



Intercultural Competence Programme

# Adapting knowledge, skills and attitudes in the workplace

A TRAINING HANDBOOK

*"Aspiring to greater solidarity on the basis of recognition  
of cultural diversity, of awareness of the unity of humankind,  
and of the development of intercultural exchanges."*



**ICP: Intercultural Competence Programme - Adapting Knowledge, Skills and Attitudes in the Workplace**, a project carried out by SOS Malta and aditus foundation. ICP aims to promote intercultural competence throughout mainstream public service providers and related stakeholders in Malta and Gozo through the development of the first fully comprehensive course in intercultural competence in Malta.

**Intercultural Competence Programme: Adapting Knowledge, Skills and Attitudes in the workplace**  
A Training Handbook

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SOS Malta is a Maltese-registered Voluntary Organisation, which aims to aid people experiencing times of crisis and to empower them by providing support services and opportunities to implement development and change in their country. SOS Malta works with local and international organisations to assist socially disadvantaged groups in improving their quality of life.

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aditus foundation is an independent, voluntary & non-profit organisation (NGO) established with a mission to monitor, act & report on access to fundamental human rights in Malta.

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The views, opinions and/or findings contained within this report are those of the authors and do not represent any official position of the national agencies or bodies, academics, civil society and government representatives participating in the meetings pursuant to this project.

Overleaf: Preamble, *UNESCO Universal Declaration on Cultural Diversity*, November 2001.

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**General Programme Solidarity & Management of Migration Flows**  
2007 – 2013



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*Sustainable Management of Migration Flows*

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# Foreword

*"Let us be dissatisfied until integration is not seen as a problem but as an opportunity to participate in the beauty of diversity."*<sup>1</sup>

MARTIN LUTHER KING

## Why the need for intercultural competence?

Conflicts and problems are often rooted in misunderstandings and lack of communication due to differing cultural backgrounds and expectations. An awareness of cultural differences and similarities is often fundamental in ensuring that conflicts do not arise, or that when they do, they can be solved in an environment of tolerance and understanding.

The *Intercultural Competence Programme - Adapting Knowledge, Skills and Attitudes in the Workplace* aimed to address the lack of availability of intercultural training programmes to public and private sector employees. The primary objective of the project was to produce a training manual as a resource for public and private sector employers to enable their staff to work effectively in an intercultural environment.

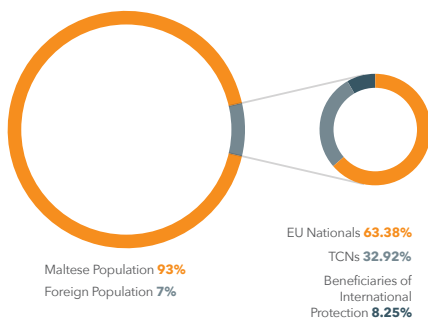
This Training Manual will guide the reader in understanding what is meant by intercultural competence and in acquiring the skills and attitudes necessary to apply such knowledge in the workplace.

The importance of being made aware of the benefits of intercultural competency has become crucial in contemporary Malta, considering that the total foreigner population has increased rapidly from 11,999 in 2005 to 18,088 in 2010 and 20,384 in 2011.<sup>2</sup>

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1 Where Do We Go From Here?, Delivered at the 11th Annual SCLC Convention Atlanta, Ga., 16 August 1967.

2 These figures include Third Country Nationals, EU nationals and beneficiaries of international protection.



*Camilleri C., Falzon N., Malta Integration Network: a way forward for a National Integration Policy in Malta – Final Report, 2014, Page 4*

Maltese citizens made up 93.3% of the total population, while the number of foreign citizens (including Third Country Nationals<sup>3</sup>, European Union nationals and beneficiaries of international protection) stood at approximately 6.7<sup>4</sup>.

This urgency has been recognised and unsurprisingly 88% of Maltese respondents, in a recent Eurobarometer survey, felt the need for training on diversity issues for employees and employers<sup>5</sup>.

### How to use this resource

This Training Manual has been designed for use by trainers wishing to deliver training to employees or service providers in order to improve their individual and collective intercultural competences to be able to effectively assist, support and engage with third-country nationals.

**Module 1 - Knowledge: Understanding Intercultural Competence** introduces the subject of intercultural competence with an emphasis on the need to

- 3 The term *Third-Country Nationals* (TCNs) refers to those individuals that are citizens of foreign states, however it does not include citizens of Member States of the European Union, asylum seekers and beneficiaries of international protection.
- 4 Eurostat, *Nearly two-thirds of the foreigners living in EU Member States are citizens of countries outside the EU-27- Statistics in focus 31/2012 and National Statistics Office, Demographic Review 2010, 2011, pg. vi.*
- 5 Malta Fact Sheet, *Discrimination in the EU in 2012, Special Eurobarometer 393, European Commission, November 2012.*

interact effectively and appropriately in intercultural situations. This Module will also give a basic legal and policy overview of the status of third-country nationals living in Malta.

**Module 2 - Skills and a Sectoral inquiry of intercultural competence** aims to develop the skills necessary to understand that cultural knowledge is based on the awareness that one's own culture and the foreign culture influences interaction. Central to Module 2 is the idea that managing differences and resolving conflicts results in an improved quality of service and in a more effective work-force. A brief outline of the specific needs of particularly sensitive sectors will also be given. Lastly,

**Module 3 - Attitude: Assessment Tools** will emphasise the importance of assessment and evaluation, whilst noting that intercultural competence is seen as a process and not as an end.

This Training Manual seeks to supplement the academic and professional experiences gained by the training participants in their respective workplaces. It can be used to develop specific short training workshops or to be added into pre-existing training programmes. The Training Manual is not a one-size-fits-all programme, and in using it the trainer will have the opportunity to tailor each Module to cater for the specific needs of the particular sector being addressed.



# Workshop Planning

## Checklist for Trainers

- Read up on existing resources, materials (see references at the end of the handbook).
- Be clear on objectives of the training.
- Know who your participants are: sector, department, level of education, age, etc.
- Determine the needs of training workshop participants.
- Prepare a power point presentation for each Module.
- Prepare a comprehensive document pack for participants.
- Walk-through all the exercises in the Handbook and take note of your reactions.
- Contact experts in the field for further guidance, if needed.

## Potential Issues

The trainer may face a number of situations whilst carrying out the training and therefore it is useful to be aware of these during the preparation of the workshop. Some negative assumptions may arise:

- Many participants may feel that they have aptitude in their own skills area and that training on diversity and intercultural competence is not needed or is irrelevant.
- Interculturalism/diversity may be viewed by participants as a negative issue.
- Participants may feel uncomfortable discussing certain issues.
- Some may feel that the training course will reinforce stereotypes.

It may be a good idea that the Trainer begins by laying down ground rules together with the participants, which will be used throughout the duration of the training sessions. However, it is also important to acknowledge that certain topics are controversial or taboo and that discussion should be carried out in a spirit of mutual respect. Samples of typical ground rules:

- Only one person talks at a time.
- Agree to disagree.



- Listen to the other person's viewpoint.
- Confidentiality is key: what is discussed in the training session stays there.
- Address one another respectfully.





## MODULE 1

# Knowledge: Understanding intercultural competence

### What is intercultural competence?

The ability to understand and deal constructively on an interpersonal level with cultural diversity and the multitude of attitudes and values is a key qualification required of policy makers, managers and front-line workers working in any sector in order to ensure that cultural diversity can be experienced positively and productively.

Language ability and knowledge of cultural characteristics alone do not suffice for the achievement of intercultural competence. Furthermore, the acquisition of intercultural competence is not static and participants must learn and master the ability to deal with an on-going and two-way dynamic process.

It is important to note that deciphering other cultures predicates not only a receptive disposition but also one's own cultural awareness, as explained in Module 2 below.

Intercultural competences will assist the participants in navigating through cultural boundaries throughout their personal experiences and various encounters.

### Terminology

It is essential to provide an explanation of the terms that will be used during any training course. However, it is important to note that these terms can have multiple meanings and it is necessary not to limit or fix a standard approach. The following descriptions can therefore be used as a starting point for discussion and not the final word on the subject.

**Culture:** that set of distinctive material, spiritual, intellectual and emotional features of a society or social groups, encompassing all the ways of being in

that society (including lifestyles, ways of living, value systems, traditions and beliefs).<sup>6</sup> Each culture is the entirety of assumptions and practices shared by members of a group that distinguishes them from other groups. However, cultures themselves are multiple and not homogenous, often containing smaller distinct groups.

**Cultural Diversity:** refers to the existence of a wide variety of cultures in existence. Cultural diversity permits understanding one's own culture but also recognising that each culture provides an option among many other possibilities.

**Intercultural:** describes what occurs when members of two or more different cultural groups interact or influence one another in some manner, whether in person or communicated through various other forms.

**Intercultural Competences:** refer to having adequate knowledge of different cultures, as well as knowledge of the issues that may arise when different cultures interact. In addition, possessing receptive attitudes that support maintaining communication with diverse others and the skills required to use both the knowledge and the attitudes when interacting with others.<sup>7</sup>

### Intercultural Competence in Legal Documentation

The notion that intercultural competence complements the protection and promotion of human rights is reflected in a number of international and regional documentation. The underlying message is that intercultural understanding can act as a catalyst for promoting a culture of peaceful and harmonious coexistence amongst different nations, racial and religious groups.

### International

The idea of a shared and stable living space was the *raison d'être* for the creation of the United Nations and key human rights documents. The

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6 As defined in the conclusions of the World Conference on Cultural Policies (MONDIACULT, Mexico City, 1982).

7 UNESCO, Intercultural Competences – Conceptual and Operational Framework, 2010.

**Universal Declaration of Human Rights**, adopted in 1949, was the first international instrument to establish a comprehensive list of rights to be applied to all individuals in all societies and settings. It emphasised the importance of education in promoting understanding and tolerance amongst all nations and peoples:

*"Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups..."*<sup>8</sup>

The interrelation between fundamental rights and the promotion of interculturalism is evident in the **International Convention on the Elimination of All Forms of Racial Discrimination**, that affirms that any "doctrine of superiority based on racial differentiation is scientifically false, morally condemnable, socially unjust and dangerous"<sup>9</sup> and that States should adopt "measures, particularly in the fields of teaching, education, culture and information, with a view to combating prejudices which lead to racial discrimination and to promoting understanding, tolerance and friendship among nations and racial or ethnical group"<sup>10</sup>.

Specifically, the **Universal Declaration on Cultural Diversity** states that:

*"The defence of cultural diversity is an ethical imperative, inseparable from respect for human dignity. It implies a commitment to human rights and fundamental freedoms, in particular the rights of persons belonging to minorities and those of indigenous peoples..."*<sup>11</sup>

In the same way the, **European Convention for the Protection of Human Rights and Fundamental Freedoms** prohibits discrimination on the grounds of "sex, race, colour, language, religion, political or other opinion, national or social

8 Article 26, paragraph 2 of the Universal Declaration of Human Rights, 1948.

9 Preamble to the International Convention on the Elimination of All Forms of Racial Discrimination, 1969.

10 Article 7, *ibid*.

11 Article 4, UNESCO Universal Declaration on Cultural Diversity, November 2001.

*origin, association with a national minority, property, birth or other status.”<sup>12</sup>*

The Council of Europe also recognises the importance of ensuring “*that policy makers and practitioners recognise and respect the complexity of diversity when seeking to enable migrants’ involvement in wider society, especially when involving them in developing policies, services and interventions*”<sup>13</sup>.

## European Union

The *Common Basic Principles for Immigrant Integration Policy in the European Union*<sup>14</sup> lay down a number of Common Basic Principles that focus on integration as being a two-way process, on measures for integration and on the commitment of the receiving society. In a recent report entitled *European Modules on Migrant Integration* the existence of intercultural policies in members states, besides being considered as a relevant element of active participation by migrants, is also seen as evidence of a strong commitment by the receiving society<sup>15</sup>.

## National

*Malta’s National Strategy for the Promotion of Cross-Cultural Understanding and Management of Cultural Diversity*<sup>16</sup> is the only local document that outlines a national strategy for the integration of migrants and focuses on the educational sector, the cultural sector, the internal rule of law dimension as well as tourism and town twinning. It also lists proposed measures to be implemented in order to achieve these aims. However, to date no practical measures have been implemented and the National Strategy policy will need updating in the near future.

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12 Article 1, Protocol 12 to the Convention for the Protection of Human Rights and Fundamental Freedoms, 2000.

13 Paragraph 7 of Recommendation CM/Rec(2011)1 of the Committee of Ministers to Member States on interaction between migrants and receiving societies, Council of Europe.

14 Common Basic Principles for Immigrant Integration Policy in the European Union, 2004, European Council Document 14615/04.

15 European Modules on Migrant Integration, European Commission, DG Home, February 2014.

16 Malta’s National Strategy for the Promotion of Cross-Cultural Understanding and Management of Cultural Diversity, 2009: <http://www.unaoc.org/wp-content/uploads/Malta-National-Strategy2.pdf>.

## What is a TCN?

### Context

It is important at this stage to clarify what is meant by a Third-Country National (TCNs). TCNs are those individuals that are citizens of foreign states, however it does not include:

- citizens of any of the 28 Member States of the European Union
- asylum-seekers or beneficiaries of international protection.

In Malta, discourse relating to migration and integration mainly focused on beneficiaries of international protection and asylum seekers, leaving the significantly larger TCN group ignored and invisible<sup>17</sup>.

With Malta, as the rest of Europe, facing demographic challenges and a rapidly changing labour market, there is a recognised need to attract migrant workers from third countries<sup>18</sup>. In order to benefit from the potential of migration it is important that, besides the development of a long-term migration policy which includes effective integration measures, stakeholders acquire the necessary skills and knowledge to work in an intercultural environment. Although the Training Manual is focused on TCNs in Malta, it is felt that this Manual would be of benefit to service-providers working with TCNs, EU Member State nationals and beneficiaries of international protection alike.

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17 Camilleri C., Falzon N., Malta Integration Network: a way forward for a National Integration Policy in Malta – Final Report, 2014.

18 Press Release: Employment: Commissioners Malmström and Andor welcome the new OECD report on international migration trends, 27th July, 2012, MEMO/12/495.

## EXERCISE



### A Migrant is...

The participants will be shown the **A Migrant is...** video clip. They will be asked to note down their thoughts whilst watching the clip. The Trainer will then ask them to share their thoughts with the workshop, while listing the key phrases pointed out by each participant. The group will then be asked their reaction to the key phrases and the challenges faced in carrying out this exercise e.g.: internal conflict, existence of unknown prejudices, frustration, fear, etc.

**Note to Trainer:** Carry out this exercise beforehand and note down your own reactions, responses, contradictory feelings, etc.

## MODULE 2

# Skills and a Sectoral inquiry of intercultural competence

## EXERCISE



## The Intercultural Skeleton

The trainer should ask participants to each fill out **Figure 1** (overleaf) with what they believe are characteristics of an interculturally competent person (e.g. respect, self-awareness, listening, adaptation, relationship building, cultural humility, etc.). This will help the trainer in identifying the needs of the participants during the training sessions. The participants should then be asked to review their skeleton at the end of the training course in order to assess their development and to compare it to their first skeleton.

The group should then be asked to share their thoughts and discuss the different elements that each participant highlighted.

Completing this figure can also be helpful to heads of department or leaders when identifying training gaps in their own department or organisation and also in assisting in the recruitment of staff.

## The Why, How and When of Intercultural Competence Training

### Why?

- In order to ensure quality service where employees are culturally sensitive and have the skills to serve a diverse population.

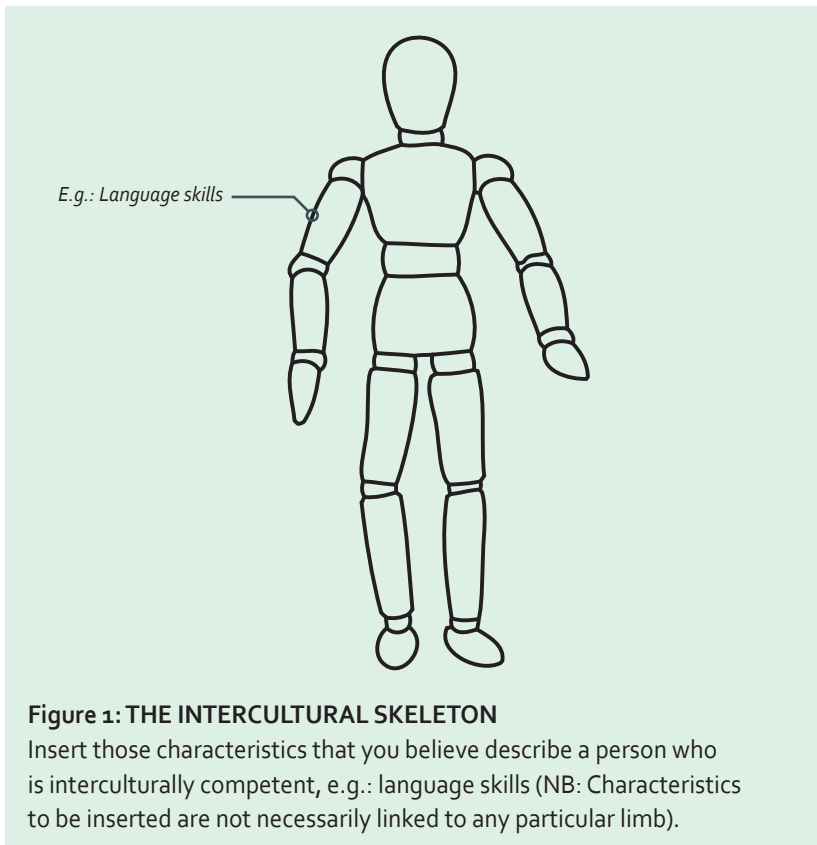
### How?

- Training can consist of induction training for new employees, continuous on-the-job training and targeted workshops.

- The organisation can also assign a reference person as a contact point to be responsible for training and evaluations.
- As part of the organisation's recruitment process in terms of the required/ sought after criteria.

### When?

- Ideally on entry for all new employees and also as part of an employee's continuous professional development.
- In addition, there should be a continuous follow-up and evaluation of the skills and needs for future trainings.



**Figure 1: THE INTERCULTURAL SKELETON**

Insert those characteristics that you believe describe a person who is interculturally competent, e.g.: language skills (NB: Characteristics to be inserted are not necessarily linked to any particular limb).



## Cultural Self-Awareness

A crucial step in the development of intercultural competence is for the participants to develop their cultural awareness through the development of self-awareness and analysis of cultural identity, stereotyping and heritage. This should lead the participant to develop cultural knowledge that highlights how one's own culture and the foreign culture influence interaction and can create misunderstandings or opportunities. In addition, cultural knowledge also implies the cognisance and understanding of the similarities and differences between diverse cultures, which would provide the necessary tools to improve the participant's cultural sensitivity and nurture qualities such as empathy, intrapersonal/communication skills, acceptance and respect.

### EXERCISE



#### Being Maltese Means ...

The participants will be shown the *Being Maltese Means ...* video clip.

After the video, the trainer will ask the participants to discuss what they feel it means to be Maltese. They should reflect on the history, traditions and present realities of Malta. Is it language, religion, appearance, historical events, geographical location? What about those individuals who do not fall within the participants' definition of Malta?

Through this exercise, participants should be encouraged not to stereotype on the basis of nationality, ethnic origin or religion (including perceptions thereof) and that even in a country as small as Malta there are different concepts of what it means "to be Maltese". This should lead to a discussion on what we understand by "to be English/French/Indian/American/Somali/etc." and how these generalisations can lead to erroneous assumptions, as ultimately intercultural competence does not look at collectives, but at individuals.

**Note to Trainer:** Carry out this exercise beforehand and note down your own reactions, responses, contradictory feelings, etc.

### Self-Awareness and Privilege

Once the participants have examined the notion of being Maltese and the dangers of stereotyping, it is also important for them to explore the concept of privilege and disadvantage. Each participant has most likely been in a situation where privilege affected their life in one way or another, both positive and negative. The essential lesson is that certain privileges are not accessible to everyone, thus creating a system where not everyone has a fair and equal chance of succeeding.<sup>19</sup>

**Exercise: Privilege Exercise** (Time: approximately 45 minutes).

**Purpose:** This exercise is designed to bring the participants to understand the concept of privilege and disadvantage. The participants should be told that:

- Any personal information revealed during the exercise is confidential.
- If any question makes the participant uncomfortable, the participant should just ignore that question and wait for the next one.
- This activity must be carried out in silence.
- It is important for the participants to challenge themselves and understand some of the privileges that may have been granted to them because of race, gender, education, etc.
- The participants should be instructed to listen carefully to each sentence and take the step required as it applies to them.

**Set-up:** a room large enough to accommodate the participants standing shoulder to shoulder in a single line. When the sentences are read aloud, the participants will walk forward or take steps back. Each step depends on the participants' responses to the sentences that are read aloud by the trainer.

**Sentences to read out:**

- Please take one-step back: If you or your ancestors were forced to migrate to Malta.
- Please take one-step forward: If your primary ethnic identity is Maltese.

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<sup>19</sup> Workshop on "Culturally Competent Service Delivery for Asylum Seekers" delivered by Professor C. Lee, Professor V. Lee, A. Mifsud and S. Vella, December 2013. <http://www.aditus.org.mt/aditus/Documents/Culturallycompetentservicedeliveryworkshop.zip>.

- Please take one-step back: You are a woman.
- Please take one-step back: If you were ever called names because of your race, class, ethnicity, gender or sexual orientation.
- Please take one-step forward: If there were people who worked in your household as servants, gardeners, etc.
- Please take one-step back: If you were ever ashamed or embarrassed of your clothes, house, car, etc.
- Please take one-step forward: If one or both parents have a university degree.
- Please take one-step back: If you were raised in an area where there was prostitution, drug activity, etc.
- Please take one-step back: If you ever tried to change your appearance, mannerisms, or behaviour to avoid being judged or ridiculed.
- Please take one-step forward: if there were more than 50 books in your house when you grew up.
- Please take one-step back: If you ever had to skip a meal or were hungry because there was not enough money to buy food when you were growing up.
- Please take one-step back: If one of your parents was unemployed or laid off.
- Please take one-step forward: If you attended a private school.
- Please take one-step back: If you were ever discouraged from studying or taking jobs because of race, class, ethnicity, gender or sexual orientation.
- Please take one-step forward: If you were encouraged to attend university by your parents.
- Please take one-step back: If you were raised in a single parent household.
- Please take one-step forward: If your family owned their house.
- Please take one-step forward: If you were ever offered a job because of your association with a friend or family member.
- Please take one-step back: If you were ever denied employment because of your race, ethnicity, gender or sexual orientation.
- Please take one-step back: If you were paid less, treated unfairly because of race, ethnicity, gender or sexual orientation.
- Please take one-step back: If you were ever stopped or questioned by the police because of your race, ethnicity, gender or sexual orientation.

- Please take one-step back: If you were ever afraid of violence because of your race, ethnicity, gender or sexual orientation.
- Please take one-step back: If you were ever uncomfortable about a joke related to your race, ethnicity, gender or sexual orientation but felt unsafe to confront the situation.
- Please take one-step back: If you were ever the victim of violence related to your race, ethnicity, gender or sexual orientation.
- Please take one-step back: If your parents did not grow up in Malta.
- Please take one-step forward: If you can easily enter any building or location without considering its accessibility.

### Processing

After the exercise, the trainer should point out what groups of people are in the front and what groups of people are in the back. This visual may give an indication of the playing field that individuals are put on at birth. The crucial message to be learnt from this exercise is that individuals do not operate on a level playing field. Advantages gained at birth often give privileges and benefits that are not accessible to everyone.

### Suggested questions:

- How did this exercise make you feel?
- What do you think when you look around in relation to your position in the room?
- What were your thoughts as you did this exercise?
- What have you learned from this experience?
- What can you do with this information in the future?

**Note to Trainer:** Carry out this exercise before presenting it to the participants and familiarise yourself with the questions. The questions above are not exhaustive and they may be adapted and changed as deemed fit.

## Providing a Service to TCNs

### EXERCISE



#### Living in a Foreign Country ...

The participants will be shown the *Living in a Foreign Country ...* video clip.

After the video, the trainer will ask the participants to identify issues that migrants face when living in a foreign country in their day-to-day life. The trainer will encourage the participants to take into consideration issues that may arise in employment, when attempting to access services, healthcare and education.

The trainer will then discuss the Common Issues raised below together with the participants.

**Note to Trainer:** Carry out this exercise beforehand and note down your own reactions. The trainer will prepare to explore themes such as social isolation, cultural validation and also the possible advantages of living in a foreign country.

#### Common issues

**Language:** persons offering a service need to communicate in both non-specialised language (everyday language) and also specialised language that is used in specific occupations and service provision. It is important to understand the need for in-house or professional interpreters and translations of key-texts for those clients that cannot speak Maltese or English well enough. It is of crucial importance that the client is given information in a language he or she understands, not merely to respect the migrant's rights and dignity but also – and importantly – for the service-provider to be efficient, effective and timely in its operations.

**Social Isolation:** most TCNs that migrate to Malta do so for employment reasons and therefore may work long hours, which may cause them not to

have enough time to get to know Malta and the social environment, even less the governance and political system. This may be exacerbated for the spouses and children of TCNs in Malta as interaction with others may occur through the spouse or parent, particularly if they face language difficulties. Special guidance should be given in finding employment, language courses and schools.

**Unfamiliarity with legislation:** many TCNs will be unfamiliar with their rights and obligations under Maltese law; this would include health and safety regulations, long-term residency regulations, anti-discrimination and employment regulations; and rules relating to families, including children. It is important that TCNs are given correct information and advice on their rights and obligations at law, in addition to proper guidance on what course of action to pursue should they encounter difficulties/obstacles.

**Precariousness of status:** under Maltese law, the retention and renewal of employment licences for TCNs is dependent on the employer. Consequently, the residence permit, being granted on the basis of an employment licence, is also dependent on the retention of an employment licence. This creates a degree of uncertainty as to whether the employment licence and residence permit will be retained and also an unwillingness of TCN employees to file complaints and to further professional development.

### Sectoral Issues

When providing training for specific departments and service providers the participants should be encouraged to look up the specific laws and policies regulating the manner in which TCNs may access the services provided and any reports analysing them.

### Health Care

- Adopt a culturally sensitive approach when asking about health problems, while keeping in mind that health beliefs and behaviours may differ from the Maltese model.
- Much of the focus has been on health care in relation to asylum-seekers, refugees and beneficiaries of international protection; however, it is

important to note that the top four countries of origin of persons coming from outside the European Union in recent years were Serbia, China, the Philippines and India.<sup>20</sup>

- In order to facilitate trust and communication between the patient and the health care professional, the use of interpreters/translators and cultural mediators, who are comfortable in a medical setting and understand the significance of confidentiality, is key.
- Gender of both the patient and the health care professional may become an issue impacting success of treatment. Patients from some cultures may value male opinions above those of female professionals, whilst some female patients may be uncomfortable with a male health-care provider.

*Further reading:*

- Migrant Health Liaison Office: [https://ehealth.gov.mt/HealthPortal/health\\_institutions/primary\\_healthcare/migrant\\_healthunit.aspx](https://ehealth.gov.mt/HealthPortal/health_institutions/primary_healthcare/migrant_healthunit.aspx)
- Jesuit Refugee Service, *A report on a pilot study on destitution amongst migrant community in Malta*, 2010.
- European Commission Against Racism and Intolerance, *ECRI Report on Malta (fourth monitoring cycle)*, CRI(2013)37, 2013.

## Education

- Schools are a central place to nurture intercultural skills and abilities and the awareness of diverse cultures, languages and lifestyles.
- The predominance of one religion over another may create problems for children belonging to minority religions.
- The code-switching phenomenon prevalent in Malta can create difficulties for those students that do not speak either English or Maltese fluently.
- It is important to involve the parents of TCN students in assessing the level of the child's education on entry and to communicate with them in a language they understand throughout the year.

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<sup>20</sup> European Migration Network, *Satisfying Labour Demand through Migration in Malta - Report drafted by Robert Suban and Dr David Zammit, on behalf of the Malta National Contact Point for the European Migration Network*, 2011.

*Further reading:*

- Camilleri C., Falzon N., *Malta Integration Network: a way forward for a National Integration Policy in Malta – Final Report, 2014.*
- European Commission Against Racism and Intolerance, *ECRI Report on Malta (fourth monitoring cycle)*, CRI(2013)37, 2013.
- Falzon N., Pisani M., Cauchi A., *Research Report: Integration in Education of Third Country Nationals*, Foundation for Educational Services (FES), 2012.
- European Commission, *Green Paper on Migration & Mobility: Challenges and Opportunities for EU Education Systems*, 2008.
- *Migrant Workers (Child education) Regulations*, S.L. 327.220.
- *Status of Long-Term Residents (Third Country Nationals) Regulations*, S.L. 217.05.

### **Employment, Residence and Citizenship Service Providers**

- It is important to be aware of the fact that TCN residence permits are tied to their employment licences and this can result in a number of issues, such as failure to complain of abusive employment situations, frustration at not being able to advance up the career ladder easily and limited prospects of job mobility.
- Many times, TCNs are overqualified in relation to the work they carry out. Service-providers should be conscious of the frustration created when country of origin qualifications are not recognised, or recognised with great difficulty in Malta.
- On the satisfaction of certain conditions, TCNs working in Malta have the right to have their family members join them. Information relating to this right and the procedures in force should be given in a clear and concise manner.

*Further Reading:*

- Camilleri C., Falzon N., *Malta Integration Network: a way forward for a National Integration Policy in Malta – Final Report, 2014.*
- European Commission Against Racism and Intolerance, *ECRI Report on Malta (fourth monitoring cycle)*, CRI(2013)37, 2013.
- EUDO Citizenship Observatory, *Naturalisation Procedures for Immigrants Malta*, Daniela DeBono March 2013.



- ENAR Shadow Report, *Racism and related discriminatory practices in employment in Malta*, 2013 – 2014.
- Jesuit Refugee Service, *A report on a pilot study on destitution amongst migrant community in Malta*, 2010.
- *Employment and Industrial Relations Act*, Cap. 452.
- *Equal Treatment in Employment Regulations*, 452.95.
- *Immigration Act*, Cap. 217.
- *Immigration Regulations*, S.L. 217.04.
- *Status of Long-term Residents (Third Country Nationals) Regulations*, S.L. 217.05.
- *Family Reunification Regulations*, S.L. 217.06.
- *Maltese Citizenship Act*, Chapter 188.

## Police

- Police interrogations and interventions should be carried out in a language the TCN understands, with the use of a competent interpreter, if necessary.
- Interrogations, searches and interviews with victims who are TCNs should also be carried out in a culturally-sensitive manner.
- It should be kept in mind that a lack of cooperation may be attributed to language difficulties, fear, distrust of the authorities and lack of knowledge of the Maltese penal system.
- Members of the police force should be familiar with the profile of a hate crime and the increase of right-wing extremist sentiment. This should be one of the main drivers for police outreach and increased visibility in migrant communities.
- The police authorities should publicise, also by displaying information at police stations, the existence of the Police Board, its functions and the modalities to file complaints relating to alleged racist acts committed by members of the police force.

### *Further reading:*

- European Commission Against Racism and Intolerance, *ECRI Report on Malta (fourth monitoring cycle)*, CRI(2013)37, 2013, pgs. 42 – 43.
- *Criminal Code*, Cap. 9 (specifically Article 82A, Article 251C).
- *Press Act*, Cap. 248 (specifically Article 6 and Article 23).

## Media

- Broadcasters and publishers of printed media, radio and television broadcasting and online media should be aware that stereotyping and presenting one-sided information can add fuel to mistrust, suspicion, and misunderstanding.
- Journalists need to be aware of the media's responsibility in influencing the perception of diversity in the public opinion.
- It is vital that media outlets and professional journalists encourage accurate, professional and ethical reporting.
- Journalists need to adopt a culturally-sensitive approach when interviewing TCNs, whilst also keeping in mind that in certain circumstances a TCN may not be comfortable in answering certain questions, either due to fear of reprisal or their social norms.

### Further reading:

- European Commission Against Racism and Intolerance, *ECRI Report on Malta (fourth monitoring cycle)*, CRI(2013)37, 2013, pgs. 23 – 25.
- SOS Malta, *Media InterAct Project: Outcomes and Recommendations*, 2012.
- UNESCO, *The potential of media: Dialogue, mutual understanding and reconciliation (Concept Paper)*, 2008.
- *Press Act*, Cap. 248 (specifically Article 6 and Article 23).
- *The Requirements as to Standards and Practice on the Promotion of Racial Equality adopted by the Broadcasting Authority*, S.L.350.26.



## MODULE 3

# Attitude: Assessment Tools

Although the evaluation and assessment of the development of intercultural competence is important, it must be kept in mind that the learning of intercultural competence is an on-going process, it evolves over time through the accumulation of experience, training and self-reflection.

This evaluation exercise below would be carried out at the end of the Training Course and it is to be encouraged that the participants carry out the same assessment periodically in order to evaluate progress within their department or organisation.

It is suggested that this exercise is carried out in a workshop format, in which employees within the same department or organisation split up into different groups and carry out the evaluation below. The groups will then meet in order to discuss outcomes and suggestions. The suggested duration of this exercise, including the outcome discussion, would be of about 1.5 hours.

### Evaluation and Assessment

Depending on the numbers, the participants should be divided into small groups and should list ways in which they could provide services that engage with TCNs in a more culturally-competent manner. In this regard, they should ask themselves the following questions:

#### **Intercultural Competence: Employer's Role**

1. Is intercultural competence a necessary characteristic for employees in your department/organisation? Explain your answer.
2. Has intercultural competence been specifically identified by your employer/department as an objective to be reached at your place of work?
3. Is intercultural competence defined at your place of work? If so, how?
4. Is your place of work currently assessing employees' intercultural competence? Are there any intercultural competence guidelines?
5. Do you think intercultural competence training should be carried out periodically at your place of work?

### **Intercultural Competence: Employee's Role**

1. Do I use visual aids, gestures in interactions with clients that have limited proficiency in Maltese and/or English? Do I remind myself that limitations in Maltese and/or English is in no way a reflection of their level of intellectual functioning.
2. Do I use interpreters/translators when needed? Are there interpreters/translators available?
3. Do I display pictures, posters and other materials that reflect the cultures and ethnic backgrounds of the clients served by my organisation?
4. To what extent is this statement true: I intervene in an appropriate manner when I observe colleagues engaging in behaviour that shows cultural insensitivity or prejudice?
5. Do I impose values that may conflict or be inconsistent with those of other cultures or ethnic groups?
6. Do I understand that the definition of family and male/female roles may vary significantly among different cultures?

### **Common Goals to be achieved**

1. What goals should be achieved in an on-going exercise to gain intercultural competence? Answer this from an organisational perspective and from an individual perspective.
2. How can these goals be achieved?
3. How can my organisation's mission statement, goals, policies and procedures be reviewed to ensure that they incorporate principles and practices that promote cultural diversity and cultural competence?
4. List a number of recommendations to be presented to head of your organisation.

Once the evaluation exercise is concluded, the trainer would encourage the participants to draw up a list of conclusions and recommendations to present to their head of department or organisation. This would give the organisation a clear action plan and specific goals to be reached in the development of intercultural competences of staff and of the services that they provide.

### Conclusions of the Training

At this stage the trainer would also ask the participants to look at their Intercultural Skeleton, completed at the beginning of the course, and to add or amend intercultural characteristics and skills as each participant deems fit. The trainer would ask for feedback on what the participants feel they have achieved throughout the training session and would encourage continuous participation in the development of intercultural competences individually and as a department.

**Note to Trainer:** At this stage it is important to process the results and outcomes of each of the Module training workshops and what steps should be taken after the conclusion of the course. It is to be noted that the development of intercultural competence is a continuous exercise and the preparation and participation in further programmes should be encouraged.



# Source Materials

## Reference Material

- Barret M., (2012): *Intercultural Competence*, in EWC Statement Series, Second Issue, Oslo: European Wergeland Centre.
- Brinkman D., Wink M., (2007): *How to Assess the Intercultural Competence of Students?* Paper for Sietar Europa Congress, Sofia, Wageningen University, the Netherlands.
- Camilleri C., Falzon N., *Malta Integration Network: a way forward for a National Integration Policy in Malta – Final Report, 2014.*
- Council of Europe (2008): *White Paper on Intercultural Dialogue - Living Together As Equals in Dignity*, Council of Europe Ministers of Foreign Affairs, 118th Ministerial Session, Strasbourg.
- “*Culturally Competent Service Delivery for Asylum Seekers*” Workshop delivered by Professor C. Lee, Professor V. Lee, A. Mifsud and S. Vella as part of the Stakeholder Information Session Project implemented by aditus foundation and UNHCR, December 2013.
- Deardorff D.K (2006): *Intercultural competence – The key competence in the 21st century?* - Theses by the Bertelsmann Stiftung based on the models of intercultural competence by Dr. Darla K. Deardorff.

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- Hiller G.G., Wozniak M., (2008): *Developing an International Competence Program at an International Cross-Border University*, European University Viadrina, Germany .
- Sinicrope C., Norris J., Wantanabe Y., (2007): *Understanding and Assessing Intercultural Competence: a summary of theory, research, and practice* (technical report for the foreign language program evaluation project), University of Hawaii.
- UNESCO, *Guidelines on Intercultural Education*, 2006.
- UNESCO, *Intercultural Competences – Conceptual and Operational Framework*, 2010.
- UNESCO, *UNESCO World Report Investing in Cultural Diversity and Intercultural Dialogue*, 2009.

### ***Laws, Treaties, Conventions***

*Universal Declaration of Human Rights*, 1948.

*UNESCO Universal Declaration on Cultural Diversity*, 2001.

