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How culturally competent are Portuguese Immigration and Borders Services' workers? A qualitative perspective from the users

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Master in Psychology of Intercultural Relations

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November, 2020



CIÊNCIAS SOCIAIS
E HUMANAS

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Acknowledgments

Migrating and writing a dissertation have more in common than what it might look like at first sight. Both seem like a solitary path at some moments, even though none of them really is. To write a dissertation, one needs the knowledge of others as a basis. For migrating, one needs the support of others, even if indirectly. Thus, I can only acknowledge those who inspired me in both processes.

First of all, I would like to express my most sincere gratitude to my origin country, Brazil, and all those there who gave me enough courage to expand my horizons: Patrícia, João, Cléia, Marta, Mickael, Dinah, Ari, Nathália, Láris, Mayra, Ana, Jeanne, Victor, Tayane, Karin, Sara, Victória and Itallo. I would also like to thank my receiving country, Portugal, and those who have been walking by my side while starting life over: Juliana, Uxía, Olívia, Bárbara, Amarilis, Joana, Ana, Guida, Cátia, Lays, Jamila, Maria, Vanessa, Imge, Hanna, Hayley and Alina.

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I'd also like to honor for their bravery all those who ever migrated or will eventually migrate in whatever situation it might be. Most of all, I acknowledge those who had the generosity of sharing their stories with me. I honestly hope to do your words justice.

Epigraph

Algúns din: ¡miña terra!

Din outros: ¡meu cariño!

I éste: ¡miñas lembranzas!

I aquél: ¡os meus amigos!

Todos sospiran, todos,

por algún ben perdido.

Eu só non digo nada,

eu só nunca suspiro,

que o meu corpo de terra

i o meu cansado esprito,

a donde quer que eu vaía

van conmigo.

- Rosalía de Castro, *Follas Novas*, 1880

Resumo

Portugal cresceu como destino migratório nas últimas décadas e um dos encontros mandatórios que têm os recém-chegados é com o Serviço de Estrangeiros e Fronteiras (SEF), responsável pela entrada, permanência e remoção de cidadãos estrangeiros em território Português. Um de seus valores organizacionais é proximidade com cidadãos estrangeiros, embora a natureza de seu trabalho instigue a perspectiva do desconhecido como ameaça. Ainda assim, uma boa relação com o serviço de gerenciamento de fronteiras pode promover um cenário que facilite o bem-estar de migrantes no país de acolhimento. Para isso, os trabalhadores do SEF que interagem deveriam ser competentes culturalmente. Assim, este estudo objetiva avaliar as competências culturais dos trabalhadores do SEF na perspectiva dos usuários. Foram feitas doze entrevistas com três tipos diferentes de migrantes: migrantes trabalhadores, estudantes internacionais e refugiados. A análise temática semântica (Braun & Clarke, 2006) foi feita à luz do Modelo de Múltiplas Dimensões de Competências Culturais (MDCC) (Sue, 2001). Quatro temas emergiram: consciência, conhecimento, habilidades e competências organizacionais. Eles foram subdivididos em subtemas representando competências: 5 para consciência, 2 para conhecimento, 2 para habilidades e 3 para competências organizacionais. Nenhuma diferença expressiva entre trabalhadores internacionais, estudantes internacionais e refugiados foi encontrada.

Palavras-chave:

Competências Culturais; Serviços de Gerenciamento de Fronteiras; Polícia de Fronteiras; Serviço de Estrangeiros e Fronteiras; Perspectiva baseada no usuário.

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Abstract

Portugal has grown as a migratory destiny, and one of the mandatory encounters newcomers have is with the Immigration and Borders Services (SEF), responsible for managing entry, permanence, exit and removal of foreign citizens from Portuguese territory. One of its organizational values is to have proximity with foreigner citizens, although the nature of their work might promote viewing the unknown other as a potential threat. Still, good relationship with Border Management Services can set up a scenario that might facilitate migrants' adjustment and wellbeing in the receiving country. For that, staff interacting with them should be culturally competent. Hence, this study aims to assess SEF workers' cultural competence from the perspective of its users. Twelve interviews with three different types of migrants took place: migrant workers, international students and refugees. The semantic thematic analysis (Braun & Clarke, 2006) was made in light of the Multiple Dimensions of Cultural Competences (MDCC) Model (Sue, 2001). Four themes emerged: intercultural awareness, intercultural knowledge, intercultural skills and organizational competences. Those were subdivided in subthemes that represented competences: 5 for awareness, 2 for knowledge, 2 for skills and 3 for organizational competences. No difference was found between migrant workers, international students and refugees.

Keywords:

Cultural competences; Border Management Services; Border Police; Immigration and Borders Services; User-based Perspective.

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Chapter 1 - Introduction

Migrants' challenges

This work focuses on the research of cultural competences of SEF workers. This section presents a general panorama on international migration. Then, it addresses specificities among the different types of migrants and challenges that they commonly face. Finally, it reflects on the importance of their legal status and the relation they have with border management services.

Migrant is an umbrella term that has not yet been addressed under international law, but can be understood as an individual who has moved away from his or her place of usual residence. This change could refer to moving within the same country or to a different one, either temporarily or permanently, motivated by the most various reasons (IOM, 2019a).

According to the International Organization for Migration, migration rates went from around 258 million international migrants in the year of 2017 (IOM, 2017) to 272 million in 2019 (IOM, 2019b). In other words, nearly 3.5% of the global population resides in a country other than their homelands and there has never been a time with more migrants in the globe than the present one (Oudenhoven, 2006).

To better comprehend the distinct contexts and needs surrounding their journeys, they can be separated into more specific groups (Lindert, Ehrenstein, Priebe, Mielck & Brähler, 2009). When taking these groups into consideration, nonetheless, it is necessary to stress that they are constituted by individuals. Thus, their statuses are not fixed, and so can transit from one group to another, depending on changes in their personal situations or in legislation (Koser, 2010).

One of the most expressive groups among migrants is that of labor migrants or migrant workers, referring to those who left their home countries motivated by work reasons (IOM, 2019a). They contribute to the economy of their receiving country and they are more expressively present on the labor markets of northern industrialized countries, where demand for both high and low skilled workers has continually grown (Bauder, 2008; Koser, 2010; Bloch & Chimienti, 2011). These migrants are mostly attracted by the pull factors of the

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receiving countries, where they tend to encounter better salaries and life conditions or simply more opportunities than the place they have come from.

Similarly, there is the group of international students, a typically young and extremely educated population that has moved across an international border to undertake a study program (IOM, 2019a). It is usually expected that, after accomplishing their study goals, they either become part of the qualified workforce in the foreign country or bring back the knowledge they have acquired abroad. The reasons that support this decision usually have to do with the place in which their skills can be most valued, the established network they have, lifestyle, family ties, cultural integration and perceived prejudice (Han, Stocking, Gebbie & Appelbaum, 2015).

On the opposite side of the migrant spectrum, there are asylum seekers and refugees, a community that fled their homeland seeking international protection from the push factors of their countries. The status of asylum seeker lasts temporarily, while the receiving country has not decided on the acceptance of the claim for protection. If later such status is granted, they become refugees. That means all refugees have once been asylum seekers, but not all asylum seekers become refugees (IOM, 2019a). The judgment on whether to recognize it or not is normally based on the definition of refugee from the 1951 convention:

A person who, owing to a well-founded fear of persecution for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it. (IOM, 2019a, p. 169)

Additionally, there are the frequently called “irregular migrants” or undocumented migrants. These terms refer to those migrants who are in irregular situations for having moved across international borders not holding the necessary authorization to enter or to stay in the host country for certain periods of time (IOM, 2019a). Among the difficulties in addressing this group, there is the hardship of collecting verifiably accurate information, making the statistics on how many they are or their living conditions inaccurate at times. Also, there is the

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fact that most border management services sees them as a problem to be solved, disregarding the enormous internal variation among them (Koser, 2010; Bloch & Chimienti, 2011).

Considering the rising numbers of migrants, it is not surprising that they have been gaining increasing attention of research seeking the impacts of migration in individuals, communities and society in general (Bauder, 2008; Chung, Bemak, Ortiz & Sandoval-Perez, 2008; Lindert, Ehrenstein, Priebe, Mielck & Brähler, 2009; Bakewell, 2010; Bloch & Chimienti, 2011; Bemak & Chung, 2014; Davis, 2014; Han, Stocking, Gebbie & Appelbaum, 2015). For instance, it is known that the act of migrating has consequences in several levels, such as social, economical, cultural, political and environmental (Bakewell, 2010). Also, migrants often face challenges that are either unknown to those living in their country of origin or that are aggravated by factors related to their journeys. That means they frequently deal with a number of complex stressors that affect their quality of life and mental health (Chung, Bemak, Ortiz & Sandoval-Perez, 2008).

One frequent source of tension for them tends to be their legal status (Davis, 2014), given it can rapidly change in response to happenings that might be beyond their will (i.e. an asylum seeker that had a denied claim or someone who overstayed their visa). It might also determine their access, or lack of it, to health services and other basic needs, like the educational or the labor systems (Koser, 2010). Border Management Services are usually the ones to decide on that status, which can possibly create a controversial image of an entity who the migrants depend on and who they fear at the same time.

Migrants' wellbeing

This section presents how the legal statuses of migrants can influence on their wellbeing. It focuses particularly on mental wellbeing and their access to the health system. It also addresses barriers they often find in relation to the preparedness of both, services and professionals, to manage cultural diversity. Finally, it indicates possible protective measures, being attended by culturally competent professionals as one of them.

Wellbeing is, just like migrant, an umbrella term, a dynamic concept that can refer to several aspects of life of a human being. It addresses social aspects, given that what one considers to need in order to “live well” is culturally rooted. At the same time, it brings up

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very individual necessities and demands related to the person's context. The resolution whether to migrate or not is also related to this concept. That is because it tends to be a decision people make after reasoning in which country they could better find what they require to live well (Wright, 2011).

When deciding to migrate in the expectation of finding better conditions that contribute to this goal, migrants often face challenges that are unknown to the local population. Many of those can promote the decrease of their wellbeing and mental health (Chung, Bemak, Ortiz & Sandoval-Perez, 2008; Lindert, Ehrenstein, Priebe, Mielck & Brähler, 2009). The systematic analysis conducted by Close, Kouvonen, Bosqui, Patel, O'Reilly and Donnelly (2016), for example, indicates a high incidence of common mental disorders in first generation migrants. It suggests that, despite tending to have more difficulties in accessing the health system, due to things such as lack of knowledge of the available tools to do it, migrants' need for mental health support may be greater than that of the local population.

There is evidence that this could be related to the institutional racism they frequently struggle with when trying to contact mental health services. Also, the levels of poverty and social exclusion they face as a group, reduced social capital and high exposure to prejudice and discrimination might increase this barrier (Wright, 2011; Davis, 2014; Close, Kouvonen, Bosqui, Patel, O'Reilly, & Donnelly, 2016). Another important aspect is that, commonly, when getting to a new country, migrants face a decrease of their social level, at times having to work in fields other than what they have experience in. That means they often have to perform a role with lower social status than what they used to do in their home countries (Close, Kouvonen, Bosqui, Patel, O'Reilly, & Donnelly, 2016). The legal status they hold might be determinant in such situations. Having the proper papers, such as register at the social security system, can influence the possibility maintaining social and financial stability through entering the formal labor market (Wright, 2011).

Also, taking health as one central aspect to wellbeing (Close, Kouvonen, Bosqui, Patel, O'Reilly, & Donnelly, 2016), it is pertinent to ask how legal status relates to foreigner community's access to institutions providing basic needs, to which the health system would be an example. Research shows that, even when in need, migrants that do not have a regular legal status frequently avoid seeking for help in fear of being disclosed to the border management police and ending up deported (Cavazos-Rehg, Zayas & Spitznagel, 2007). Even when they do get access to such system, they sometimes have to face other challenges, like

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language barrier, health providers that lack on cultural competences and difficulties in dealing with bureaucracy (Sue, 2001; Dias, Severo & Barros, 2008; Chung, Bemak, Ortiz & Sandoval-Perez, 2008; Caldwell, Tarver, Iwamoto, Herzberg, Cerda-Lizarraga & Mack, 2008). Some possible protective measures to their wellbeing when facing those challenges include strong social support network, reducing the frequency of exposure to racism and getting access to culturally and religiously prepared services (Chung, Bemak, Ortiz & Sandoval-Perez, 2008; Davis, 2014; Close, Kouvonen, Bosqui, Patel, O'Reilly, & Donnelly, 2016).

For the influence it has on so many parts of their lives, the legal status can be stressed as a critical aspect of migrants' wellbeing (Neto & Guse, 2018). Having the needed papers not only validates the permanence of those migrants in the receiving country, but also improves their sense of security on the future (Partler & Pirtle, 2018). The creation of public policies that are adapted to receive and integrate this community benefits the general population too. That is because a more adapted system to deal with users' particular needs does not apply only to nationality, but also other individual traits that might ask to be accommodated, such as gender, sexuality, race, religion and so on. Thus, working on the cultural competences of professionals, might they be from the health or the border management area, could be a first step on the path to create a society with more social justice and increased wellbeing for all (Sue, 2001; Peiro & Benedict, 2010).

Cultural competences

This section provides some theoretical background on cultural competences and further explains the model of Multiple Dimensions for Cultural Competence of Sue (2001). The model uses the components of cultural competences proposed by Sue, Arredondo and McDavis (1992), which are further explained. Then, it reflects on manners of assessing and developing cultural competences. Finally, it points out some gaps in the current literature that are related to the choice of theme and method of the present study.

The concept of cultural competence started to appear in the literature in the 80's, particularly on health contexts (Stewart, 2006). Several definitions have been proposed to explain the concept, although there still seems to be a wide variation in this regard (Sue, 2001; Caldwell, Tarver, Iwamoto, Herzberg, Cerda-Lizarraga & Mack, 2008; Balcazar, Suarez-

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Balcazar & Taylor-Ritzler, 2009). Part of that might be given to the variation of contexts where it can be applied, which would be any kind of interaction with human beings who come from different backgrounds, might they be social, political, cultural, racial, ethnic or so. Thus, several models have been created to support theoretical the comprehension of cultural competences, which one focusing on different aspects and applying different nomenclatures. This way, more than 30 models and more than 300 related constructs have been identified in literature reviews in the field (Leung, Ang & Tan, 2014).

In the present work Sue's (2001) model on cultural competences was chosen to organize and systematize the content, the model for Multiple Dimensions of Cultural Competence (MDCC). The theoretical choice was made considering the national research scenario in the area. Components of cultural competences, intercultural awareness, intercultural knowledge and intercultural skills, proposed in de MDCC come from Sue, Arredondo and McDavis (1992), focused on cultural competences of counsellors. Nonetheless, the theory has been previously used in Portugal to support research in contexts such as service provision, development of professional trainings and evaluation of intervention programs (Moleiro, Marques & Pacheco, 2011; Moleiro, Freire & Tomsic, 2013).

It proposes the division on three primary dimensions (Figure 1): (1) race and culture specific attributes of cultural competences; (2) components of cultural competences; and (3) foci of cultural competence.

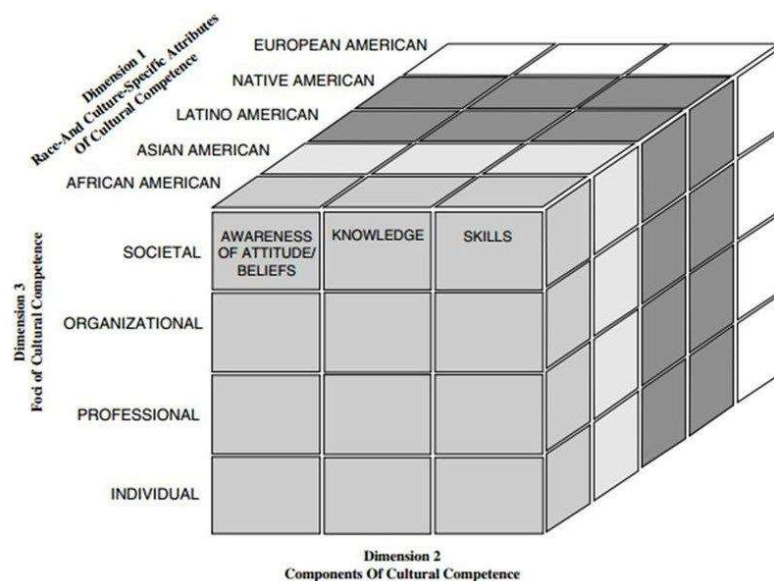


Figure 1.1 MDCC Model (Sue, 2001)

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The first dimension, race and culture specific attributes of cultural competences, refers to all traits, in an individual, social and universal level. It distinguishes one's traits, like race, gender, age, disabilities and so on. All humans have differences and similarities among themselves. On the last level, the similarity two people hold is belonging to the *homo sapiens* species. To be culturally competent when interacting with another, one should be aware of both, similarities and differences, acknowledging the specificities of that other person. For example, even in a discussion about gender, recognizing the differences that exist between a white woman and an indigenous woman is still important to comprehend their situations (Sue, 2001).

On the second dimension, components of cultural competences, focus is on the three components of cultural competences: awareness of oneself and others, skills and knowledge. Given the analysis in this study focuses on components of cultural competences, the topic is particularly relevant for the comprehension of this research. This dimension is supported by the work of Sue, Arredondo and McDavis (1992), that proposes the division of intercultural awareness, intercultural knowledge and intercultural skills as the components of cultural competence.

Self-awareness is characterized by the recognition of one's own cultural background as well as its influence on one's life and perspective. By reflecting on one's own cultural belonging, questions such as "who am I and what cultures do I belong to?" may arise. Awareness of the other, on the other hand, is the recognition of how others' behaviors, thoughts and emotional processes are being influenced by their culture. In other words, intercultural awareness refers to the impact that one's attitudes, beliefs, values and assumptions have on their interactions with culturally diverse counterparts (Sue, Arredondo & McDavis, 1992; Sue, 2001; Moleiro, Marques & Pacheco, 2011).

The second component of the model, intercultural knowledge, stands for having specific information about the groups of people one deals with. It addresses informed understanding of cultures other than one's own, considering their different histories, traditions, values and practices. In addition, it also takes into consideration the manner in which those aspects affect a person's psychosocial development, communication style, self-identity and so forth (Sue, Arredondo & McDavis, 1992; Sue, 2001; Moleiro, Marques & Pacheco, 2011).

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The last component, so called skills, is the ability to engage in effective and meaningful interactions with diverse individuals, for which communications skills, in terms of non-verbal and verbal behavior, are an example (Sue, Arredondo & McDavis, 1992; Sue, 2001). It addresses the development of a relationship, expressing the awareness and knowledge one has through practical skills used to support and assess the interaction (Moleiro, Marques & Pacheco, 2011).

The third dimension, the foci of cultural competence, distinguishes the level of analysis, from individual to systemic. Most of the work on cultural competence focuses on an individual level of analysis. Less attention has been given to the macro level, despite being equally important to the first one. That is because one individual could be highly culturally competent and not express these competences at an organization, society or situation that does not provide the needed conditions to do so (Sue, 2001; Jackson, 2015). Thus, Sue (2001) divides four possible foci: individual, professional, organizational and societal.

This theoretical perspective has been used in literature as basis to structure trainings, one possibility to enhance the cultural competence level of an individual or organization. Cultural competences training can be cultural general, the so called *etic*, or cultural specific, the so called *emic* (Rogers-Sirin & Lauren, 2008). While the first one aims to sensitize the trainees to their own culture, creating awareness to the fact that the way one interact is culture related, the latter trains people on the characteristics of a particular culture with whom they shall interact.

To evaluate how culturally competent a given service or person is, one can assess their cultural competences in different ways. Even though literature seems to have been privileging self-assessment, it might also be measured by tests or interviews, for example. Authors point out the lack of user-based results when assessing cultural competences as incongruent (Pope-Davis, Liu, Toporek & Brittan-Powell, 2001; Lee & Ervin, 2018). That is because users are the biggest experts on evaluating if a service provider is being culturally competent or not.

Still, it is relevant to consider that the conceptualization of cultural competences that a professional has might differ from those of clients. Professionals frequently base their perceptions on pre-defined statuses of what a cultural competent service would be. Meanwhile clients' perspectives tend to go beyond endorsing or not those engendered positions of having or lacking the appropriate awareness, knowledge and skills (Pope-Davis et

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al., 2002). Thus, the absence of studies conducted on a way participants can truly express their opinions further than trying to fit their experiences into a questionnaire is to be overcome. Although some research has been published with that perspective, they have been mostly conducted on health contexts, with special focus on counselling (Pope-Davis et al., 2002; Rogers-Sirin, Melendez, Refano & Zegarra, 2015).

The research field for cultural competences has been growing in response to needs of an increasingly multicultural society (Deardorff, 2009). Still, there seems to be a gap when it comes to contexts other than health, business and education (Deardorff, 2009; Alizadeh & Chavan, 2016), where border management services staff could be included as a neglected population within research, even considering the academic production that exists on law enforcement personnel (Reid et al., 2012; Coon, 2016).

Within the context of public management, of which border management services are also part, one can consider being culturally competent as being effective in acquiring and expressing a set of knowledge, skills and personal attributes. Those would promote successful interaction to happen with people from different national and cultural backgrounds, might it be at home or abroad (Johnson, Lenartowicz & Apud, 2006). Hence, it addresses more than interactions with people from different nationalities, also contemplating diversity in the matter of gender, age, race and sexual orientation, for example.

Portuguese border management service

In Portugal, the migration scenario has been changing in the past decades, particularly after the end of *Estado Novo* regime in 1974. In the 1960 and 1970 decades, Portugal was the only country in western Europe that, not having faced famish nor war, had a population decrease, with 17% of the overall population having migrated in the 70's (Pereira, 2014). From the 80's on, the country has been growing as a migratory destination in such a way that it has changed its flux from emitter, when the biggest part of a migratory flux is of nationals leaving the country, to mixed, receiving an equally expressive number of people (SEF, 2017a).

Currently, the quantity of migrants that come to Portugal is continually growing, although it has been keeping its mixed migratory flux status. In 2018, for instance, Portuguese authorities registered the highest number of residing foreigner citizens of all times. In terms of

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nationality, the most representative numbers come, respectively, from Brazil (21,9%), Cape Verde (7,2%), Romania (6,4%), Ukraine (6,1%), the United Kingdom (5,5%), China (5,3%), France (4,1%), Italy (3,9%), Angola (3,8%) and Guinea-Bissau (3,4%), and the flux of migrants coming from Nepal, India and Venezuela has also grown considerably. The migrants are mostly women (50,6%) and potentially active population in terms of labor (81,1%) (SEF, 2018).

The entity responsible for both implementation and monitoring of immigration and asylum policies is the Ministry of Internal Affairs (*Ministério da Administração Interna – MAI*). Through the Immigration and Borders Service (*Serviço de Estrangeiros e Fronteiras – SEF*), it guards entry, permanence, exit and removal of foreign citizens from Portuguese territory (SEF, 2018). SEF, therefore, represents an internal security service integrated in MAI, and holds the following mission:

Carrying out checks on persons at the borders, monitoring aliens inside national territory, preventing and fighting organized crime involving illegal immigration and trafficking in human beings, decide upon asylum applications, issuing passports and identification documents to foreign nationals, in order to safeguard internal security and individual rights and freedoms within the global context of the migratory phenomenon. (SEF, 2019, p.2)

In terms of values, SEF's work is claimed to be oriented by: (1) customer service orientation, (2) modernization and effectiveness, (3) safeguard of the public interest and (4) employee training and qualification (SEF, 2019). Finally, its vision is to build a security service that works closely to citizens and that is active and effective in managing migratory fluxes and in building a wider space of freedom, justice and liberty (SEF, 2017b).

The code of ethics applicable to Immigration and Borders Services workers define on its 3rd article that they should act with integrity and respect to the citizens, namely the foreigner ones, especially those who could be facing vulnerable situations (SEF, 2015). Also, the 4th article on the same document determines they must at all times be aware of citizens' fundamental rights, regardless of nationality, origin, social condition, gender, political beliefs and so (SEF, 2015). The code of ethics for research and surveillance careers at Immigration and Borders Services reaffirms those principles at the 3rd and 5th articles (SEF, 2017c).

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Therefore, SEF holds the mission of protecting Portuguese frontiers by deciding who to keep out and who to let in. At the same time, it aims to construct a close relationship with citizens, foreigners and nationals, promoting freedom, justice and liberty. Although those two might seem incompatible at first sight, the fine balance between them could be the key to achieving the purposes of a public management security institution. That is, seeking for security maintenance and still being able to access the needs of people, recognizing and respecting their particular traits.

Bowling (2007) discusses the idea of a “good enough police”, based on the psychoanalytic concept of the good enough mother. The concept refers to seeking equilibrium within the responsibility of security forces to be both fair and effective. In SEF’s case, that would be to keep the Portuguese state from threats coming from outside of the country, while assuring fair equitable treatment for nationals and migrants. That could be central in establishing the close relationship they claim to seek as a value.

SEF states to be interested in the users’ perspective in its values and vision and defines them as obligations in different codes of ethics (SEF, 2015; SEF, 2017c). Those tend to be ground settlers for the organizational culture. Nonetheless, they are not enough to truly get to know it. Organizational culture is a complex concept, constituted not only by what is declared by higher management, but also shown in shared values among all levels of workers and in how employees actually act on a daily basis (Schein, 1991; Deardorff, 2009).

In a macro level, as a public security institution, SEF’s values also depend on immigration policies. Thus, SEF’s culture as perceived by its users expresses not solely the culture of one isolated institution, but it might be understood by migrants as a manifestation of the country’s values. Hence, the manner of putting immigration policies in practice matter in a political level as much as it does in the individual and organizational levels (Psimmenos & Kassimati, 2003).

In the individuals’ perspective, it is of the interest of any person inhabiting a state that it is capable of guarding its citizens’ safety; even though, no one wishes to have the feeling that their freedom or integrity has been compromised by interventions aimed to guarantee it. There stands a meeting point between cultural competencies and public security services: people expect to be treated in a fair, equitable and safe way by their law enforcements, not fearing brutality, racial discrimination or the use of excessive force (Fletcher, 2014).

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The relevance of acquiring and developing these competencies for SEF workers is that they can support the accomplishment of successfully interacting with culturally diverse groups. Barlow and Barlow (2018) stress out that improvement in police officers' cultural competences is related to enhance in both effectiveness and officer safeness, at the same time it relates to decrease of civil and criminal liability.

Still, being obliged to interact in intercultural settings can be a challenge, as it could bring up uncomfortable feelings for both parties, so called acculturative stress: a natural response people might have that is rooted in intercultural contact, rather than in one culture or the other. Depending on the coping resources used to deal with it, positive outcomes might arise. Thus, acculturative stress is not good or bad by itself, but rather a happening whose result will depend on the tools that can be employed by individuals facing it (Berry, 2006).

An additional challenge to take into account is that the work done by SEF might lead its staff to a perspective of the other as a potential enemy of whom they should suspect, once national security could depend on that. Nonetheless, in the case of law enforcement personnel, even in the situation of comprehending the other's presence as threatening, sometimes there is still a necessity to form relationships, build trust, communicate, and collaborate with them (Caliguri, Noe, Nolan, Ryan & Drasgow, 2011).

Research problem and objectives

SEF's vision and values both express the importance of establishing good relationship with citizens. In addition, the workers are required to have some cultural sensibility to fully respect their code of ethics. The documents of SEF show they take users' cultural diverse into consideration in the norms. Nonetheless, how are SEF's workers practices expressing these in their daily work?

There are several levels to take into consideration when evaluating an organization. For being culturally competent, it is necessary to be so not only by claiming it, but also creating culturally sensible policies, adapting physical spaces, training personnel and so on (Deardorff, 2009). The outcomes of these adaptations can also be felt by different publics, users being one that tends to be sensible to the changes it entails.

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To have a good relationship with migrants, SEF's workers should be able to display a set of intercultural awareness, knowledge and skills that show they are prepared to deal with culturally diverse populations. Thus, how do users' evaluate the cultural competences SEF's attendants have been expressing while in duty?

Currently there is a lack of assessment of users' perspectives when evaluating cultural competences (Pope-Davis et al., 2002). Also, contexts other than health, education and business in cultural competences research area are yet to be more explored (Deardorff, 2009; Alizadeh & Chavan, 2016). The border management workers seem to be a particular understudied population in this matter, although they display a central role in the hosting of migrants. Hence, the objective of this study is to assess SEF workers cultural competences from the migrants' perspectives.

Chapter 2 – Method

Design

The research used a qualitative method, where online semi-structured interviews were examined via thematic analysis proposed by Braun and Clarke (2006). It was considered an adequate perspective taking into account the exploratory nature of the study and the objective of comprehending the users' opinions in-depth. The methodological choice aimed at the possibility of conducting fluid and flexible analysis, allowing the content to be extensively explored to identify themes embedded within data (Topa, Nogueira & Neves, 2016). Since the research focuses on a specific topic, that is, cultural competences of SEF workers on the migrants' perspectives, it can be considered as theoretical thematic analysis. That means it sticks to the explicit meaning of the data, the so called semantic theme. Also, considering individual meanings and experiences expressed by the participants are socially produced, the method holds a constructionist paradigm (Braun & Clarke, 2006).

The content explored during the interviews was: the users' experiences in SEF; the feelings that users had due to their interactions and relation with SEF; the vicarious experiences of users' regarding SEF's work; the perceptions they had about their peers feelings when in SEF; users' opinions on what SEF could improve to adapt their service to better fit their public's needs; and what users think is already functioning in a culturally competent way in SEF's work. Although there was a semi-structured interview script (Appendix A) used to guide the interview sessions, the order of the content was explored according to what arose in the participants' speech after the questions. Thus, the topics were not fixed in a pre-establish order and they were not explored strictly by the script questions.

Participants

The participation criterion was to be a SEF user national from a country that does not belong to the European Union. In other words, being someone who needs to use SEF's services with the aim to regularize their legal situation to stay in the long term in Portugal. Thus, the participants had to have been to SEF at least once. Also, they should have the digital and material means to participate in an online interview. Finally, they had to speak either English

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or Portuguese fluently enough to understand and respond to interview questions. In terms of group category, there were five international students, four at the master's level and one at the doctorate level, five migrant workers and two refugees. This division aimed to support the in-depth understanding of the migrants' experiences, considering their different contexts and, therefore, the needs each type of migrant has. The migrants in irregular situations were not part of the study for considering that conducting recorded online interviews could represent a risky situation for them.

From twelve participants, four were male and eight female, with ages varying from 21 to 36 years old. The total time they had been living in Portugal varied from 7 months to 7 years and the number of times the participants had been to SEF varied from 1 to 7 times. Specifically by group, international students' group participants were between 25 and 31 years old and were nationals from Brazil, Kyrgyzstan, United States of America and Mexico. Migrant workers' group participants were nationals from Brazil, Cameroon, Nepal and Mexico and were between 21 and 36 years old. Finally, refugees' group participants were 21 and 26 years old, nationals from Syria and Somalia.

Considering the different languages spoken by migrants in Portugal, two key languages were chosen to conduct the interviews: Portuguese and English. This choice aimed at facilitating participation of migrants with diverse backgrounds. Interviews took between 15 and 46 minutes. After transcribed, all interviews conducted in Portuguese were translated to English before analysis. Then, they were translated back to Portuguese, as suggested by Filep (2009). In order to diminish the translating biases, external bilingual researchers' support was used for words and phrases that could be problematic.

In total, five interviews out of twelve were conducted in Portuguese. By group, two of the translated interviews were from the international students group, two from the migrant workers group and one from the refugees group.

Materials

Utilized materials were a semi-structured interview script with 9 questions (see Appendix A); a consent term that explained the purpose of research and clarified conditions of participation (see Appendix B); a computer with internet and platform Zoom. The content was later transcribed in a computer and further examined with NVivo 12 Software.

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Procedure

Initially, the research project was submitted to the ethics committee, for it had participation of people in risk of experiencing vulnerable situations. Participants were recruited by social media groups for migrants in Portugal and by contacting institutions that work offering support to that public. Interviews were all conducted through Zoom platform, since it could be used free of charge, it provides a stable video call and it allows recording concomitantly.

Sessions were conducted by an interviewer, whose responsibility was to instigate and guide conversation based on the semi-structured interview script (Appendix A), as well as to encourage that participants were able to express their opinions. In a previously agreed time the interviewer sent the consent term (Appendix B) to the participant either in English or Portuguese, depending on the language preferred by the interviewed person. This person then sent it back after signing it in paper or digitally. Provided that all doubts concerning the research were clarified, the researcher sent the link to the Zoom room. Once both participant and interviewer were in the room, the latter started recording.

The topics of interest were brought up by the interviewer not necessarily in the order they are in script, having some variations according to the answers participants gave. Also, some additional questions were made when more clarification on the participant's speech was needed. Participants could also make questions or approach any issue they considered to be relevant at all moments. After all topics were addressed, the interviewer explained once more the rights of participants and reassured they did not have any doubts unanswered. Finally, the interviewer reaffirmed they could get in contact in the future by e-mail if in need to clarify further questions or in case they wanted access to the results.

Once all interviews had been conducted, the audios were transcribed and its content was further examined in light of the thematic analysis. This method proposes that data is analyzed in order to identify and report patterns, exploring the content in-depth with a flexible perspective (Braun & Clarke, 2006). NVivo 12 Software was used to facilitate analysis. An initial approach to the content was made during the transcribing and translating process. Once it was done, all interviews were uploaded in the software. Then, it was possible to code data set that converged. With different data set grouped, those were reviewed to evaluate if they should be further separated into subgroups or if groups that initially seemed to be different

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should be joined together. Finally, once the groups and its content were defined, its relevance to the research objective was evaluated. Those considered as relevant were constituted as themes and subthemes and their names were chosen to adequately express its content. Final themes were then organized in a dictionary of themes and subthemes (Appendix C). The thematic structure was agreed by consensus with the support of a second researcher.

Chapter 3 - Results

The objective of this study was of assessing SEF workers cultural competences on the migrants' perspectives. Thus, in light of the MDCC model, focus was given to the professional level on the third dimension of analysis. That was to identify aspects of the relationship between migrants and attendants and the aspects related to the cultural competences of the latter group during those interactions. After coding all content related to the mentioned level, it was divided into three themes, based on the second dimension of analysis: intercultural awareness, intercultural knowledge and intercultural skills. Finally, each theme was further analyzed and divided into subthemes related to the competences indicated by the migrants. Some of the knowledge and skills were indicated as necessary to the accomplishment of SEF's work routine, although they were not directly intended to deal with cultural diversity. Those were grouped in the theme organizational competence.

There were a total of 134 cases for the professional level, among which there were references to three types of speech: (1) situations where attendants' performance was culturally competent; (2) situations where speech indicated a lack of a competence that would be relevant to the situation; and (3) content that purely focused on competences migrants thought were needed to successfully accomplish the service's goals. Most of cases apply to the second type, where participants highlight situations negatively evaluated where they thought some cultural competence was lacking.

It is also relevant to take into consideration that some of the cases were, in a second analysis, divided when they were understood as referring to more than one theme. For that, the separated sentences had to individually make sense, each addressing a theme. In other words, even though the 134 cases represent the complete data set to the professional level, the sum of cases in the themes intercultural awareness, intercultural knowledge, intercultural skills and organizational competences is bigger in number.

The choice of themes was given based on Sue's (2001) work, which, for its turn is grounded on the work of Sue, Arredondo and McDavis (1992). The MDCC model is presented considering the approach given by the latter work, where the three authors define intercultural awareness, knowledge and skills as the components of cultural competences.

Variances between the perspectives of the migrants were found during the interviews between individuals. Nonetheless, no expressive difference between refugees, international

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students and migrant workers was identified concerning the cultural competences of the workers. It was noticeable that participants who had been living the longer in Portugal highlighted more positive aspects of the attendance quality, at times even comparing to how it used to be when they arrived. Three participants brought that aspect up, all migrant workers that had been living in the country for 3, 5 and 7 years.

Intercultural awareness

This theme represents mental and emotional responses that SEF workers have when experiencing intercultural contact, stressing the levels of awareness they have of the other parties and of themselves when in those situations. It refers to the extent to which they are able to recognize reactions of others and of themselves as being biased by the cultural context each person comes from. This theme was divided into five other subthemes, representing the cultural competences either expressed by attendants or that migrants thought they should have: empathy, flexibility, openness, prejudice awareness and self-awareness. This theme had 90 cases coming from all 12 interviews, covering 51,72% of the professional data set.

Empathy

This subtheme, with 43,30% of the intercultural awareness data set, covered content that referred to the ability of attendants to identify users' emotions and understand them. There were both mentions of experiences in which SEF workers had shown this awareness, as well as mentions to situations where it lacked. Although, when reporting experiences where they could identify its presence, migrants seemed to consider those experiences as positively remarkable. When questioned about what made the service incredible, as the participant MW1 had earlier described it, she focused on the attendant's ability to personally relate to her and empathize to her case.

It was more personal. She really showed that she cared about my case and gave me solutions that even if she didn't know all the nuances or all the details of my case, she gave me a more humane, more delicate, more understanding service. (MW1)

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Still, most of the cases in the subtheme expressed a necessity to develop a more empathetic service and some even related this need to an organizational culture that would rather promote focus on procedures than on users and their needs.

I felt maybe they are instructed to be rude. Or that they are so tired that they don't care anymore about being friendly or kind to people. Like robots, a very automatized process, who don't care what you are, don't care where you are from, don't care about your culture, if you understand the language. "I'm just here to do my job, give you the papers, and you need to bring the documents all complete, so if you have them, this is going to be easy". Like they are instructed to be that way, I think. (IS4)

Contrarily, some of the empathic experiences reported were attributed to individual traits instead of being related to the context of the organization. This could be a way to integrate positive experiences when not in position to reevaluate a negative opinion on the organization. In other words, for someone who considers SEF to be an organization that lacks empathy, when facing a situation where this idea is questioned, instead of taking it as contrary proof they could attribute it to an individual's trait. These pre-conceived ideas might it be due to previous negative experiences or to peers' negative experiences.

If you think about it, my experience was good because this girl had the slightest bit of sensitivity and trusted me. For some reason she trusted me, so the work was better done, because she tried to be more human with me, but it was something more personal, I would even say. That is to say that if it was with someone else it could have been completely different, she might not have accepted the document, right? (IS2)

The ability to empathize to the users could support SEF's personnel to actually provide a service of proximity with citizens as stated in SEF's values. One of the refugee participants, RF1, stresses the need for this competence particularly with refugees. He stated they have already lived situations of vulnerability and came to Portugal willing to restart their lives. He also points out the way they perceive to be received by border management service employees might influence their settlement in the new country. For this reason, it should be structured to be a welcoming service.

I know it's different within a job that has to have contact with people all the time, but it's also just a job or a different job. It's not like a restaurant. Here you are contacting people who have arrived with a very tired heart and want to start a new life. In this first service

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or second, you have to say welcome. It will be different what this person will feel in the first days that he arrives in this country. More patience, more opened, these things. These things are important. (RF1)

Flexibility

This subtheme focuses on willingness to adapt to situations when it is possible to do so. As the last subtheme, migrants reported both situations highlighting the service of attendants who were flexible and stating the need to develop this competence when they felt it was lacking. This theme covered 10,31% of the intercultural awareness data set and most of cases referred to flexibility in regard to the documents presented. They stated that some of the things that need proof, for example being enrolled at a university when applying for an international student visa, could be proved by documents other than the asked ones. For this reason, some had the experiences of having such documents accepted by the attendants..

I had heard good things and bad things. Good things in the sense of “I was well treated and there was a document missing, but they said that the same day I could pick it up and come back” or the contrary “you are missing the copy of the passport and can't come back to give it today” and then have to reschedule and wait for another month. (MW5)

The special focus on flexibility regarding the documents was given in several reports of people who were demanded documents that were not on the lists provided in SEF's website. Because of that, some could not accomplish what they were supposed to do at the appointment and had to wait several months until they would have another chance to be attended. This situation seemed to be particularly problematic for leaving some of them in an undefined legal status that brings up barriers in several issues, such as finding a job, accessing the health system or traveling.

On the other hand, participants positively evaluated interactions where they considered attendants to be flexible. This was especially in situations where the worker would give them time to get a document or accepted a different type of document to prove they fit all requirements. An example of that would be from the participant IS1, who despite having a student residence permit, was a PhD exchange researcher and so did not have to attend to classes: “the document was the attendance sheet and I just took my proof of enrollment [...] and she understood it. I think this was my positive experience in this sense” (IS1).

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Still, some references were made to flexibility in the sense of being opened to adapt the service. Two participants brought up the belief that the lack of flexibility they felt on SEF staff was culture-bounded, for they saw the Portuguese culture as a highly bureaucratic and a not as flexible one in a macro level:

They complicate things, starting from the language and then also with this closed mind. The flexibility is an issue. They are very flexible, each acting on their own convenience. Or because they are not flexible they act each on their convenience (laugh). That is something very cultural from Portugal. Sometimes I feel that they are in a square and when something goes out of that square they don't know how to act. At the same time they are always trying to go out of the square. That is very Portuguese. (IS3)

Openness

Covering 30,93% of the intercultural awareness data set, this subtheme refers to the availability of the attendants to communicate with migrants and to actively interact with them. In other words, it stands for the willingness of attendants to understand specificities in each case and reckon migrants' situations. Most of cases in this subtheme referred to the lack of this competence. Even when talking about encounters with attendants that did show openness, participants still stated they acknowledged it was not the case for everyone from what they had heard from friends or read online before they could actually go to SEF. That is important as the relationship between SEF and a migrant is not only forged by encounters this one person has with the institution, but by indirect contact through experiences of their peers:

You have to make sure to have a lot of patience. I know it is probably hard, they should make it a requirement to work at an office that has a lot of foreigners: there has to be a lot of patience, because there will be people coming over from all over the world and some of them don't even understand English. I think patience is the key virtue. And I have experienced this. It's not usually the case for everyone else, but people I've had were very patient to me. (MW2)

When talking about personal experience of situations where this competence lacked, participants expressed a feeling that attendants were not opened to interact with them. They described their behavior as sticking to the most basic interactions required to follow the protocols, as states the following example: “she was very kind, the lady who attended me, but

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also she wanted to get rid of it, not questioning much or giving me space to ask anything. It seemed like she wanted it to be over” (IS1).

Some participants pointed out possible consequences the lacking of this competence might have on the outcome of the service. Once more, there were some that linked that to a macro social level through what they called “Portuguese bureaucratic culture”. They explained it as an organizational culture horizontally present in Portuguese management services of slowness, lack of communication and confusion, as mentioned in the flexibility subtheme.

The result [of Portuguese bureaucratic culture], I think, which is this confusion. Also because I feel that they don't make much effort to understand the case of people or to guide the processes of each person in a more specific and detailed way, I feel that it's more in this situation of delay or postponing. Even though they don't want to, it makes it difficult because of this delay or this "it doesn't matter" thing. (MW1)

Prejudice awareness

This subtheme refers to the ability of SEF workers of being aware of their own prejudices. Its relevance is given to the fact that this would support them to identify their pre-conceived ideas about the migrants and not to base their behaviors automatically on them when interacting with the users. It had 11,34% of the intercultural awareness data set covered and, differently from past subthemes, it didn't have any mention of cases where it was shown. The first way this subtheme was presented was by having its importance stressed as a needed trait to work with migrants in general. For example, when asked about what the ideal SEF worker would be like, a participant answered: “Definitely not racist, because there are several countries and migrants there and everybody has his or her own characteristics, so the person could not be racist” (RF2).

The second manner in which this subtheme appeared was by addressing experiences participants had felt prejudice from attendants. There, instead of sharing their ideas of how SEF workers would ideally act, they expressed, based on their experiences, what they would not wish to see being recurrent in attendances:

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When they receive refugees or foreigners I think the way they talk is a little different than when they talk to a citizen, because they know that this person has a different culture from this country, they come from a country that has war, that I don't know what. I think so, but it stays inside people. It appears, but not in a direct way. Sometimes I feel they want to say something, but they don't say it because of the work or the official way. (RF1)

In this case, the participant refers to a feeling that workers, despite treating some migrants differently, are aware in some level of their prejudices, at least to reason that such behavior is not adequate to their work context.

Self-awareness

This subtheme, covering 4,12% of the intercultural awareness data set, stands for the ability of focusing on oneself and being able to reflect upon oneself in terms of emotions, thoughts and behaviors. Some participants indicated this competence as highly important, particularly when they negatively evaluated the interaction. They brought up the possibility that SEF workers who seem not to be aware of the way they interact could be doing so given to their extensive workload.

Thus, there is the recognition from some migrants that the attendants not only have an abundant workload, but that it could be reaching a point where it negatively influences the service. A participant, when describing the understanding of workers of how they think and act when interacting with migrants said: “I think they have to overwork, so I don’t think they think about it at all. I don’t think is something that matters to them, because they have so much to do” (IS5). Nonetheless, one of the participants, reflecting on the same issue considered this understanding to be positive. He shared that he had noticed cultural diversity among attendants, which he suggested could promote a more egalitarian treatment with users:

I never felt there was any different treatment due to my cultural background. In fact, I'd say probably more than 40% or 50% of the people attending are African descendants, so probably Africans who have been living in Portugal for a long time, so they have Portuguese nationality. But I never had the feeling of being treated different because of my cultural background, so it's been good. (MW2)

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Intercultural knowledge

This theme had 4 cases from 4 interviews, covering 2,18% of the professional data set. It refers to information SEF workers should have to perform their roles in a culturally competent way. It was divided into two subthemes that represent competences that are evaluated as necessary to do so.

Host culture knowledge

The subtheme had only one case from one interview. Still, it was considered to be relevant. That is because SEF is one of the organizations migrants seek to get information about their processes in the new culture. The case refers to an experience where the attendant showed a lack of knowledge on at least the geographic aspect of the Portuguese culture. In the situation, she scheduled a meeting to the user in a distant place, even after questioning the migrant about her place of residence:

The girl said "where do you live?". And I said "I don't live anywhere yet, but I'm in the Setúbal region, Palmela". She said "ok, I'll book you then to Viana do Castelo" and I didn't know where Viana do Castelo was. I said "it's near Lisbon and Palmela?" and she said "yes, it's close by". Then, when she sent me the information, I saw that Viana do Castelo was almost in Spain, so everyone I talked to was like this "man, this woman knows Portugal. Why did she tell you it was close?". I decided to believe that she actually booked me there because there was no place here anymore and she wanted to be solicitous and she booked in a place where she knew I would make it, but it was a bit strange. (IS2)

The lack of this particular knowledge, although mentioned in a very specific case, was considered relevant enough to be extended to cultural aspects other than knowledge on Portuguese geography. The choice was made considering that knowing the Portuguese culture is highly important to be able to recognize its differences and similarities with other cultures. It is also important to know one's culture to promote awareness on the fact that manner in which one's behavior is culturally-bound.

Furthermore, although referring to other aspects of SEF's attendance, some participants also stated to have been supported by SEF's workers who were not Portuguese themselves, as

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in one example given in the subtheme self-awareness. Considering the work that SEF does, for those foreigner attendants it could be a particular challenge to orientate other migrants when lacking this competence.

Knowledge of users' cultures

This subtheme covered 75% of the intercultural knowledge data set. It stands, similarly to the last one, for information that SEF workers have about the social and cultural contexts of users. It is particularly hard to have in depth cultural knowledge on the cultures of all migrants SEF receives, since they come from the most various places. Still, general cultural knowledge and specific knowledge the most received cultures were pointed out as necessary for both practical questions and questions related to the relationship with migrants.

On the first case one participant, when asked what could improve in SEF for the service to be more satisfying to migrants, stated the importance of this competence saying that knowing other peoples' cultures promotes understanding and mutual respect:

For SEF to understand cultures of other people. When you get there, you have your own culture. I don't have any experience with Portuguese culture, if you ask me. So maybe they can misunderstand each other. It's good to know other cultures. If I know your culture, I'll respect you and if you know my culture, you will respect me. (RF2)

In contrast, another participant referred to the lack of knowledge of a very specific cultural aspect that created an unpleasant situation to her. The participant in this case comes from Mexico and in Hispanic cultures the father's last name comes first and the mother's last name comes second. In Portugal, it is the other way around and so having access to this information, as well as to other particular information on how other cultures work regarding official documents, can contribute to a better attendance, enabling attendants to clarify questions that might arise in those matters.

I went because I was confused with that [change of order of last name]. So I went to ask and the second time, the girl I asked "why is my name like that?" went crazy. She started screaming "because it is your second last name. You see it in your passport". And I was like "yes, but in my country it's my father's last name, not my mother's". So she told me "If you want us to change it, you'll need a letter from your embassy". Of course I'm not

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going for that if I might be staying only for two years as a student. So I'm just going to keep it. But she couldn't explain me that here the father's last name is the second one. After that I went to the internet to know it. (IS3)

Intercultural skills

Intercultural skills are the most practical dimension of cultural competences, being expressed by behaviors that are related to the intercultural awareness and intercultural knowledge one holds. This theme had 32 cases, from all 12 interviews, covering 18,39% of the professional data set. Cases were divided into two subthemes: communication adjustment and language skills.

Communication adjustment

This subtheme, covering 36,84% of intercultural skills data set, stands for the capability to adapt the communication style to the person one is interacting with. In SEF's case this is relevant, considering a significant part of the users either does not speak Portuguese at all. Some others do not speak it with the necessary fluency to discuss technical questions related to their residence permit requests. To overcome the barrier of communicating in this situation, one can use several strategies, such as usage of body language, search for easier vocabulary, frequent confirmation of the other party's understanding and so on:

To find out if the person has understood, to look for other vocabularies, to have a person available in another language, like English. You may have, but I didn't see it there. I don't know if it was because the person was already speaking a little Portuguese. I didn't see them asking if he knew English or not and could be more malleable in that sense. Try to look for easier words in the Portuguese vocabulary so that they are easier and words that the person has more contact with. In Spanish, for example, we speak the language of the street. Sometimes the person knows the street term more than the technical term that is used a lot at SEF, so maybe explaining with a less formal language would be easier for a person who has no mastery of the language. (MW5)

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Migrants pointed out this topic to be a central part of the appointment when they considered it to be a positive experience, especially those who did not speak Portuguese. For some of them, even when a SEF worker did not communicate with them in other languages, they highlighted this competence as required for an appointment to be successful:

I didn't have much trouble. The only thing is that I'm not very fluent in Portuguese, so it takes me sometime to understand, but in general terms it was ok. When they realized I didn't speak fluently, they tried to speak a little bit slower. So far I didn't have any problems during the times I went there. (MW3)

Participants, when reporting interactions where they felt this competence was lacking expressed confusion and mutual misunderstanding. Some of those who spoke Portuguese also stressed it as something particularly relevant to communicate with those who cannot count on the language to express themselves:

I think there is an effort for us to make ourselves understood when we are in this situation. I think we find it easier as Brazilians, with the language, but still, I think we are the ones who follow this path: I need to be understood. I did not see an effort on their part in this regard. It is much more like: if you are here you should fit what you need, so I think... I can't describe it. I think that when it is necessary for them to go halfway, when in fact there is no understanding, someone who speaks another language, they are completely helpless. I could see some situations where they tried to go at least a little bit more, but I don't see so much goodwill on this journey. Either you understand what we are talking about or "what are you doing here?". (IS1)

Language skills

This subtheme refers to the ability to communicate in languages other than Portuguese. Within the cases, that covered 63,16% of intercultural skills data set, most of participants referred to English as a foreigner language SEF workers should be able to speak. That is because it is the most shared language used to communicate in intercultural settings, especially in western societies. All cases referring to concrete experiences were of situations with no expression of this competence. Nonetheless, even referring to the lack of this specific skill, some users reported they did recognize that attendants engaged the most they could in transposing that barrier:

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They are trying to help people and to understand what they need, because they don't speak all the languages they are receiving. They are trying to facilitate this process of what they have in their hand. (RF1)

On the other hand, some participants also reported feeling that users that couldn't communicate in Portuguese were treated differently, with less empathy and openness, as in the following example:

Those who speak Portuguese, those immigrants, they were explaining them something, but those who didn't speak Portuguese, they were just trying to get rid of them. And the way they were approaching was extremely unprofessional. That was my perception. (IS4)

Participants also expressed different opinions when pointing out possible solutions to this issue. Some said that SEF workers should all learn English. Meanwhile, some others said that they should hire foreign attendants who spoke other languages natively. Finally, some others brought up the possibility of hiring translators.

Organizational competences

Organizational competences express a set of competences that emerged from interviews' contents that does not refer directly to cultural competences. It is more related to the necessary awareness, knowledge and skills that SEF workers should have to perform their roles whether they attend culturally diverse users or not. Just as for cultural competences, the professional level of the second dimension in the MDCC model had the analysis' focus. No theme emerged regarding awareness, one theme for knowledge and two for skills. This theme had 48 cases from all 12 interviews, covering 27,59% of the professional data set.

Process and procedure knowledge

The content of this subtheme covered 37,50% of the organizational competences data set. It stands for the knowledge SEF workers must have regarding available types of visa, documents needed for each type and procedure that migrants must follow to be able to get their legal statuses recognized. Some participants stressed that there seems to be a variance

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among workers when it comes to providing this information, indicating that this particular competence might need to be developed. Still, others indicated the importance of this subtheme for considering it as a central aspect of their good experiences, such as the following:

It was good, all very well explained. I didn't leave with any doubts. I just left thinking, "I came here and it wasn't the schedule I needed", but it was good the treatment I had and the explanation I had from them. I wouldn't say it was bad, but I should have researched more about the schedule I needed. (MW5)

Regarding the demand for information to be the same, regardless of the SEF station or attendant, several participants reported experiencing facing barriers. Those barriers include being asked for documents that were not in the checklist provided either by CNAI – Centro Nacional de Apoio ao Imigrante, the National for Immigrant Support, or by SEF's website. Also, some shared experiences of documents being demanded in formats that had not been specified on those lists, like asking for colored copies of documents. Although participant MW2 said he did not experience those problems, he still brought up this issue based on what he had heard from migrant friends or seen in SEF while waiting his turn to be attended:

If someone is going for a student residence card, it should be the exact same documents they need, regardless of where you go to. If you go as a worker, the same and so on. I'd say that's something they could improve. Right now what I hear from a lot of people is that different people ask for different documents, although they are applying for the same thing. (MW2)

Goal oriented service

Goal oriented service stands for the ability to focus on the objective of each appointment, meaning the resolution of residence permit requirements or the most case evolution possible depending on the point of the process that a user is going through. This subtheme covered 52,08% of the organizational competences data set. Migrants expressed that, when service was goal oriented, they did not even focused on other possible points that could be in need of development, as they got their objectives for attendance successfully accomplished:

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I have been to finances and to SEF. If you have to go to finances, it's stressful. I become stressed out, because I don't know what kind of attendance I'll have. With SEF I don't interact that much. They just check the documents and if everything goes along with the list, we don't talk. If everything from the checklist is presented, we don't interact, so I couldn't say if it's good or bad. Just there is less interaction. As long as you provide all the documents, it's unnecessary. (MW4)

Still, some other shared they expected more than this ability alone. Those stated that it did not completely satisfy users' needs by itself, even if they recognized having a goal oriented service as something positive. For those, there seemed to be a need to establish a more empathetic and opened service, as mentioned in intercultural awareness, for the attendance experience to be positively evaluated.

I can't say it was positive or negative. After all negative, because you don't have any smiles, but the positive thing is it was fast. Just got my papers, just received it. She did what she had to do and she sent me to pay. (IS3)

Work tools skills

This subtheme refers to the domain SEF workers have over work tools they have to use to successfully attend migrants. It covered 8,33% of the organizational competences data set. Among the competences pointed out here, participants stressed digital skills, considering the use they frequently make of computers. Participants also brought up the skill to navigate SEF's online system, so they'd be able to correctly orientate a user in need on what to do in both terms: of their tools and of steps migrants should follow to accomplish their goals related to the residence permit request.

Maybe they need to be better trained, better guided. I don't know who does this work, but I believe it would change a lot. Not just the social aspect. That is, they would also need social training and so on, but this thing of things changing over time and having changed a lot, for example, from five years to now, I think it also leaves the workers in a complicated situation, because Portugal is already very behind in terms of technology, so they are not trained in terms of tools and they are not trained in terms of legislation and they are not trained humanely either, so it gets complicated, right? So I think it's training, a real training. (IS2)

Chapter 4 – Discussion

This exploratory study had as objective to assess SEF workers cultural competences from a user-based perspective. It intended to contribute to broaden the knowledge on studies regarding border management personnel's cultural competencies. That is still an area of study that still needs to be developed, particularly in the Portuguese context. A qualitative user-based study was chosen for considering that the migrants would be those who know best whether the attendants express the needed cultural competences to successfully attend them or not (Pope-Davis, Liu, Toporek & Brittan-Powell, 2001; Lee & Ervin, 2018).

The thematic analysis of the 12 interviews conducted in the light of the model for Multiple Dimensions of Cultural Competence (Sue, 2001) and, given the objective of the study, only the professional level on the second dimension of MDCC was taken into analysis. Aligned with that, a division of the themes intercultural awareness, intercultural knowledge and intercultural skills took into consideration the components of cultural competences proposed by Sue, Arredondo and McDavis (1992), which contributed to part of the work of Sue (2001). That is because the first paper was the one to propose such division, focusing on the cultural competences of counselors.

The content that emerged on all four themes, intercultural awareness, intercultural knowledge, intercultural skills and organizational competence, expressed divided opinions among participants regarding whether SEF workers had the skills or not. Even though some shared good attendance experiences, in which they considered that SEF workers did have the needed competences to interact with a culturally diverse population, some others pointed out the lack of some competences and the urge to develop them. Also, they shared perceptions of competences they thought were important to successfully attend the users.

The results were aligned with what literature suggests as necessary to provide a culturally competent service, even if in different contexts, which are mostly health, education and business. Prejudice awareness, self-awareness and knowledge of users' cultures, for example, are pointed out in several studies as being central in order to provide an adequate service (Gupta, Chopra & Kakani, 2018; Oryan & Ravid, 2019). In fact, McGee & Johnson (2014) defend developing self-awareness as the first step in developing cultural competences, considering that to be prepared to deal with diversity it is central to be able to recognize oneself as a cultural being.

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It is natural that people end up relying on stereotypes and making judgments, especially in times of limited cognitive capacity. Thus, it is necessary to promote awareness to the attitudes and thoughts one holds towards a different group not to act upon prejudiced and stereotyped perspectives. Those could come in blatant as well as in subtle forms, such as color-blindness (Steinfeldt & Wong, 2010). Pre-conceptions workers might have on migrants and their cultures, which could possibly be misinformed and stereotyped, can influence the way they feel about them and, thus, interact with them (Oryan & Ravid, 2019). Therefore, to be culturally competent, a service should count with employees who are able to recognize their prejudices and comprehend that the lens through which they see the world is culturally bound. Then, they should be able to extend this comprehension to others and control the initial negative evaluation they could have when interacting with culturally diverse publics.

Related to that, there is the subthemes empathy, flexibility and openness, which stand for the availability of the worker to identify users' emotions and understand them, knowing that they are felt and expressed differently in each culture (Majors, Simmons & Ani, 2020). That understanding might bring the curiosity or even the need to interact with the unknown other to correctly comprehend their actions. It also includes adapting the behaviors accordingly.

Radjack et al. (2020) define narrative empathy, a relatable concept that could be understood as the ability to listen in a kind and supportive way. The authors defend that it might promote migrants' feeling of continuity of their existences and support the construction of an identity living in a foreigner land. Although their work was focuses on social workers that support minor refugees, this group hold an important commonality with border management workers: both demand interacting with culturally diverse people who are in risk of experiencing situations of vulnerability. Therefore, they should be able to recognize and address the needs of their users accordingly.

Process and procedure knowledge and work tools skills refer to more transversal competences to the nature of SEF's work, not only related to cultural aspects. SEF workers should be able to correctly instruct users on procedures they should follow and which entity they have to seek to get the needed documents in each step of their processes. Furthermore, they have to be capable of dealing with the instruments related to their roll, like digital skills, for example. Host culture knowledge, for its turn, stands for the information SEF workers should have about Portuguese culture, considering it is the entity responsible for protecting

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“individual rights and freedoms within the global context of the migratory phenomenon” (SEF, 2019, p.2).

As for providing a goal oriented service, according to Gupta, Chopra and Kakani (2018), it could be considered as a valued competence in the public administration sector across several countries, particularly to deal with cultural diversity. That is also in concordance with the content explored by some of the participants, who talked about a “Portuguese bureaucratic culture” transversally present in all public management services of Portugal. In addition, some of them compared this culture of bureaucracy with the ones they would find in the administrative services of their own countries.

According to the developmental theory of cultural competences of Trujillo (2001), there are stages that go from blindness to proficiency. A service so go oriented that is not adapted to its users could be considered to be in the blindness stage, where the central belief is that there are no differences between people. It privileges a generalist team with generalist intervention skills and has the attitude of universality in generalist interventions. The following stages are pre-competence, competence and proficiency, in this order. To get to the proficiency level, it would be necessary to recognize differences, participate in policy development and contribute to literature. It would also be important to develop new knowledge and skills, since expansion of awareness starts at the competence level.

The two remaining competences, language skills and communication adjustment, are part of intercultural communication skills theme. Communication adjustment is a competence that demands some cognitive flexibility and refers to the ability to change a behavioral pattern and goals in a conversation in order to meet the needs of a situation. To successfully do so, one has to be attentive to verbal and non-verbal cues their counterparts are giving them. It is a code-switching ability that allows a dynamic interaction (Deardorff, 2009). Most of what has been said by participants in this sense has to do with recognizing the users’ level of understanding in a given situation and adapting the communication strategies to support a deeper comprehension.

In some cases, that also has to do with the language domain or language choice. Several participants shared their experiences of seeing attendants who could speak a language other than Portuguese, in most cases English, and were not willing to do so. Language difficulties might produce a fearful environment in border management contexts by stimulating feelings

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of dread and alienation. Then, those feelings can affect the users' relationship with the staff (Lika, 2016).

Literature also indicates that cultural competences can be enhanced by training, which can have etic or emic orientation (Rogers-Sirin & Lauren, 2008). Considering that SEF workers' training would be directed to a culturally diverse population, it should create sensibility among the attendants. This sensibility should be not only for their culture, but also for more tolerance in interactions with others. The training should not focus on one specific culture, but develop transversal competences to support a quality attendance of any person that might appear. In other words, a training for SEF attendants should be cultural general or etic. Still, should specific populations from a certain group or a certain country feel the need to develop particular competences to deal with their situations, some modules of it could be made cultural specific.

Participants that had been living the longer in Portugal addressed the enhancement of the service at SEF, which might show that there has been some effort in the past years of organization to intent the making of a more adapted service to its users. Still, there seems to be a path to walk between the claimed value of SEF as an organization that works in proximity with national and foreigner citizens and the practice of it. That distance could be made smaller by making the organization more culturally competent, allowing users to encounter a humane border management service that makes people feel respected in their needs (Peiro & Benedict, 2010).

Portugal has been showing good results in terms of public integration policies for migrants, being ranked between the best countries in this issue (Solano & Huddleston, 2020). SEF displays an active role on the prosecution of these policies, laws and regulation. Nonetheless, results suggest that users might feel inconsistencies in the level of SEF workers cultural competences.

A person's relationship with border management services might allow or impede their access to some fundamental rights of, for example, education and healthcare (Neto & Guse, 2018). Thus, working on adapting this system to provide what both the migrants and agents need to successfully interact can mean taking a step further on creating a just society not only for them, but for the entire community. That is because a service that is equipped to accommodate culturally diverse needs is more adapted to integrate diversity in its most

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various aspects, might it be age, gender, sexual orientation, race, ethnicity and so forth (Sue, 2001; Peiro & Benedict, 2010).

Limitations and future research

This study intended to contribute to the better understanding of the cultural competences of border management service's attendants. Still, a more integral comprehension of the cultural competences of SEF workers could be achieved taking the individual, organizational and social levels into account. Nonetheless, this study did not count with the necessary resources to do so, since such level of comprehension could be better achieved using mixed research methods and would demand a direct access to SEF's personnel.

This is the reason why even though some content regarding other dimensions appeared during the interviews, it was considered that material was not sufficient for them to be analyzed in depth. Still, the main content that was identified in those other dimensions contemplated the feelings triggered by migrants' relationships with SEF, which contained several references to fear and anxiety that they would not get the permits they needed; problems with the physical attendance space; the lack of information or information not up to date on SEF's website; the difficulties in reaching SEF by the phone number; and the long time migrants have to wait for the appointments.

Also, even though data collection was made through online interviews, an adequate option for the participants to express themselves freely, it would be highly valuable for the peers to be able to discuss their experiences and perspectives. One possibility to do so would be by conducting focus groups, a data collection method that is related to participants bringing up more personal disclosure issues (Guest, Namey, Taylor, Eley & McKenna, 2017). It would also present the opportunity of group discussion on topics of discordance among migrants.

In addition, participation was limited, since it was only possible to access migrants who had the digital and material means to participate, which could restrain the participants in a socioeconomic level. Another relevant limitation, that could represent a restriction on the same level as the latter, is the fact that participants had to be able to communicate orally in a

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language that in most cases was not their first. This could have drawn a line of people who had had the opportunity to learn either Portuguese or English.

Finally, due to time resources, it was not possible to validate the analysis through a process of inter-rater reliability. For that, more researchers should have evaluated validity of the thematic analysis and accuracy of proposed themes. Still, to clarify themes division, it is possible to consult the dictionary of themes and subthemes (Appendix C).

Despite limitations, this work has contributed to sustain other mixed methodological approaches that could use these results to support questionnaire design. This would support future studies in achieving quantitative to characterize SEF's workers cultural competences. Another contribution that could be developed would be intervention programs dedicated to SEF professionals where cultural competences training and efficacy assessment competences are included.

Chapter 5 – Conclusion

This study aimed at contributing to broaden the academic knowledge in the little research there is with Portuguese border management personnel. Also, it hoped to contribute to the area of cultural competences assessment on a user-based perspective. Its objective was to assess SEF workers cultural competences from migrants' perspectives. It intended to enlarge the available academic knowledge in (1) the cultural competences area, through focusing on a yet understudied population and (2) in the user-based perspective, which is still to be further taken into consideration in cultural competences studies.

It used a qualitative user-based method, with online interviews with 12 SEF users, analyzed from a theoretically based thematic analysis, inspired in the compositional multicultural competences model (Sue, Arredondo & McDavis, 1992; Sue, 2001). Three themes, intercultural awareness, knowledge and skills, were subdivided into 9 subthemes that represented the needed competences for providing a culturally competent service according to the results from the interviews. For intercultural awareness the themes were: empathy, flexibility, openness and prejudice awareness. For intercultural knowledge the subthemes were host culture knowledge and knowledge of users' cultures. For intercultural skills they were communication adjustment and language skills.

A fourth theme emerged, representing competences that are more related to the performance of the tasks than to cultural competences. It was called organizational skills and was subdivided in three subthemes: one from the knowledge component and two from the skills component. They were, respectively, process and procedure knowledge, goal oriented service and work tools skills.

The research comes as a first step into the path of better understanding cultural competences of SEF workers. An organization as important as SEF on the process of settling in a new country that migrants have to face is worthy of more attention. Migrants expressed that, although some had experiences of a culturally competent attendance, there seems to be inconsistency among workers in the expression of cultural competences. We propose that a cultural competences training could be a possible solution to this issue.

Still, the exploratory nature of this research affirms the need of conducting further academic studies focusing on this particular context. In a globalized world where there have never been more migrants than the current days, this service has to be given more attention

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and its workers should be prepared to successfully interact with the culturally diverse crowd they will certainly meet.

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Appendix A – Semi-structured Interview Script in Portuguese

Idade

Gênero

Nacionalidade

Tempo em Portugal

Quantidade de vezes eu já foi ao SEF

1. Como foi sua experiência em relação à atmosfera no SEF ao interagir com os funcionários?

How did you experience the atmosphere during your time in SEF when interacting with its workers?

2. Quais foram suas experiências negativas com os trabalhadores do SEF em termos de comunicação verbal e não verbal?

What were your negative experiences with SEF workers in regard to verbal and non-verbal communication?

3. Quais foram suas experiências positivas com os trabalhadores do SEF em termos de comunicação verbal e não verbal?

What were your positive experiences with SEF workers in regard to verbal and non-verbal communication?

4. Pode descrever o nível em que se sentiu compreendido e apoiado pelo agente do SEF que te atendeu?

Can you describe the extent to which you felt understood and supported by the SEF worker who attended you?

5. Como você descreveria a compreensão dos trabalhadores do SEF da forma como agem e pensam ao interagir com pessoas de diferentes culturas?

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How would you describe SEF workers understanding of the way they think and act when interacting with people of different cultural backgrounds?

6. Quanto você acredita que os trabalhadores do SEF sejam influenciados por valores de sua própria cultura ao interagir com pessoas de diferentes contextos culturais?

How do you think SEF workers are being influenced by their own cultural values when interacting with people from different cultural backgrounds?

7. Como isso influencia o resultado de seu trabalho?

How does that influence the outcome of the service?

8. Quais características você gostaria de encontrar nos trabalhadores do SEF para adequar seu serviço às necessidades dos usuários?

Which qualities you would wish to encounter in SEF workers to be aligned with the needs of the users?

9. O que você acredita que deva ser melhorado para que o serviço prestado pelos trabalhadores do SEF seja mais satisfatório para você e outras pessoas de contextos culturais variados?

What do you think needs to be improved in order to make the service of SEF workers more satisfying for you and other people from different cultural backgrounds?

Appendix B – Informed Consent in Portuguese

CONSENTIMENTO INFORMADO

O presente estudo surge no âmbito de uma dissertação de mestrado a decorrer no **ISCTE – Instituto Universitário de Lisboa**. Este estudo incide sobre as competências culturais dos trabalhadores do Serviço de Estrangeiros e Fronteiras (SEF) e pretende avaliar as competências culturais dos trabalhadores do SEF na perspectiva dos imigrantes.

O estudo é realizado por Alice Martins Pederiva (ampas2@iscte-iul.pt) e Nuno Ramos (nuno_vladimiro_ramos@iscte-iul.pt), que poderá contactar caso deseje colocar uma dúvida ou partilhar algum comentário.

A sua participação, que será muito valorizada, consiste em integrar uma sessão de entrevista online e poderá durar até 1 hora. Pelo tema tratado, é possível que seja necessário falar sobre assuntos que gerem desconforto psicológico, como vivências de discriminação, por exemplo. Em caso de necessidade mediante exposição a tais temas, é possível buscar apoio jurídico, psicológico, emocional e social na Associação Portuguesa de Apoio à Vítima no número 116006. Ainda que possa não beneficiar diretamente com a participação no, as suas respostas vão contribuir para melhor compreender como o serviço dos trabalhadores do Serviço de Estrangeiros e Fronteiras é avaliado em termos de competências culturais por seus utentes.

A participação neste estudo é estritamente **voluntária**: pode escolher participar ou não participar. Se escolher participar, pode interromper a participação em qualquer momento sem ter de prestar qualquer justificação. Para além de voluntária, a participação é também **anónima e confidencial**. Os dados destinam-se apenas a tratamento temático, feito a partir da gravação da sessão de entrevista e da posterior transcrição do conteúdo para análise. Nenhuma resposta será analisada ou reportada com informações que tornem possível identificar participantes, respeitando a confidencialidade.

Nome: _____ Data: _____

Assinatura: _____

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Appendix C – Dictionary of themes and subthemes¹

Themes	Subthemes	Meaning	Example
Awareness	Empathy	Ability of the attendants to identify users' emotions and understand them	She really showed that she cared about my case and gave me solutions that even if she didn't know all the nuances or all the details of my case, she gave me a more humane, more delicate, more understanding service. (MW1)
	Flexibility	Willingness to adapt to situations when it is possible to do so	They are kind, in the end they will help you. Also, that is part of Portuguese culture, that in the end they will help you. So they are kind, but kind of closed. Like, this is my line, my limit, and those are the things that need to be done. Or the things that I think need to be done like this. Maybe they don't follow exactly the rules. Things are done differently depending on the person. For me the experience maybe was good. But the person in the window next to me, the person who was attending was very angry with her and asking for some papers in a very bad mood. They are closed, but they do things depending on them and that is part of the Portuguese culture as well. (IS3)
	Openness	Availability of the attendants to communicate with the migrants and to actively interact with them	She took the time to listen to all my doubts, answered all of them, made two appointments for me and that alone makes it calmer, to know that a person is listening. It may not even be the most certain way, but knowing that someone is doing everything possible to help you, that alone give you immensely greater peace of mind. (MW1)
	Prejudice awareness	Ability of SEF workers of being aware of the prejudices they have	E: What would the ideal SEF worker be like? P: Definitely not racist, because there are several countries and immigrants there and everybody has his or her own characteristics, so the person could not be racist. (RF2)
	Self-awareness	Ability of focusing on oneself and being able to reflect upon oneself in terms of emotions, thoughts and behaviors	E: And do you think they realize that they change the way they treat people when the person has a translator or not? P: I don't think they're feeling that because after all this tiredness, maybe there are some moments when people are tired and they can't feel that, I think. It just comes out by accident. (RF1)
Intercultural knowledge	Host culture knowledge	Extent to which SEF workers are	But the girl said "where do you live?". And I said "I don't live anywhere yet, but I'm in the Setúbal

¹ The cases had both to situations where the attendants' performance was evaluated by the migrants as culturally competent, situations where participants indicated a lack of a given competence that would be relevant to the situation and speeches that purely focused on the competences they thought were needed to successfully accomplish the service's goals. The subtheme host culture knowledge had only one case and was considered to be relevant enough to form a theme.

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		informed about the Portuguese culture	region, Palmela". She said "ok, I'll book you then to Viana do Castelo" and I didn't know where Viana do Castelo was. I said "it's near Lisbon, Palmela?" and she said "yes, it's close by". Then, when she sent me the information, I saw that Viana do Castelo was almost in Spain. (IS2)
	Knowledge of users' cultures	The information that SEF workers have about the social and cultural contexts of the users	When you get there, you have your own culture. I don't have any experience with Portuguese culture, if you ask me. So maybe they can misunderstand each other. It's good to know other cultures. If I know your culture, I'll respect you and if you know my culture, you will respect me. (RF2)
Intercultural skills	Communication adjustment	Capability to adapt the communication style to the person one is interacting with	The lady who was there attending the queue and distributing the tickets, although she was not speaking English, she checked the system in front of us, she showed me the status of my card and she provided all information. She was professional. (IS4)
	Language skills	Ability to communicate in languages other than Portuguese	They are trying to help people and to understand what they need, because they don't speak all the languages they are receiving. They are trying to facilitate this process of what they have in their hand. (RF1)
Organizational competences	Process and procedure knowledge	The knowledge SEF workers must have regarding the available types of visa, the documents needed for each type and the procedure that the migrants must follow to be able to get their legal statuses recognized	I think that in fact there are so many possibilities and types of visas and documents that you have to present that it becomes this whole uncertain thing for them... For us and for them, you see. Many changes again and again. (IS1)
	Goal oriented service	Ability to orientate the attendance according to the objective of each appointment	It's the direct way to explain, to be more objective. Don't go around too much, come right up and say 'that's it and that's it'. That's the general Portuguese way. Each person is a world, but that general way for the Portuguese to be more direct, I've seen that it influences their way of explaining it. And also that way of being able to help. Some say that they can expect the user to bring the document if the person picks it up in half an hour. It's a way of saying that it's direct, but also helpful. It's a mark that I see a lot in the Portuguese. (MW5)
	Work tools skills	The domain SEF workers have over	I think they are pretty competent. They know how to use their computers. (IS5)

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		work tools they have to use to successfully attend migrants	
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