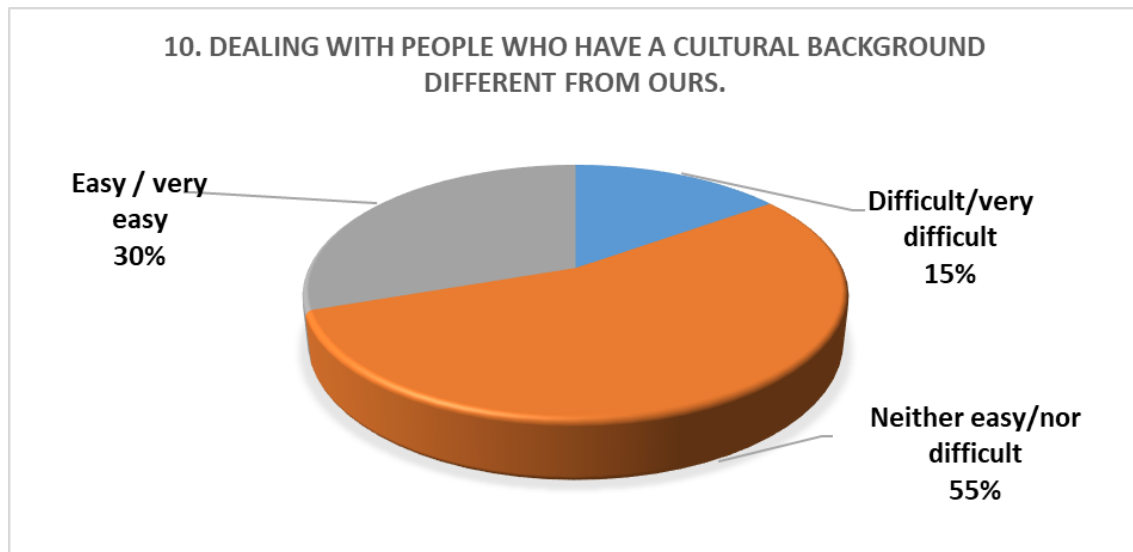
Figure 9: Are team members' cultural differences an obstacle to problem solving?



When asked about negotiation processes with colleagues from different cultural backgrounds, multiculturalism becomes a highly relevant factor and can represent a significant obstacle. The results obtained reveal divergent perceptions among the respondents regarding the difficulty of these negotiations (Fig.10). Of the values obtained, 15% of respondents consider it to be "very difficult or difficult", while around 30% say it is "easy or very easy". However, the majority of participants (55%) do not categorize these negotiations as easy or difficult, indicating a high level of indecision on this issue.

The negotiation process is complex from a psychosocial point of view, involving a complex structure of analysis, attitudes and opinions that are influenced by the cultural diversity of those involved. This complexity is accentuated by the need to understand and respect cultural differences, deal with stereotypes, prejudices and communication barriers, in addition to adopting negotiation strategies for the cultural specificities present. Therefore, it is essential to recognize and address the complexity of multiculturalism in negotiation processes, taking into account the diversity of values, perceptions and cultural behaviors involved.

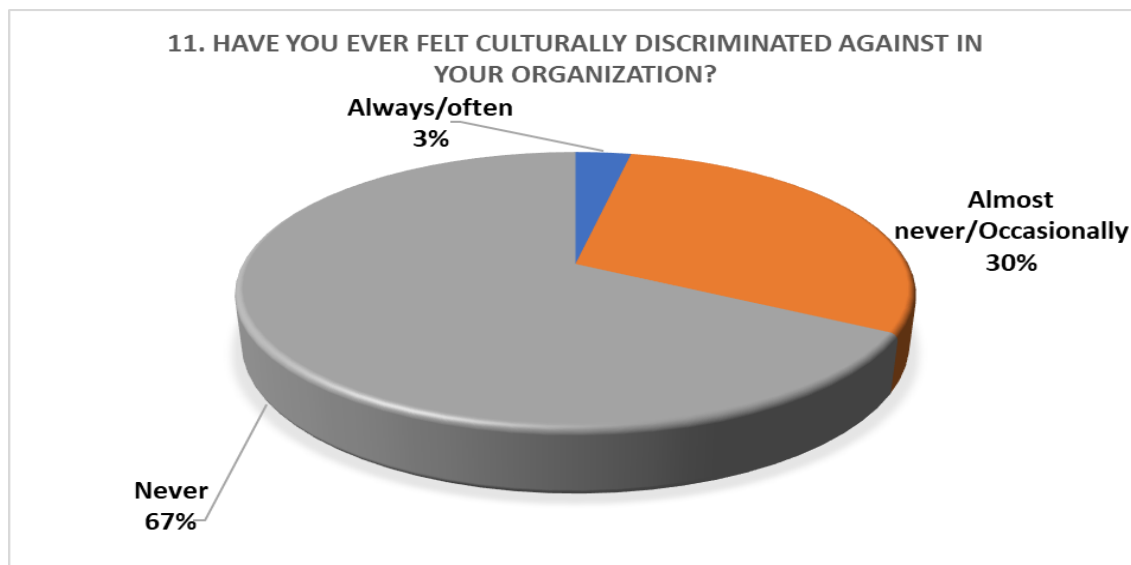
Figure 10: Dealing with people who have a cultural background different from ours.



Since 2000, all forms of discrimination between individuals have been prohibited in the European Union. Discrimination is a broad and dynamic concept that can be caused by individuals and/or institutions. Discrimination may consist of actions or omissions, causing a person or a group of people to feel inferior or excluded because of their belonging, origin, culture, gender, generation, sexual orientation or another factor other than the one causing it. this discrimination.

In this sense, we asked if the participants had ever felt culturally discriminated against within their organizations, and we obtained a value in which the majority (67%) stated that they had never felt culturally discriminated against. We consider the 33% of respondents who responded that they had already felt culturally discriminated against (Fig.11) to be a high figure. In this case, 3% reported that they were always or almost always culturally discriminated against and 30% were somehow or occasionally culturally discriminated against.

Figure 11: Have you ever felt culturally discriminated against in your organization?



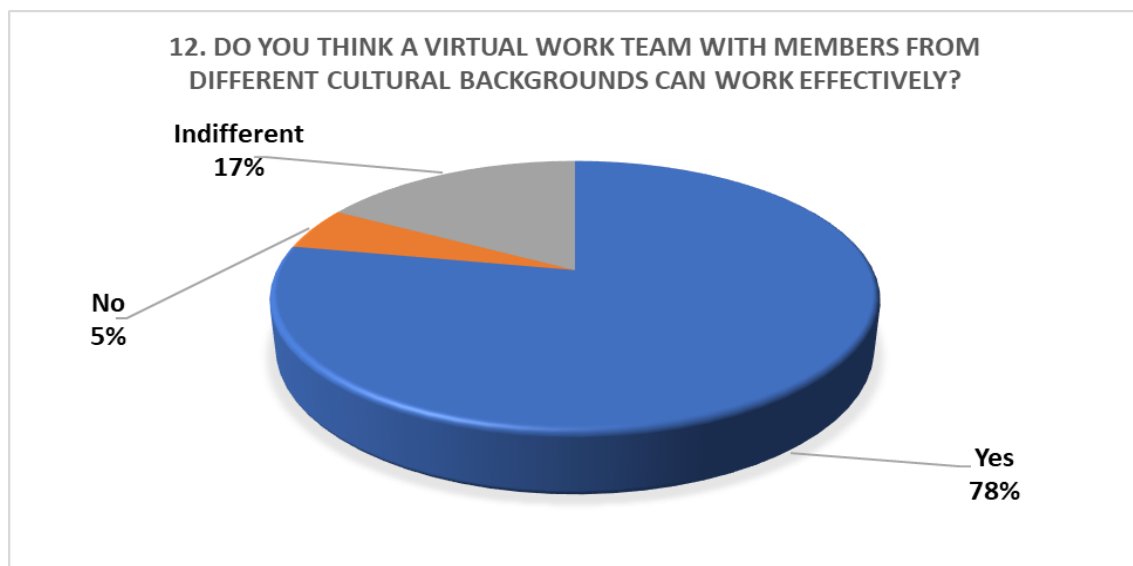
In these European agencies, where we work in multicultural environments and deal with incidents and problems arising from cultural differences and human rights violations, such as migration, refugees and human trafficking, it is essential to promote tolerance and combat discrimination.

To achieve this objective, it is essential to develop an organizational culture based on values that reject these situations, making them unacceptable within European institutions.

Despite all the current legislation that facilitates cultural integration processes, intercultural relations will always be conditioned by the educational processes in force in different cultures and, above all, in the basic cultural and educational cell, which is the family. Intercultural relationships are often disturbed based on various prejudices and stereotypes developed from an early age and which can lead to different forms of discrimination.

Finally, we sought to learn more about the most common organizational context of the last two years, in which we have been living in the context of the covid-19 pandemic, and in which intercultural relations in virtual work environments have been taken to an extreme. In reality, this situation within these agencies was not unusual, as virtual environments were already used in many situations. However, during the Covid 19 pandemic, it was taken to its maximum exponent with almost all employees working remotely from their homes, but this time in their countries of origin. And, once again, it was reported that cultural differences in virtual teams also made a difference in the way of working, execution and achieving objectives. The results show that the respondents' perception is that for 4%, Multicultural differences mean that teams in virtual work do not function effectively, with 17% being indifferent and the vast majority (78%) thinking that teams in virtual work are not affected by different cultural backgrounds. (Fig.12).

Figure 12: Do you think a virtual work team with members from different cultural backgrounds can work effectively?



## VI. Conclusion

This study allowed us to approach the perception of intercultural competence that professionals from decentralized European agencies have and its importance. In organizations where everyone works together towards a common goal, it is important to know what perceptions and importance these professionals attribute to the different domains of intercultural competence.

These preliminary data need to be confronted with more information and a mixed approach, that is, of a quantitative and qualitative nature, as well as the use of a comparative and in-depth approach. Such studies may reveal possible internal phenomena within European agencies at the level of intercultural competence components. We can see intercultural competence as a process of development and adaptation to contexts, where intercultural experiences can be contextualized within organizations according to their missions. However, and despite these limitations, it allowed us to present some reflections on the importance and the need to invest in multicultural training in these agencies in terms of developing the intercultural competence of their professionals.

Decentralized European agencies must pay attention to indicators on intercultural competence, often inherent to their missions, and intervene and decide in many international situations related to multiculturalism and diversity, migration, refugees, asylums, human trafficking investigations, as well as many other issues such as drug safety, food safety, and the safety of goods and people.

Many of these organizations already have training and development programs that help their employees improve their intercultural competence, ensuring that they are more competent and attentive when it comes to communicating and working effectively with people from other cultures. It will also be important that these organizations, through their professionals, are internally interculturally competent, so that they can be even more so externally during their special missions and that they are culturally sensitive and non-discriminatory to citizens across Europe. and, also, to all those who come from other continents, often fragile and who, for various reasons, seek in this multicultural Europe a space of security, freedom and opportunity.

Some of the most important domains of intercultural competence include: understanding and respecting cultural differences; be able to communicate effectively with people from other cultures; be able to work collaboratively with people from other cultures; have a deep understanding of your own culture. Each of these domains is important in its own way, and together they can create a solid foundation for intercultural competence. However, it is important to remember that each person has their own unique culture and background, so it is also important to be flexible and adaptable when working with others.

Intercultural competence allows you to interact more effectively and acceptably with others when working with groups and teams whose members have different cultural backgrounds. Intercultural competence can also reveal values and beliefs, national, regional and local customs and, in particular, attitudes and practices that affect the way each person works. Dialogue, cooperation, communication and problem solving are part of the daily lives of these organizations where cultural diversity is a common link, hence the possibility of contributing to a greater accommodation of good practices, for intercultural communication and cooperation within and between organizations, increasing sensitivity, intercultural awareness and promoting intercultural competence in European Agencies, also contributing to democratization in the European space.

## VII. References

- ALCOFORADO, L., ET AL. (2018). A multiculturalidade na Europa: tendências, reflexões e desafios, a propósito da população escolar de um município da área metropolitana de Lisboa. *Debater a Europa*, (19), 69-93.
- BOUSSEMART, J. & GODET, M. (2018). Europe 2050: Demographic Suicide and Low Growth on the Old Continent. *European issues*. Foundation Robert Schuman, (462).
- CHEN, G. & STAROSTA, W. (2000). The development and validation of the intercultural communication sensitivity scale. *Human Communication*, 3, 1-15.

CE - CONSELHO DA EUROPA. (2007). The intercultural competences developed in compulsory foreign language education in the European Union, languages and cultures in Europe (LACE). Strasbourg: Council of Europe.

DEARDORFF, D. (2006). Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization. *Journal of Studies in International Education*, 10, 241-266.

DEARDORFF, D. (2009). *The SAGE Handbook of Intercultural Competence*. Thousand Oaks, CA: Sage.

DEARDORFF, D. & JONES, E. (2012). Intercultural competence: An emerging focus in post-secondary education. Sage, Thousand Oaks, USA, 283-302.

HODGMAN, M. (2018). Employers' perspectives on the performance of higher education institutions in preparing graduates for the workplace: a review of the literature. *Business and Economic Research*, 8,92-103. Disponível em: <https://doi.org/10.5296/ber.v8i3.13370>

JELONEK, M. & URBANIEC, M. (2019). Development of sustainability competencies for the labour market: an exploratory qualitative study. *Sustainability*, 11, 1-16. Disponível em: <https://doi.org/10.3390/su11205716>

JOUE - Jornal Oficial da União Europeia. (2019). Parecer do Comité Económico e Social Europeu sobre «O custo da não imigração e da não integração» (parecer de iniciativa - 2019/C 110/01).

PEM. (2015). Plano Estratégico para as Migrações 2015 – 2020. Alto Comissariado para as Migrações Disponível em: [https://www.acm.gov.pt/documents/10181/222357/PEM\\_net.pdf/](https://www.acm.gov.pt/documents/10181/222357/PEM_net.pdf/)

PORTALLA, T. & CHEN, G. M. (2009). The Development and Validation of the Intercultural Effectiveness Scale. Annual Conference of International Association for Intercultural Communication Studies. Kumamoto, Japan. <https://files.eric.ed.gov/fulltext/ED509135.pdf>

POURAKBARI, A. & CHALAK, (2015). Intercultural Sensitivity: An Empirical Study of Iranian EFL Learners. *International Journal of English Language Education*, 3(2).

RAMOS, N. (2008). Saúde, Migração e Interculturalidade. *Perspectivas Teóricas e Práticas*. João Pessoa: EDUFPB, 348.

RAMOS, N. (2009). Diversidade Cultural, Educação e Comunicação Intercultural. Políticas e Estratégias de Promoção do Diálogo Intercultural. *Revista Educação em Questão*, 34(20), 9- 32. <http://www.incubadora.ufrn.br/index.php/req/article/viewFile/695/601>

RAMOS, N. (2011). Educar para a interculturalidade e cidadania: princípios e desafios. *Educação e Formação de Adultos. Políticas, Práticas e Investigação*. Ed. Universidade de Coimbra, 189-200.

RAMOS, N. (2012). Comunicação em Saúde e Interculturalidade - Perspectivas Teóricas, Metodológicas e Práticas. *RECIIS – R. Eletr. de Com. Inf. Inov. Saúde*, 6(4):1-11

RAMOS, N. (2013). Interculturalidade(s) e Mobilidade(s) no espaço europeu: viver e comunicar entre culturas. *The Overarching Issues of the European Space*, Faculdade Letras Universidade do Porto, 343-360. <http://ler.letras.up.pt/uploads/ficheiros/12349.pdf>

RAMOS, N. (2014). Conflitos interculturais no espaço europeu. Perspetivas de prevenção e intervenção. *The overarching issues of the European space: the territorial diversity of opportunities in a scenario of crisis*. Faculdade de Letras da Universidade do Porto, 225-245.

RAMOS, N. (2020). L'intégration des migrants et des réfugiés dans les villes: droits de l'homme, politiques publiques et santé. *Dynamiques migratoires Sud-Sud et intégration des immigrées subsahariens dans les sociétés d'accueil*. Faculté des Sciences Juridiques, Economiques et Sociales, Université Chouaïb-Doukkali, 79-102. <http://hdl.handle.net/10400.2/10598>

RAMOS, N.; CABAÇO, J. J. S. (2021). A importância da competência intercultural em agências europeias do domínio da justiça e dos assuntos internos/The importance of intercultural competence in european agencies in the field of justice and home affairs. In *Grandes Problemáticas do Espaço Europeu - Do Desenvolvimento Sustentável à Sustentabilidade/The Overarching Issues*

of the European Space - From Sustainable Development to Sustainability. Porto, Faculdade de Letras da Universidade do Porto, p. 247-262 . DOI:10.21747/978-989-9082-08-3/overa17 247. <http://hdl.handle.net/10400.2/14183>

RATHJE, S. (2007). Intercultural Competence: The Status and Future of a Controversial Concept. *Language and Intercultural Communication*, 7(4).

Resolução do Conselho de Ministros n.º 141/2019 D.R I Série, (20/8/2019), 45-54.

SCHMIDMEIER, J. & TAKAHASHI, A. (2018). Competência intercultural grupal: uma proposição de conceito. *Cadernos EBAPE*. 16(1), 135-151. <https://doi.org/10.1590/1679-395159430>

SPITZBERG, B. & CHANGNON, G. (2009). *Conceptualizing Intercultural Competence*. Sage Publications.