PATHS TO
INCLUSION

TRAINING FOR COMMUNITY MENTORS

COMMUNICATION, INTERCULTURAL AND SOCIAL SKILLS

COMMIT

Facilitating the integration of resettled refugees
in Croatia, Italy, Portugal and Spain

consorzio communitas

ATENEO INTERNAZIONALE
Università per Stranieri di Siena

FONDAZIONE ADECCO
PER LE PARI OPPORTUNITÁ
THE ADECCO GROUP

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Authorship responsibilities

The guide was jointly conceived by A. Benucci, G. Da Pra, G. I. Grosso, V. Monaci and G. Trotta. The responsibility of the individual sections must be attributed as follows: A. Benucci the chapter I (pp. 6 - 10); G. Trotta the cap. II (pp. 11 - 19) and Module III.1 (pp. 20 - 25); V. Monaci Module III.2 (pp. 26 - 31) and Module III.4 (pp- 45 - 47); G. Da Pra Module III.4 (pp. 48 - 54); G. I. Grosso Module III.3 (pp. 32 - 44) and the Conclusions (p. 55). Editing: Anne Marie Charlotte Allen.

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I.

Introduction: Training for community mentors – communication, intercultural and social skills

These training modules have been developed under *COMMIT: Facilitating the integration of resettled refugees in Croatia, Italy, Portugal, and Spain.* The COMMIT project, running from January 2019 to April 2021 is funded by the European Commission through the Asylum, Migration and Integration Fund (AMIF). It is co-funded and implemented by the International Organization for Migration (IOM), in partnership with the Adecco Foundation for Equal Opportunities, Consorzio Communitas and the University for Foreigners of Siena (UNISTRASI) and co-funded by the Italian Ministry of Interior.

The COMMIT project seeks to facilitate the sustainable integration of resettled refugees in their new communities in Croatia, Italy, Portugal and Spain, with a specific focus on vulnerable groups such as women and young people. COMMIT is built on the recognition that welcoming conditions and enabling social dynamics are crucial to the integration and participation of refugees in the country of resettlement. The project aimed to enhance the support received by resettlement beneficiaries at different stages of the process – prior to departure, during transit and on arrival – including through the engagement of community mentors.

WHY DO RESETTLED REFUGEES NEED MENTORS?

After an initial period of excitement upon their arrival in their new country, refugees may experience disenchantment, stress and frustration, especially when they realize that settling into their new community may be harder than expected. Learning a new language as an adult may be challenging and exhausting. Refugees may struggle to familiarize themselves with the systems in place, particularly in terms of accessing social services. Administrative and other contextual barriers may prevent the recognition of their qualifications and/or restrict opportunities for employment. Previous hardship, including trauma and other negative experiences, may create or exacerbate mental health and psychosocial issues, which in turn may be created or worsened by the challenges of resettlement. These can include isolation, loneliness, missing their families and societies of origin and worrying about those they have left behind.

At the same time, refugees are resilient. They have considerable resources – personal, professional, social and familial. Some of these resources may have developed as a direct result of their adverse experiences; some may pre-exist their displacement. Learning to recognize and use these resources can be a key factor in integration.

There is considerable evidence of the benefits of pairing refugees with members of the resettlement community, who voluntarily dedicate their free time to engage in activities with refugees. These 'mentors' can provide personalized support to refugees, support that helps the person to surmount their individual challenges – but also recognizes the person's resources and helps them to fulfil their potential.

MENTORSHIP

In the context of this project, a mentor is a volunteer who acts as a facilitator or guide for refugees in a country of resettlement. A refugee (or refugee family) newly resettled in a community – the mentee – is matched with a member of that community – the mentor. The mentor's role is to provide additional support for the mentees' integration process and equip them with information on the habits, customs and culture of their new country. Mentors act as a "bridge" between newcomers and their host communities, fostering the development of the social and other support networks that, ultimately, will help them build their sense of belonging to their new society and increase their well-being.

In order to build successful mentorship relations, it is necessary that mentors commit to initial training. This will help them understand their role and the implications of their participation in the scheme and provide them with the tools, skills and support networks they need to be effective mentors.

Training should be tailored to the needs and characteristics of specific refugee groups in mentors' communities, and cover the different aspects of the resettlement process and integration. Mentors should be made aware of refugee vulnerabilities, including those related to gender and youth. Training should also cover age-specific, inter-linguistic and intercultural communication; the recognition of qualifications; and access to the labour market.

Mentors should also receive ongoing support as outlined in their terms of reference and/or mentorship agreements, to which they must also adhere. These terms of reference should clearly establish the mentor's responsibilities, establish rules around confidentiality and outline the scheme's monitoring and evaluation procedures. In addition, as the mentee and mentor work together to develop a personalized integration plan for the mentee, this will also provide objectives and goals for the mentor's work and can be used for monitoring purposes.

USING THE TRAINING MODULES

These training modules will help mentors to understand who and what a mentor is, and what their functions and duties are in their relationship with their mentees (individual refugees or families). The modules will help mentors to develop paths to inclusion by building their own and their mentees' communicative, intercultural and social skills.

▶ The ***mentor self-evaluation*** is designed to help mentors reflect on their capacity to be a source of encouragement and support and to help mentees to navigate key aspects of daily life in the country of resettlement. The tool should be used as an introduction to the training course and could be repeated once the modules have been completed to evaluate any improvements in mentors' skills and capacities.

▶ The ***training modules.*** The modules provide an introduction to the role of mentor. They provide the theoretical underpinnings of intercultural communicative competence, which is needed by both mentor and mentee to navigate their relationship and strengthen the integration of resettled refugees. They provide theory and strategies for improving communication, both within the mentoring relationship and for the mentee. They provide an overview of practical situations in which the mentee will need help, and strategies for the mentor to provide that help. Finally, they provide guidance for the mentor to reflect, learn and seek further support and resources if needed.

▶ The training guide also includes an extensive list of references and further resources for mentors (Appendix).

LEARNING OUTCOMES FOR MENTORS

The mentorship training guide aims to cover the skills and competences needed to fulfil the mentor role, including:

▶ effective communication
▶ establishing interpersonal relationships
▶ self-awareness
▶ empathy
▶ emotions and stress management
▶ self-confidence.

STRUCTURE OF THE COURSE

a) Mentor self-evaluation

Mentors take a test to establish their perception of their own intercultural sensitivity and prepare themselves for reflection on the topics covered during the training.

b) Training modules

Module 1 **(3 hours): An introduction to mentoring**

▶ What is a mentor?
▶ The mentor's roles

Module 2 **(3 hours): Intercultural communicative competence**

▶ Intercultural communicative competence: The theory
▶ Stereotypes and generalizations
▶ Developing intercultural communicative competence

Module 3 **(4 hours): What a mentor needs to learn**

▶ Communication: The theory
▶ Types of communication
▶ Asymmetric communication
▶ Communicative events
▶ The rules of effective communication
▶ Communities of practice
▶ Language learning
▶ Communication scenarios
▶ Active listening
▶ How to facilitate participation
▶ The ethics of mentoring
▶ How to create a mentoring agreement
▶ Safeguarding and the importance of confidentiality

Module 4 **(2 hours): Mentor reflection and support for mentors**

▶ Support for mentors

    ○ Impacts on mentors
    ○ Boundaries
    ○ Planning

▶ Resources for mentors
▶ Mentor self-reflection
▶ The critical incident technique

Mentor
self-evaluation

This tool should be used before the training begins. It provides mentors with a way to self-evaluate their level of intercultural sensitivity, and to help prepare themselves for reflection on the topics covered by subsequent stages of training. The self-evaluation can be used again once the modules have been completed to evaluate any improvements in mentors' skills and capacities, and mentors can also use it for ongoing self-monitoring and learning.

The primary function of the questionnaire is to promote **reflection** on the part of the mentor before starting the process of training and then mentoring**.** There is therefore no scoring system. Should they wish to, mentors can compare their pre-mentoring answers with post-mentoring answers to gauge for themselves their personal development, changes and areas they wish to explore further. Mentorship programmes could also use the questionnaire and responses as the basis for discussion with individual mentors or (confidentially) as part of training.

The self-evaluation questionnaire has 26 questions across four sections: personal information; mentoring and the functions of mentors; mentor training sessions; and the mentor's relationships with others.

A. Personal data

1. What is your nationality?

2. How old are you?

3. Please indicate your sex:

      Woman

      Man

      Not specified/other

4. Your most recent educational attainment/degree and the institution from which it was obtained:

5. Other/additional educational or professional attainments

6. What is your native language?

7. How many languages do you speak?

8. What languages do you speak?

9. What is your current occupation?

10. Have you ever lived abroad for a long time (more than a year)?

Yes   No

11. Have you ever spoken with a person from a different culture/who speaks a different language?

Yes   No

12. Have you ever previously been a mentor (formally andthrough a mentorship programme)?

Yes   No

13. Have you ever been involved in informal mentoring (provided a person with help/guidance on a regular basis)?

Yes   No

14. Have you ever been formally mentored by someone else?

Yes   No

B. Mentoring and the functions of mentors

15. Do you think you can...

Choose the options that apply to you, rating your ability from 1 to 5, where 1 is the minimum and 5 is the maximum.

Attitudes

Listen actively to your mentee(s) in order to understand their needs, even if these do not meet your expectations?

1   2   3   4   5

Keep your mind open to the potential impacts of cultural and social transition on your mentee(s) (e.g. missing friends, family and one's home culture; culture shock; and existing "between cultures")?

1   2   3   4   5

Be ready to invest time in your mentees?

1   2   3   4   5

Offer your mentees human empathy and compassion?

1   2   3   4   5

Accept monitoring by a professional during your activity as a mentor?

1   2   3   4   5

Increase your knowledge about mentees' languages and cultures?

1   2   3   4   5

Actions

Help mentees face difficulties in their interactions with employers and professional networks?

1   2   3   4   5

Use digital tools (computers, tablets, mobile apps, etc.) to help mentees?

1   2   3   4   5

Other (please specify).

16. What should a mentor be good at?

Choose the options that you think apply, and rate their importance from 1 to 5, where 1 is the minimum and 5 is the maximum.

Building relationships

    1   2   3   4   5

Listening

    1   2   3   4   5

Managing conflicts

    1   2   3   4   5

Coaching

    1   2   3   4   5

Promoting self-reflection

    1   2   3   4   5

Providing encouragement

    1   2   3   4   5

Providing and receiving feedback

    1   2   3   4   5

Helping mentees to develop problem-solving skills.

    1   2   3   4   5

17. In your opinion, what are the most important benefits of mentorship for the *mentor*?

Choose the options that you think apply, and rate their importance from 1 to 5, where 1 is the minimum and 5 is the maximum.

Coming into contact with people from different cultures

    1   2   3   4   5

Developing career coaching skills

    1   2   3   4   5

Receiving personal and professional development training

    1   2   3   4   5

Strengthening leadership and coaching skills

    1   2   3   4   5

Improving personal intercultural awareness (e.g. understanding issues and barriers experienced by newcomers)

    1   2   3   4   5

Expanding communication skills

    1   2   3   4   5

Gaining an international perspective on one's field or occupation

    1   2   3   4   5

Sharing valuable knowledge based on one's experience.

    1   2   3   4   5

18. In your opinion, what type(s) of mentoring is/are best for your future mentees?

You may choose more than one option.

One-to-one mentoring

Group mentoring

Remote mentoring

Combined modes

Other (please specify):

19. In your opinion, is it important to meet mentees in person?

Yes, always

No

Only at the beginning

Sometimes.

C. Mentor training sessions

20. Where would you prefer to have your training meetings?

Office environment

Informal environment (e.g. library, Internet café etc.)

Digital media (e.g. videos).

21. What kind of resources would you like the trainer to use in the sessions?

Printed materials (e.g. handbooks, flashcards, etc.)

Mobile devices

Computers

Other (please specify).

22. What skills do you expect to improve thanks to the training sessions?

Choose the options that you think apply, and rate them from 1 to 5, where 1 is the minimum and 5 is the maximum.

Building relationships

1   2   3   4   5

Listening

1   2   3   4   5

Managing conflicts

1   2   3   4   5

Coaching

1   2   3   4   5

Self-reflection

1   2   3   4   5

Encouragement

1   2   3   4   5

Providing and receiving feedback

1   2   3   4   5

Helping mentees develop problem-solving skills.

1   2   3   4   5

D. Your relationship with others

23. Am I willing to accept that the mentee can teach me things?

Rate your willingness from 1 to 5, where 1 is the minimum and 5 is the maximum.

1   2   3   4   5

24. Do I know, in depth, the ways in which my culture and the mentee's culture differ?

Rate your knowledge from 1 to 5, where 1 is the minimum and 5 is the maximum.

1   2   3   4   5

25. Am I ready to accept that my mentee may have verbal and non-verbal behaviours different from those in my culture of origin?

Rate your acceptance from 1 to 5, where 1 is the minimum and 5 is the maximum.

1   2   3   4   5

26. I am able to:

Rate your ability from 1 to 5, where 1 is the minimum and 5 is the maximum.

Suspend judgment on the mentee and his/her culture

1   2   3   4   5

Empathize, or put myself in the interlocutor's shoes

1   2   3   4   5

Listen carefully and actively

1   2   3   4   5

Consider my own values, beliefs and behaviours as relative and in relation with those of others

1   2   3   4   5

Not consider my social role and/or my usual behaviours as the only ways of being or bases for judgement

1   2   3   4   5

Have constructive discussions with the mentee (e.g. if an attitude seems to me to be offensive).

1   2   3   4   5

III.

Mentor
training modules

AN INTRODUCTION TO MENTORING

Resettled refugees are starting a new life in a new country and trying to adapt. This can involve learning a new language; familiarizing themselves with new administrative and other life-related processes; and learning a new set of cultural norms.

Reception/host institutions in resettlement countries accompany refugees in the process of integration, helping them to access social and other services and supporting them to become self-reliant. However, for some refugees, this support may not be enough. The process may be harder than expected and/or individual refugees may suffer from isolation, loneliness, nostalgia, stress and other mental health/psychosocial symptoms (particularly where they lack their own social/familial network).

For these refugees, mentorship complements the assistance provided by institutional and professional actors; facilitates their interactions in their new community; and helps them develop a sense of belonging. To be successful, it is important that mentors understand their role in the integration process and in relation to their mentee.

1.1 What is a mentor?

A mentor is:

- ► A friend and advisor.
- ► A facilitator, guide, coach and role model.
- ► A person with the knowledge or expertise to nurture another person's interests and life skills.
- ► A person who is willing to share what s/he knows with no expectation of reciprocation or remuneration.
- ► A person who understands that mentoring can foster the development of personal skills and employability for both mentees and mentors.
- ► A person who is open to developing their mentee's confidence, as well as their creative problem-solving and decision-making skills, by providing new opportunities to learn.
- ► A person who is a bridge to the local community.

Activity 1: Mentoring in your life

Reflect on significant events and people in your life in terms of mentoring

- ► Is there anybody in particular who has a significant impact on your life? Could you call this person a mentor?
- ► Has anyone ever told you something that you consider so profound that you still remember it today? Do you consider this person a mentor? What did you learn from this person that you could reuse today in your mentoring relationship?
- ► Has anyone helped you discover your talent, skill or a latent desire? How has this person encouraged you and helped you with your discovery? How has this affected your life?

From COMMIT: Toolkit for mentors,c take-away compendium for mentors

A mentor is not:

- ▶ **All-knowing:** A mentor who comes in with an "I know best" attitude runs the risk of losing the trust of their mentee and/or of offering ineffective advice.
- ▶ **A teacher:** A mentor is there to offer resources and to provide help, but only IF and WHEN the mentee wants them.
- ▶ **A provider:** A mentor is not a source of financial support.
- ▶ **A saviour:** Adopting a 'saviour attitude' towards the mentee creates a power imbalance and inappropriately focuses the relationship on goals of salvation, enrichment or betterment.
- ▶ **A professional:** A mentor is not a substitute for the professional staff responsible for beneficiaries.

What does a good mentor need to learn?

- ▶ Active listening
- ▶ The ethics of mentoring (including reflecting on biases)
- ▶ The rules of effective communication
- ▶ How to facilitate participation
- ▶ How to create a mentoring agreement in a meaningful, participatory way
- ▶ Safeguarding and the importance of confidentiality.

KEY WORDS FOR MENTORS

OPENNESS	Help your mentee understand that you are interested in them.
AVAILABILITY	Let your mentee know you are there for them.
EMPATHY	Share your experiences.
TRUST	Make sure your mentee feels free to share without fear of being judged.
RESPECT	For time and different opinions.
SUPPORT	Encourage your mentee and try to be positive.
HONESTY	Don't beat around the bush; say what you think.
COMMITMENT	Invest your time in the relationship.
COHERENCE	Have a clear and shared action plan.

From *COMMIT: Toolkit for mentors, take-away compendium for mentors*

1.2 The mentor's roles

It is important to keep in mind the difference between the role of the mentor and that of the programme staff/ case managers in the organizations that run the Reception center or ar involved in the resettlement process.

Programme staff/case managers are *professionals* *who are ultimately responsible for the welfare of beneficiaries.* They support beneficiaries in the resettlement and integration process and address specific situations with regard to the services beneficiaries can access and, more generally, to their rights and duties under the laws of the country of resettlement.

During the reception period, they support beneficiaries in resolving everyday issues, providing support in looking for a home; guidance about local services; linguistic mediation; assistance with the procedures for accessing social and health services, and child and adult educational services (including language classes); and guidance about employment issues and support in looking for a job, training or retraining opportunities. The relationship between the staff member and the beneficiary is of a professional and non-personal nature.

Mentors are *volunteers*. They act as **trusted advisors and peer counselors** on issues they have experience of. During the reception period, they support mentees (beneficiaries of resettlement programmes) by **motivating and encouraging** them to access institutions and social spaces.

Core competencies for mentors are:

- ► communication skills
- ► intercultural communication competence
- ► mediation and conflict-management skills
- ► knowledge and understanding of the sociocultural and historic background of the communities they are supporting, including recent migration/displacement processes and patterns.

Mentors also need to be able to deal with a number of **challenges and sensitive issues**. These include prejudice and discriminatory behaviour in host communities, as well as social and cultural preconceptions and practices in mentee communities. A mentor may need to help overcome a mentee's lack of trust in institutions and social spaces, created by previous negative experiences and negative attitudes encountered at first or second hand.

National, local and sectoral contexts can require specific and/or concrete skills among mentors, including knowledge of the needs and backgrounds of specific groups and categories of mentees.

Soft skills required by mentors:

- ► knowing how to listen to mentees and encouraging them to express their needs
- ► empathic listening, starting from the point of view of the beneficiary
- ► constructing a relationship based on dialogue
- ► knowing the mentee and their history, including any psychological or emotional difficulties, in order to identify and address any difficulties which might influence activities undertaken (e.g. women may be reluctant to be in the same room as a man; topics related to religion, politics, sexual orientation may create embarrassment and/or discomfort, etc.).

Table 1: Mentoring overview

Domain	Mentoring priorities and activities	Sample training activities
Private (for mentor)	Reflecting on one's own limits and skills Reflecting on the meaning of the mentoring role Learning about and getting to know the host community of the mentee(s) Adapting the mentoring role to meet the needs of mentee(s) Evaluating the extent and limits of the mentoring role.	Brainstorming: reflect on significant events and important people in your life Short introduction video about the realities of mentoring.
Private vs. public	*Even without specialist skills or professional training, the mentor can:* - Get to know the mentee(s) - Listen and provide help and support - Accept and help manage emotions with empathy - Encourage mentees to express any doubts and fears about resettling in the new country - Engage lonely and shy mentees - Help mentees to understand their strengths and weaknesses.	Share something about you and your personal experiences Ask questions that show your interest in your mentee(s) to establish a trusting relationship.
Public	Developing a plan of possible activities appropriate to the mentoring role and sharing this with the mentee Providing basic preparatory support to help the mentee contact people and organizations for assistance with applying for documents and finding accommodation, work and financial support in the country of resettlement Providing information as soon as possible in order to guide the mentee in dealing with everyday problems (school enrollment, health care access, etc.).	Scenario: Helping mentees to get documents for school enrollment Scenario: Helping mentees to get a health card and to book a medical check-up Brainstorming: Appropriate language and expressions to deal with public agencies and bodies issuing documents, including the police.

Table 1: Mentoring overview

Domain	Mentoring priorities and activities	Sample training activities
Professional	Building a path that leads to mentees being independent Building a network of informal contacts to facilitate inclusion Providing mentees with communication tools Using communication channels interactively Encouraging the establishment of a peer community Providing younger mentees with specific activities Recording notes and observations for self-assessment and to improve in-depth knowledge about mentees.	Scenario: simulate dialogues to practise appropriate language (e.g. at a post office) Develop recreational activities to engage young people.
Social	Implementing active listening techniques when interacting with mentees Learning about the culture of origin of mentees to avoid misunderstandings Adapting styles of communication (including of information) to different mentees Practicing an intercultural approach to conversation and debate Involving the resettlement community Promoting gender equality.	Scenarios: How to "actively listen" Media: Videos and images from cultures and countries of origin to increase familiarity Discussion/brainstorming: How to promote socialization and friendship? How to encourage moments of linguistic and cultural exchange between the mentor and the mentee Brainstorming AND/OR factsheet: Draft (or provide) a list of the rules and laws mentees must comply with in the country of resettlement.
Cross-cutting	Promoting self-reflection (mentors) Increasing awareness of the other and of the development of the mentor/mentee relationship.	How to monitor and record feelings about the mentee and mentor/mentee relationship How to read mentee behaviours and identify how mentees are feeling.

INTERCULTURAL COMMUNICATIVE COMPETENCE

2.1 Intercultural communicative competence: The theory

Promoting cross-cultural understanding and highlighting the value of diversity are crucial steps in developing social cohesion. The strength of a mentoring process in assisting refugee integration is that people with different backgrounds and experiences work together and learn from each other. Intercultural communicative competence (ICC) plays a key role in this process. While mentors need intercultural communicative competence to interact with mentees, mentees also need it to interact with others during daily life in their country of resettlement.

We talk about "competence" and not "knowledge" because simply learning information about another culture, for example, is not enough to give us an intercultural perspective. It is necessary to *experience* cultural diversity, trying to keep an open mind on the relationship between our perspective and that of other people.

"Culture"

For the purposes of this discussion, **culture** is not defined in relation to the concepts commonly associated with the term or ideas of ethnicity.

Rather, **culture** should be taken to mean "a group of people who share a way of feeling, who react similarly to events because they have learned, through the example of others, what is typical of their group".[1]

Examples of this definition of culture can be national or regional and/or related to gender, sexual orientation, age or generation, socioeconomic class, etc. So, when we talk about analogies and differences between different cultures, we could as easily compare men and women, or old people and young people, Italians and Americans, and so on.

The process of developing ICC takes place on three fundamental levels: cognitive, affective (or emotional), and behavioural.[2]

► The **cognitive** level concerns the *objective* aspects of a culture, such as the history and political system of a country or the grammatical structures of a language.
► The **emotional** and **behavioural** levels, on the other hand, include the *subjective* aspects of a culture, or certain visions shared within the same group of people: patterns of values, beliefs and perceptions both acquired and transmitted.[3]

The fundamental condition for the development of ICC is the questioning of one's own cultural model in order to learn the perspective of others. In other words, we have to learn what others see when they look

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[1] Castiglioni, 2005. Editor's translation.
[2] See Bennett, 1993 and Castiglioni, 2005.
[3] Abdallah-Pretceille, 2004.

at us and how they judge our values and attitudes. When this occurs, some forms of resistance to the change of perspective, or excessive attachment to one's own culture, may arise. Overcoming this resistance, and therefore becoming aware that our vision of the world is only a specific mental representation that depends on our context of reference, is necessary to enable the development of ICC.

Activity 2: Practising intercultural sensitivity[4]

Learning how to recognize categories

▶ Pick a person from another country, the opposite sex or a different age to form pairs.
▶ Each pair chooses around 15 different objects that can be found at home (e.g., a plaster, a match, a cotton pad, a pen, etc.).
▶ In each pair, person A, in silence, organizes the objects. Person B watches, in silence.
▶ When A has finished, B will try to guess what categories A used for the organization.
▶ A and B switch roles, with A observing B as s/he organizes the objects and then guessing the categories.

Reflections on the exercise

▶ What did A and B feel and think during the activity?
▶ What system of organization/categories were used (e.g. colour, shape, consistency, materials, alphabetical order, spatial or temporal location, construction of a story, etc.)?
▶ How difficult was it to "get into the head" of the other person?
▶ What, if anything, would have changed if the pairs could talk to each other?

2.2 Stereotypes and generalization

To analyse interlinguistic and intercultural relationships means to observe how people from different cultures interact **reciprocally** from multiple perspectives:

▶ the *affective* perspective, which concerns the personality, needs, motivations etc. of each individual;
▶ the *cognitive* perspective, based on how the members of each culture perceive reality (e.g. the concepts of space and time, stereotypes, prejudices, taboos, cultural implications, etc.);
▶ the *communicative-behavioural* perspective, or how individuals react to inputs from other cultures.[5]

These three perspectives, which mirror the three dimensions in the ICC development process mentioned above, give rise to five macro-characteristics of problems in intercultural communication:

a) *pre-linguistic*, or the pre-existing linguistic and cultural elements in an individual's mind that come into play when s/he is exposed to intercultural scenarios;
b) *linguistic*, or the relationship between the meanings of words (and other signifiers) in different languages and the value of those meanings;
c) *metalinguistic*, or how differently symbols are perceived across different cultures (e.g. the symbols of wine and bread, the ideas of age, death, etc.);

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[4] Adapted from Bennett and Bennett, 1991.
[5] Benucci, 2014.

d) different linguistic contexts: in some cultures, communication is high-context (or implicit) and a lot of unspoken information is implicitly transferred (e.g. in Saudi Arabia). In others it is low-context, with information exchanged explicitly through the message itself (e.g. in the United Kingdom);

e) different cultural conceptions of the public and the private spheres.

Using categories is a typical and normal mental process that helps us to understand and express our complex experiences of reality. Stereotypes and generalizations should therefore not be instinctively demonized, because they are necessary to make simple what would be otherwise impossible to understand. However, the risk of using stereotypes is that they can become "self-fulfilling prophecies". In order to avoid this, it is important that we ask ourselves – and others – whether the ideas we have about an individual or a group of people (either positive or negative) are based on real knowledge, or whether they are presumed or even inherited.

2.3 Developing intercultural communicative competence

In order to progress in the development of ICC, we can use the Bennett model, which describes two phases: ethnocentric and ethnorelative.[6] This model is based on the assumption that we all start from the point of being predisposed to consider the world from a monocultural perspective. The first phase of the model is **ethnocentric**: we use, often unconsciously, our own system of rules and habits to judge other people. This phase is further divided into three stages: denial, defense and minimization:

▶ A person in the *denial stage* cannot recognize differences between cultures, using instead undifferentiated categories to define otherness: "foreigners", "immigrants", "women", etc. Other cultures are not perceived as "real", and people in this stage can come to consider members of 'other' groups as non-human. They do not believe that it is necessary to get to know such 'others' and prefer to remain physically or socially apart from them.

▶ In the *defense phase*, differences between cultures are accepted, but are attributed a negative value. People try to preserve the privileges deriving from the *status quo* and the absoluteness of their own vision of the world in three main ways: the denigration of other cultures using negative stereotypes; the elevation of the superiority of their own culture beyond the limits of "healthy" cultural pride; or, on the contrary, the continuous and unbalanced praise of the other culture.

▶ *Minimizing* the differences between groups is the third stage. Here, people tolerate differences by highlighting similarities, emphasizing aspects in common and considering diversity as mere 'folklore' that can be "sacrificed" in the name of peaceful coexistence.

People in the **ethnorelative** phase experience their own culture by relating it to others. They are at ease with habits and standards different from their own and are able to adapt their behaviour and judgement according to the situation. The ethnorelative phase consists of three stages: acceptance, adaptation and integration.

▶ People in the *acceptance* stage not only recognize differences, but respect and appreciate them as natural to the human condition. They can position their own culture relative to others and begin to

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[6] Bennett, 1993.

interpret behaviours and situations in context. They begin to deconstruct the categories traditionally used to define reality, behaviours and values, and to re-elaborate them from an intercultural perspective.

▶ Through the acceptance stage, people are still 're-reading reality'. In the *adaptation* stage there is greater proactivity. In this stage, people reconfigure the boundaries between their own culture and others in search of a third 'virtual culture' in which their values and behaviours are not replaced by those from other cultures nor they try to imitate them. Through the use of empathy, people become aware of their culture and open to other cultures, allowing the latter become part of their own cultural repertoire.

▶ The last stage of the ethnorelative phase – representing the full development of intercultural sensitivity – is *integration*. An individual is now able to consider their own culture from the wider perspective of a plurality of cultures, and to make judgements based not only on their own worldview but including also those of others.

Moving from the end of the ethnocentric phase to the beginning of the ethnorelative phase, from *minimization* to *acceptance*, involves understanding and accepting the cultural context of others so that we can build and live in a plural society. This is not easy to do: including so many worldviews in our own judgement-making processes creates the risk that we get lost in extreme relativism. In other words, how do we make a decision if there is a potentially infinite number of variables to consider?

According to Perry's evolutionary model, in order to avoid extreme relativism, we need to judge intercultural events using contextual relativism.[7] Initially, we are tempted to process reality according to dualistic thinking – categorizing everything, for example, as good OR evil, right OR wrong, etc. Then, as our intercultural sensitivity develops, we shift towards multiple thinking, accepting that thoughts can be different and are potentially all valid. In the next phase, which is the core of contextual relativism, we learn how to re-read facts, considering them in relation to the specific context. We then take into consideration all the possible alternatives relating to the various cultural contexts, and finally choose the most appropriate to the context.

Sympathy versus empathy

Trying to find as many things in common as possible between intercultural actors may seem to favour communication. However, it could result in an attempt to keep differences between two cultural models out of the conversation, which could lead to conflict. Acting in a sympathetic way – i.e. pursuing similarities in a relationship – may seem effective, but only the use of cultural empathy can ensure optimal intercultural contact.[8] We need to:

▶ acknowledge that there are differences and that some of them are very hard to tackle;
▶ suspend our judgement and try to learn more about the other person;
▶ put ourselves in the other person's shoes, trying to see things from their point of view;
▶ and finally, make judgements based on both our own context of reference and that of the other person, shifting from one to another in order to choose the most fitting option for the situation.

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[7]   Perry, 1970.
[8]   Bennett, 2002.

Culture shock

Every country has its own social values, traditions and culture. When a person moves to a cultural environment which is different from their own, they may face challenges in adapting to that new environment and developing a sense of belonging (which is crucial to psychological well-being).

Dealing with a new culture can cause many different emotions and result in the phenomenon of "culture shock". This can be defined as:

► the state of anxiety that accompanies the loss of all the symbols familiar to us in the performance of daily activities;[9] or
► a set of emotional reactions to the perceived loss of the foundations of one's culture of origin in the face of new stimuli and to the misinterpretation of new experiences and situations.[10]

Symptoms of culture shock include indicators of psychological stress: depression, fatigue, helplessness, anxiety, homesickness, confusion, irritability, isolation, intolerance, defensiveness and withdrawal.[11] Culture shock can also express itself in physical symptoms, such as headaches, gastritis, or insomnia.

Culture shock among refugees may be exacerbated because they have been forcibly displaced from their country of origin (rather than moving by choice), and by traumatic and other adverse experiences. It is important to remember that culture shock is not homogenous and may vary between refugee populations with different cultures of origin.

Culture shock is a psychological and social process that progresses through several stages which differ between individuals: some people may take several weeks to overcome the associated psychological stress, others over a year. These phases have been defined as follows: [12]

► Honeymoon stage: characterized by the intense excitement associated with being somewhere different and unusual.
► Disintegration: frustration and stress begin to set in due to the differences experienced in the new culture. Dealing with the new environment requires a great deal of conscious energy, leading to cognitive overload and fatigue. Communication difficulties may occur alongside feelings of discontent, impatience, anger, sadness and incompetence.
► Reorientation or adjustment: the reintegration of new cues and an increased ability to function in the new culture. Refugees start to seek solutions to their problems and may experience a sense of psychological balance, initiating an evaluation of the old ways versus the new.
► Adaptation: refugees become more comfortable in the new culture as it becomes more predictable and actively engage with it using new problem-solving and conflict resolution tools.
► Biculturalism: refugees recover from the symptoms of culture shock, are able to cope comfortably in both the home and new cultures and experience a more solid feeling of belonging.

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[9]   Oberg, 1960.
[10] Adler, 1975.
[11] Liu et al, 2018.
[12] Ibid.

It has also been pointed out that these stages are not inevitable or immutable, and that culture shock can also be defined in terms of how individuals deal with the changes in their lives in a particular context as they engage in social behaviours and construct discourse around their behaviours and experiences.[13]

'Marginal' identities

Developing a bicultural attitude – reaching the 'integration stage' – means being able to socialize in at least two cultures. In other words, instead of feeling trapped in the space between two cultures, all of the individuals involved in an intercultural event will benefit from developing a "marginal" identity.[14] Marginal identities allow us to live in the middle, 'between' two (or more) cultural models and to shift from one to the other. We can select from our culture of origin the most fitting elements for the situation and put them together with equivalents from the culture we come into contact with.

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[13] Fitzpatrick, 2017.
[14] Yoshikawa, 1989.

WHAT A MENTOR NEEDS TO LEARN

3.1 Communication: The theory

3.1.1 Types of communication

Verbal communication: Interpreting the meaning of spoken words gives us the information we need to understand communicative acts in context.[15]

Non-verbal communication can be analysed on many different levels:

► paralinguistic (intonation, rhythm, voice volume, use of pauses, speed)
► kinetic (body language, facial expressions, use of gestures)
► touch and physical contact
► proxemic (the use and management of space)
► chronic (the conception, use and management of time).

Proxemics: Space management changes a lot depending on the culture of reference, with considerable differences in perceptions of how much distance a person should keep from another while talking to them. While one group could associate close physical proximity between two people talking with mutual respect, another may perceive intrusiveness in one interlocutor standing too close to the other. For example, putting your hand on someone else's shoulder as you speak may be intended as a sign of hospitality in some cultures, but in others is an extremely intrusive gesture.[16]

Chronemics: Similarly, conceptions of time differ between cultures. Some cultures mark time on the basis of clock time or the activities that take place in a given unit of time (monochronic). Others evaluate time based on the relationships they have sustained during the day (polychronic). In practical terms, the interaction between individuals from these two groups can give rise to misunderstanding, as the former may see the latter as timewasters, while the latter may consider that the former allow too little space for relationships. For example, in some cultures it is expected that people are on time for a work meeting; in others, lateness may not matter.[17]

Other characteristics of non-verbal communication include:

► the communicative style: direct or indirect, circular or linear;
► the roles associated with the interlocutors and the communicative scenario, and how these help structure the discourse;
► indirect conflict resolution styles: accommodation or dynamic;
► the perception of the informational value associated with the minor or major emphasis placed on discussion;

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[15] Hymes, 1974.
[16] Balboni and Caon, 2015.
[17] Hall, 1966 and 1983.

> ► value orientations: if and how the values of the interlocutors are influenced by the social model in which they take part (individualistic or collectivist; high or low hierarchical distance between members, etc.).

3.1.2 Asymmetric communication

The relationships experienced by mentees in refugee resettlement programmes are very often asymmetric. Asymmetries of power can shape intercultural interactions, particularly those in which native speakers communicate with non-native speakers. These power inequalities are not simply the result of differences in language between speakers, but also relate to the social construction and performance of their identities.

Asymmetric interactions are defined as communicative interactions in which the interlocutors do not have equal communicative rights and duties, and participants have unequal access to manage the power of interaction.[18] This kind of interaction be characterized by deciding in advance how conversational 'turns' will be taken (as in a roundtable discussion) and by the presence of a "director" who controls the progress of communication. This creates inequality between the two interlocutors, as between a doctor and patient or a teacher and student.

Mentors need to be wary of reproducing such asymmetries in their interactions with mentees, and to avoid taking an authoritative and judgmental stance linked to their proficiency in both the native language and its cultural subtexts.

3.1.3 Communicative events

Values and verbal and non-verbal behaviours combine to produce communicative events that take place in a specific context. Communicative events have rules, determined by the (implicit) knowledge and management of the "rituals of interaction" to which every individual brings his/her own culture (shared with his/her social group). These "rituals of interaction" can vary greatly between different cultures.

A communicative event is defined by the following variables, which may impede intercultural communication:[19]

a. *Place*: the physical setting and the cultural scene.[20] Intercultural communication is, by its nature, taking place between people who come from different backgrounds and who, regardless of the physical setting in which they find themselves, retain the rules and values of the cultural place from which they come.
b. *Time*: Although we think of time as a constant, it is actually a cultural variable and creates significant problems in intercultural communication (see 3.1.1 *Types of communication*).
c. *Topic*: Interlocutors are often convinced that the subject they are talking about is shared, and they can forget that the values underlying this subject are not always common to all cultures (see 3.1.1 *Types of communication*).
d. *Role of the participants*: In every culture, social status is attributed and maintained according to its own values and rules, which are often very different between cultures (see 3.1.1 *Types of communication*).
e. *Verbal communication*: Communication is conveyed through language. Speakers should search for the appropriate words and avoid gross errors.
f. *Non-verbal communication*: A speaker's attention and effort tend to be focused on language, and s/he may not take into account the norms of non-verbal languages, assuming that gestures, facial expressions,

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[18]   Orletti, 2000.
[19]   Balboni, 1999.
[20]   Hymes, 1972.

interpersonal distances etc. have universally agreed meanings. While speakers should ensure verbal communication is comprehensible, they should not neglect these norms.

g. *Stated and non-stated aims of participants*: These are the pragmatic aims of communication events. Different cultures regulate how certain purposes can be made explicit, emphasized or veiled in different ways, with rules that involve strongly marked values such as hierarchy, status, gender relationships etc.

h. *Psychological attitudes* (or "keys" [21]) of participants towards their interlocutor(s), their culture, family, professional or educational institution, etc. Sarcasm, irony, respect, admiration, distrust, etc. linked to these attitudes emerge in both verbal and, particularly, in non-verbal communication, informing the interlocutor about attitudes that the speaker might not want to communicate.

i. *"Contextual grammar"*[22], including the concept of the expected *of a given event. In some cultures this can be ritualized or quite rigid and predictable, while in others there is greater flexibility. Where those who come from a culture of the first type interact with those from the second, they may have the feeling of being on shifting sand due to their inability to 'manage' the communicative event.

3.2 The rules of effective communication

Effective communication helps and supports a good relationship between mentor and mentee. It also helps mentees develop good relationships in and with the resettlement society.

3.2.1 Communities of practice

Mentors are crucial: they are a bridge between refugees and local communities. Mentorship creates a 'community of practice', in which mentors play the role of old members who enable new members (mentees) to socialize.

> Communities of practice are formed by people who engage in a process of collective learning in a shared domain of human endeavor…
>
> Communities of practice have been around for as long as human beings have learned together. At home, at work, at school, in our hobbies, we all belong to communities of practice, a number of them usually. In some we are core members. In many we are merely peripheral. And we travel through numerous communities over the course of our lives…
>
> *The practice of a community is dynamic and involves learning on the part of everyone.*[23]

As an old member of the community of practice, a good mentor supports the resettled person to:

▶ manage their frustrations about the difference between expectations and reality[24];
▶ understand the cultural standards of both the mentee and people belonging to the culture(s) of the country of resettlement;
▶ find a meeting point between respective definitions of 'appropriate behaviour'; and
▶ identify the features and needs of different communication scenarios (see below, 3.3)[25].

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[21] Hymes, 1972.
[22] Scollon-Scollon, 1995.
[23] Wenger-Trayner, 2015.
[24] Demorgon and Molz, 2000.
[25] Goffman, 1969.

3.2.2 Language learning

Helping mentees learn the local language is a very important part of mentoring, because it expedites their integration into the community. When mentees may have little to no proficiency in the local language, non-verbal communication plays an equally important role. Lacking a common language may even force people to 'listen' to each other more attentively and build better relationships.

Effective mentors learn about and respect the home culture of the refugee and some may take the time to learn a basic amount of their mentee's mother tongue in order to get closer to them.

Activity 3: Tips for communicating across cultures

1. **Use images:** If your mentee has little to no proficiency in your language, this will be your way of communicating at the beginning. Draw a map with directions to the grocery store or show the image of a chicken when you are teaching food vocabulary, etc.

2. **Use direct eye contact:** Be an active listener and demonstrate that you are listening to mentees, even if you do not understand them.

3. **Respect physical space and touch:** Remember that interpersonal space is important and can differ between cultures (see 3.1.1 *Types of communication)*.

4. **Try not to take things for granted:** For example, "on time" may mean different things to different people. You may tell your mentee how important it is in your country to arrive early to appointments. However, being "on time" in their culture may mean finishing one activity before starting the next. Try not to be offended if they are not "on time" to scheduled outings. You can teach them how to set an alarm on their phones to signal when to leave their house.

5. **Do not judge:** Remember that other people may not agree with you and that you do not have to agree with them. You will be more successful in communicating with others if they know that you are trying to understand them, rather than judge them.

6. **Think before you speak and use gestures if appropriate:** Keep your language as simple as possible. For example, it may be hard for someone with limited proficiency to understand the important words in the sentence "Do you think you could go with me to the shops on Monday?". Instead you could say "Can we shop on Monday? Together?" You could point to your mentee and to yourself to indicate going "together".

7. **Patience:** Always give time to mentees to communicate their issues, as well as to yourself.

8. **Paraphrase:** Before responding to a question or comment from your mentee, restate what you heard and your interpretation of what they said. For example, you could use the phrase "From what I understood" to show that you are repeating what they said based on your interpretation. This technique facilitates mutual understanding and leaves little room for misinterpretation.

9. **Ask for verification:** After speaking, try to confirm that you have been understood. Most people will answer "yes" to your questions even if they do not understand. Ask the person to reassert what you said: e.g. "I want to be sure I made myself clear, so could you please tell me what you think I said?"

10. **Be open and interested:** In order to experience a new culture better, it is important to remain open to new customs and ideas. Express your curiosity and interest. The more you explore, the more you will learn.

3.3 Communication scenarios

Communication scenarios are groups of predictable situations that are an integral part of social inte-raction. They involve linguistic and cultural implications and subtexts that need to be clarified to help men-tees understanding and deal with them.

A first step for mentors is to identify the interactions and the counterparts mentees will face. These will be different depending on country or even city. In Europe, most resettled refugee interactions take place in the following areas: welcome and regularization; job search; healthcare and assistance; housing; education; and socialization. For each of these areas and scenarios, the mentee will have specific communicative needs that the mentor can help address.

Activity 4 provides tips for understanding a mentee's communicative needs. It can be used as a training exercise for mentors, and as a guide for mentors to use with their mentees. Table 2 provides an overview of communication scenarios.

Activity 4: Understanding your mentee's communicative needs

Try to imagine (or find out):

- ▶ in which situations resettled people often find themselves;
- ▶ what conversations can usually take place with the help of an interpreter or somebody who knows a language that the mentee understands;
- ▶ which conversations are seen by the mentee as being between equals, and which are not (for example, between an official and a refugee or between an adult and a child);
- ▶ what conversations make the mentee anxious;
- ▶ which conversations are important for the mentee's future and which are just ordinary conversations;
- ▶ which conversations are unavoidable or obligatory; which the mentee themself seeks to initiate; and which happen by chance;
- ▶ what conversations the mentee can prepare for in advance;
- ▶ which conversations take place in specific locations (e.g. offices, shops, on the street) and which do not;
- ▶ what situations involve more than oral exchanges (e.g. a written questionnaire, reading printed information, etc.);
- ▶ the situations in which conversational topics can be anticipated, and those in which they cannot.

Now that you have a better idea of which communication scenarios may be more challenging for mentees, try to support your mentee through role-play exercises. You can practise typical interactions in specific communication scenarios to anticipate – and reduce the risk of – problems, and practise the language and terminology mentees will need in each specific context.

For example: You are in a post-office: your mentee enters the post-office, you play the role of the post-office employee.

See also Tables 2 and 3 for more examples and detail of communication scenarios.

Table 2: Communication scenarios: An overview

Domain	Scenarios	Types of communication (oral, written)	Counterparts	Potential challenges
Public	Going to the post office or bank, etc.	Requesting forms Asking for information Completing forms	Counter staff	Acronyms / specialist terms Services provided
Professional / education	Job interview Interview at the employment centre	Being able to talk about oneself Answering questions about one's knowledge and skills Completing forms Requesting information Expressing one's needs Talking to teachers	Interviewers Employment centre staff	Schedules Holidays Relationships with colleagues
Social	Volunteering for a local organization Making friends (with a person of the same sex, of another sex, of another nationality, from the country of resettlement)	Requesting information Introducing oneself	Members of the host community; people of other nationalities	Gestures, facial mimicry, personal space Managing social and gender relations
Health services	Going to the doctor Calling an ambulance Accessing social security networks Personal care and intercultural aspects	Completing forms Beginning a phone conversation Describing a situation	Health care staff (doctors, nurses etc.)	Conceptions of the body, health, illness, and care

3.3.1 Practising language: Conversations and conversational spaces

As already stated, helping mentees learn the local language is a key part of the mentorship experience. In particular, mentors can help mentees learn how to manage their daily interactions. Mentors and mentees should work together to understand who in the mentee's environment they will need to communicate with, and the linguistic and cultural backgrounds they come from. These could be:

- ▶ other refugees who speak the same language
- ▶ refugees who speak other languages
- ▶ volunteers
- ▶ healthcare workers
- ▶ legal aid workers
- ▶ administrative authorities (border control officers, police, security staff, etc.)
- ▶ public officials (social services, housing assistance, other administrations)
- ▶ teachers
- ▶ clerics
- ▶ local people (in general)
- ▶ neighbours
- ▶ shopkeepers etc.

Mentors have a key role to play in providing their own conversation, as well as opportunities to talk to other speakers in both formal and informal situations (see also 3.5).

Below is a non-exhaustive list of communication situations from the Council of Europe Toolkit 'Language Support for Adult Refugees'. Mentors can use this list to identify those that are relevant to the specific needs of their mentee(s).

Table 3: Help sheet – Identifying needs

Scenario	In this scenario, refugees learn to:
Beginning to socialize (face-to-face)	Participate a little in ordinary, everyday conversations with neighbours or acquaintances Start talking about themselves, their lives, families and personal histories.
Beginning to socialize (remotely)	Understand a name or telephone number they hear on the phone or voicemail Understand and be able to give simple information by phone or in an text (e.g., *my name is Aliaa and I am 17 years old*).
Schools and children	Introduce themselves and their children Understand school timetables Communicate with administrative staff and teachers at their child(ren)'s school(s) (with the help of a school mediator if necessary).
Using health services	Ask for a medical appointment and understand the answer Explain a medical problem to a professional (e.g. doctor, nurse or pharmacist), if necessary using gestures and their first language Answer direct questions (e.g. *does it hurt here?*) Understand simple instructions (e.g. *stay in bed*) Understand the instructions for using medication (e.g. *take three times daily*).
Using postal and banking services	Identify the different counters Change, withdraw or transfer money at the counter Use an atm (these often operate in several languages) Transfer money abroad.
Residential accommodation and interacting with neighbours	Understand certain information provided in rental advertisements (e.g., price, surface area) Understand, at least in part and/or with the help of a dictionary or another person, the instructions for using common household appliances (e.g., a boiler, iron, television), where these instructions are brief and contain plenty of illustrations Participate in simple, routine conversations with neighbours on predictable subjects (e.g., cleanliness of the building, noise, rubbish collection and recycling, etc.).

Table 3: Help sheet – Identifying needs

Scenario	In this scenario, refugees learn to:
Shopping	Ask for an item they can see in the shop Ask about the price and quantity (i.e., weight, size) Ask for explanations or details concerning the price Understand the signs indicating where the different sections or departments of a shop are Recognize the generic names of certain products (e.g., flour, salad) or brand names (e.g., Coca-cola) Identify certain advertising information (reduced, special offer, sale, etc.).
Getting around / travelling	Understand simple directions Answer simple, predictable questions about how long and where they are staying etc. (e.g. at border controls or customs) Partially fill in the relevant forms (family name, first name, nationality, etc.) Understand simple instructions (e.g., *please open your suitcase*) Ask for transport information (timetables, price of tickets, etc.) Recognize and understand the most common urban signs Recognize and understand the most common road signs (roadblock, reduce speed now, one-way street, etc.).
Communicating (partially) at the place of work	Understand simple information about a job Express needs (e.g. *I need another 10 of these*), including in writing (short message) Understand simple oral instructions about the tasks to be performed.
Eating out	Order food and drinks at a self-service restaurant serving familiar types of food (e.g., hamburger, pizza, sandwich), where the food is visible and accompanied by pictures and / or written descriptions Attract a waiter's attention (e.G. *Excuse me, can I order please?*) Have the content of a dish explained to them.

The following list covers communication situations that beginners in the target language can manage, often with the help of the people they are talking to. Refugees will not always be able to understand or make themselves understood. However, these are the kinds of conversations in which they can participate with some level of success, and which can help them develop their language skills.

Scenario	In this scenario, refugees learn to:
Beginning to use the media	Read a TV or cinema programme Understand the news, in particular international news, sports news, etc.
Starting to process information	Understand instructions for use (especially illustrated instructions for a familiar object, such as a photocopier).
Starting to cope with text messages	Send a simple message for exceptional reasons (e.g., My flight has been delayed; I will arrive in 20 minutes) Receive and understand simple, predictable messages.
Beginning to manage the learning process	Understand factual (oral) information about classes Understand the work they need to do (homework, deadlines, etc.).

3.4 Active listening

In the communication process between mentor and mentee, listening plays a crucial role and mentors need to learn how to listen effectively. Active listening involves paying attention: listening with all the senses to hear not only what is being said in words, but also through body language and behaviour.

It is also important that the active listener is 'seen' by the speaker to be listening, to reassure the speaker that what they are saying is interesting and worthwhile. Active listening means focusing fully on the speaker but also actively showing verbal and non-verbal signs of listening, such as smiles, nodding and eye contact. The listener can also: paraphrase what the speaker has said back to them to ensure they know they have been heard; help the speaker to label their feelings; ask open questions to seek clarification or confirmation; provide verbal affirmations like "I know", "Thank you", "I understand"; share their own experience and feelings (without impinging on the speaker's space); and helping the speaker articulate their own solutions, again through open questions.

3.5 How to facilitate participation

Participation is key to the social inclusion of resettled people. There are several ways to involve mentees in daily activities which can enhance motivation and a sense of belonging in the resettlement society. Such activities include:

▶ involving mentees in voluntary activities, such as environment clean-ups with local volunteers;
▶ involving mentees in activities that increase the value of their competences, such as teaching others their mother tongue or other languages they know, or other skill they have;
▶ encouraging mentees to take part in sports and cultural activities to socialize with local people.

Another way to facilitate participation is to establish a network of informal contacts that can complement the work of the reception staff and mentors. Mentors can also contribute to participation by helping mentees master the local language.

3.6 The ethics of mentoring

Mentors may be exposed to religious, medical and cultural practices that are unfamiliar to them. If they observe a potentially illegal behaviour, feel uncomfortable or simply want more information, they should reach out to the volunteer coordinator and/or mentorship management structure.

If a mentee makes a request that is beyond the scope of mentorship and/or the mentor's duties and responsibilities (as noted in their Terms of Reference), the mentor should begin by discussing this with the mentee, restating the extent of their role as necessary. If this does not work, the mentor can reach out to the volunteer coordinator to explain the situation and/or, if required, refer the mentee to the institutional support provided to resettlement beneficiaries. See also 4.1.2, *Boundaries*.

Mentors must commit to safeguarding the trust of their mentee and to protecting their privacy (see 3.8).

Furthermore, mentors represent the organization and programme they are part of and must bear this in mind throughout the course of their mentorship. If they would like to use their experience for activities such

as lobbying, talking to the press, or any other official acts, they <u>must</u> first seek consent from their mentee and from the mentorship organization/programme. They should also be very careful when considering whether to undertake such activities, and in no circumstances share confidential information related to their mentee.

The most important guide for mentors is their own common sense and their understanding that they are acting as a role model. Mentors leading by example has a significant impact on how mentees view their new country and its people.

3.7 How to create a mentorship agreement

Every mentor/mentee relationship requires a formal or informal "mentorship agreement" in order to function properly and to the benefit of both parties. Mentorship agreements should ensure:

▶ **Clear expectations**. The agreement highlights what the mentor and mentee are going to do, and not going to do, establishing a two-way relationship.
▶ **Clear, open and honest communication**. The agreement specifies how communication should happen between the two participants, establishing the channels to be used (e.g. in-person meetings, phone calls, Whatsapp, social networks, etc.). The parties should agree to striving for open and transparent communication.
▶ **Goals and deadline setting**. Discussing what the mentee will do and agreeing on a timeline is an essential component of this process, and will help ensure that both parties keep on track and that the overall experience is productive.

In order to ensure that both the mentor and the mentee fully understand the content of the mentorship agreement and, therefore, the boundaries of their relationship, the agreement should be made available in a language that the mentee understands, ideally in writing.

3.8 Safeguarding and the importance of confidentiality

The success of the mentor-mentee relationship is based on the creation of a strong bond of trust. During the process of actively listening to mentees and providing support, a mentor may learn about their mentee's health issues, finances, past traumatic experiences, and other sensitive and personal information. Confidentiality and safeguarding considerations therefore need to be carefully addressed.

In order to safeguard confidentiality, an agreement between the organization coordinating the mentorship programme and the mentee can establish what information can be shared with mentors (meaning that mentors may not have access to all available information regarding their mentee). In order to guarantee understanding, any such document should be drafted in the refugee's native language and discussed fully in that language, as necessary. It should also be made available in writing.

At the same time, since maintaining confidentiality is part of a mentor's responsibilities, it should be explicitly mentioned either in a specific confidentiality agreement or in the mentor's commitment agreement for the mentorship programme. Such agreements would prohibit mentors from sharing any personal information regarding their mentee with anyone (other than organization staff) unless permission is expressly granted

by the mentee. As confidentiality agreements are intended to protect the interests of both participants, mentees should also sign one (again, in an appropriate language as necessary) and commit to respecting the privacy and confidentiality of the mentor.

It should be noted that a breach of confidentiality can be considered where the mentee is in imminent danger of harm. Special attention needs to be paid to the balance between confidentiality and reporting where mentoring programmes serve particularly vulnerable sub-groups of resettled refugees, such as young people and women. Certain situations <u>must</u> be reported: these include any circumstances that endanger the life or well-being of the mentee or others (such as child abuse, domestic violence or sexual harassment). This is the case both when mentors have suspicions and when mentees confide in their mentors. For this reason, confidentiality policies and agreements must also state the limits of confidentiality within the service as a whole and within the mentoring relationship, and the organization/programme must make these limits clear to both mentors and mentees. There should also be clear guidelines on what mentors are expected to do if issues of grave concern arise, specifically crises requiring intervention such as cases of abuse, neglect or violence, of which mentors and mentees are made aware. This may help to reduce the extent to which mentees feel betrayed if mentors pass on information. If a mentor is not sure about the limits of confidentiality, they should seek advice from organization/programme staff.

Activity 5: Understanding the importance of safeguarding and confidentiality

The following activities can help to emphasize the importance of safeguarding and confidentiality:

► **Brainstorming** to identify situations of concern and issues requiring reporting and direct and immediate intervention. Mentors should be able to distinguish between a situation in which someone is in danger and the day-to-day issues experienced by mentees.

► **Discussion** of the question "What would you do if you find out about a situation of abuse, neglect or violence?". Mentors share ideas between them. The trainer should then introduce the organization/programme's internal safeguarding policies and the main international and national legislation supporting the right to and limits of confidentiality. The discussion should reiterate the correct procedure if any incorrect suggestions have been made.

► **Role-play** scenarios presenting specific situations of serious concern.

For instance: "*You haven't been able to reach your mentee for a few weeks, and you usually meet weekly. When your mentee finally calls, she says she would like to get together, but she tells you that she's no longer staying at the accommodation with her husband. You wonder what has been going on with her*".

Or: *You call your mentee to set up a time for your next meeting. You hear yelling and a baby crying in the background and something that sounds like dishes breaking. A few days later you actually meet, and your mentee tells you about how difficult the last days have been with the new baby*".

The role-plays could include a mentor, someone representing the mentee, as well as third and even fourth parties representing external assistance, such as a programme staff member and the police. Mentors are invited to do further research to reflect on situations of concern and other potential scenarios in the mentor/mentee relationship.

MENTOR REFLECTION AND SUPPORT FOR MENTORS

4.1 Support for mentors

The role of mentors is to provide support to mentees. However, interacting with and helping mentees can be both emotionally and practically challenging. This is why mentors do not work alone but within a structure or organization, which will provide initial training (such as this) and to which they can turn for support if needed.

For example, it is recommended that mentors inform their organization if they have questions about the boundaries of their role, or what course of action to take when facing specific requests from their mentee. Both mentors and mentees should also inform the organization if difficult situations arise, to allow the programme to continue as smoothly as possible and to the benefit of both mentor and mentee.

It is also suggested that the mentor and mentee attend monthly debriefing sessions with the programme administrators to discuss the relationship and any issues (for example, critical incidents – see 4.3, below).

4.1.1 Impacts on mentors

All mentors should be aware that, as workers in the field of refugee resettlement, they are exposed to secondary post-traumatic stress, which can be defined as:

> "The natural consequent behaviors resulting from knowledge about a traumatizing event experienced by a[n] … other. It is the stress resulting from helping or wanting to help a traumatized or suffering person."[26]

This can lead to burnout and compassion fatigue, among other negative consequences. Mentors should be able to recognize signs of burnout, including:

- ▶ beginning to feel the mentee's fear or sense of urgency as their own
- ▶ wanting to "solve" their mentee's feelings of anger, disappointment or loss;
- ▶ believing that no one can solve their mentee's problems as well as they can.

Signs of compassion fatigue can include: fatigue or illness, cynicism, irritability, reduced productivity, feelings of hopelessness, anger, despair, sadness, feelings of re-experiencing of the event, nightmares, anxiety, avoidance of people or activities, or persistent anger and sadness.[27]

Mentors taking on their mentee's problems as their own can hurt both parties. Mentors suspecting burnout and/or compassion fatigue (and other psychological impacts arising from mentoring) should contact their organization and volunteer/mentor coordinator as soon as possible.

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[26] Figley, 1995.
[27] Siegfried, 2008 and Conrad, n.d.

If a mentor feels the need to take a week off for some personal time, he or she should do so, as long as the mentee is informed about the change of schedule. If the situation become more serious, the organization should be informed.

A key way to help prevent this situation arising is to establish clear boundaries for the mentor-mentee relationship. Boundaries help mentors take care of themselves by maintaining balance between their needs and those of the people they are assisting.

4.1.2 Boundaries

Boundaries are essential for both the mentor and the mentee. The role of mentors needs to be clear from the beginning of the mentor-mentee relationship. It is important to differentiate this role from that of re-settlement programme and reception staff/case managers (see Module 1), and to ensure that refugees have realistic expectations of what a mentor can and will do for them.

Boundaries strongly depend on the nature of the mentor's role as defined by the organization. However, mentors also have some freedom to set their own boundaries in terms of emotional and time limitations for the relationship. This includes:

► choosing how much time to spend with the mentee (e.g. agreeing to flexible times or meeting only at certain times) and how to deal with last-minute requests;
► where to go for meetings (e.g. in public places, which may have cost implications, although spending money is not required; at the mentor's home, which may have implications for both mentor and mentee in terms of comfort with the level of engagement, and with any differences between the mentor's and mentee's homes);
► the best way for the mentee to contact the mentor (e.g. which phone numbers to provide; which days and times are acceptable for mentees to call).

Mentors should also not be afraid to say "no". This can be very difficult at first, but it is essential – again, to the benefit of both parties. For example, if the mentee asks the mentor to make a phone call even when the mentee's local language ability is sufficient to do it alone, the mentor has the right to say no. Equally, if the mentee asks for money or material goods, the mentor has the right to say no. It should be noted that if this is or becomes a regular practice, mentors should inform organization staff (even when they would think "Once more can't hurt").

Mentors should also set boundaries for themselves. It is essential that they are aware that refugees have an array of needs, some of which they will be unable to meet; others that they will not be responsible for meeting; and others they can try to meet within the boundaries they set.

4.1.3 Planning

Mentors need to consider all of these aspects prior to the first meeting with the mentee. They should also reflect on and plan for the challenging issues that could occur. For example, they should think about how to respond to mentee's requests that could be uncomfortable, such as requests for financial assistance; how to handle the emotional aspects of the mentor-mentee relationship; or how to set boundaries with a mentee from a culture in which social interaction is constant, and who may think calling their mentor several times a day is normal. Mentors should also be familiar with organizational and community-based resources available to refugees, and think about ways to help mentees gain access to these resources.

A useful post-training activity is to ask mentors to do a "homework assignment": to conduct research on the culture and context of their mentee before meeting.

4.1.4 Resources for mentors

In addition to the training received at the beginning of the programme, mentors may feel the need to further enhance their understanding of the complex and multiple aspects of taking part in a mentorship programme for resettled refugees, including:

▶ the mentoring relationship
▶ resettlement issues
▶ their mentee's culture of origin.

Getting to know their mentee's culture of origin, for example, can be useful for a mentor in better understanding their requests or behaviours, and in setting appropriate boundaries.

Throughout the time of their commitment to the programme, mentors are encouraged to engage in autonomous learning. This training guide includes suggestions of additional resources (articles, books, films, documentaries and websites) for mentors who wish to enhance their understanding.

4.2 Mentor self-reflection

Self-reflection is:

▶ a form of personal response to experiences, situations, events or new information.
▶ a 'processing' phase where thinking and learning take place.

There is neither a right nor a wrong way to reflect, only questions to explore.
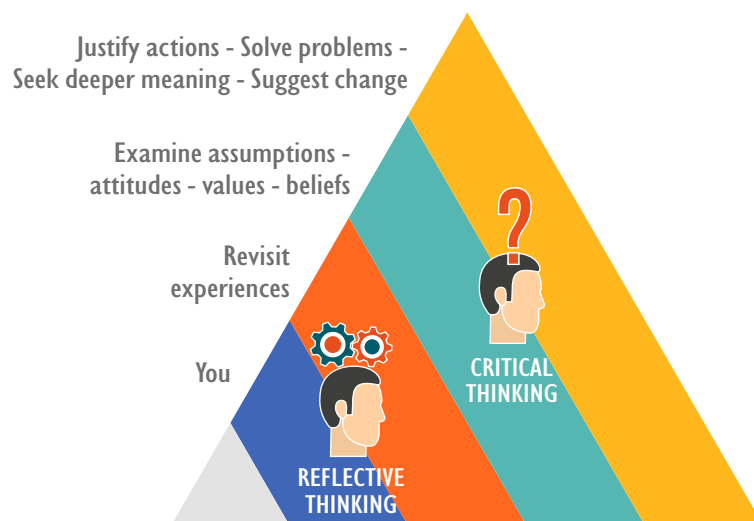
Self-evaluation and monitoring of the mentorship relationship begin before the first meeting between mentor and mentee and continue throughout the period of the mentor's engagement with the programme. These are informal evaluations, conducted by the mentors and mentees themselves. They involve a process of self-reflection, based on an in-depth autonomous examination of the various stages of the mentor-mentee relationship. The overall goal is to improve the relationship itself as it develops, and to allow both mentors and mentees to acquire the skills to use self-reflection as a lifelong tool to deal with interpersonal relationships, but particularly relationships of social support. Such evaluations may be even more relevant if the mentor/mentee relationship continues once the official mentorship programme is over, and if mentors participate in further mentorship programmes.

Activity 6 provides an example of self-reflection following a mentor's first encounter with their mentee.

Activity 6: Promoting self-reflection

Ask yourself:

- ▶ Why did you choose this experience?
- ▶ What was the first thing you noticed during your first meeting?
- ▶ How did you feel? What were your feelings or emotions at the time?
- ▶ How do you think your mentee felt, in that situation and in that moment?
- ▶ How do you think you could tell how they felt?

(e.g. What they did or said and/or what they showed through facial expression or body language)

(Inspired by the Council of Europe Autobiography of Intercultural Encounters)

Similar self-reflection procedures should be repeated over time to increase self-awareness, awareness of the other, and awareness of the development of the relationship. This practice also contributes to identifying aspects of the relationship that may become challenging or difficult – see more below, section 4.3 on the critical incident technique.

4.3 The critical incident technique

In any activity that involves contact between people, problems can arise due to misunderstandings and conflict. In intercultural contexts, such situations can occur more frequently because of the cultural differences of the people who interact. The critical incident technique can help to resolve miscommunication and other incidents between mentors and mentees. The technique provides a way to:

> "uncover the set of cultural norms, values, behaviours that people bring into an encounter with others, and which filter the way they interpret and respond to others. Through lifting the often negative emotional haze surrounding intercultural misunderstanding, it helps us to become aware of the illusion of our own cultural neutrality, and invites us to explore the cultural reference frames in a more objective way, and opening up a margin for negotiation where prejudice has a lesser role to play."[28]

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[28]   https://healthydiversity.eu/manual-critical-incidents/introduction-to-the-methodology/

The technique is a method taken from psychology that has also been used in intercultural research[29] and expanded and adapted across different fields. These include customer service, training, communication, business,[30] marketing and education.

In this context, critical incidents are:

> "Interaction[s] with a person or object from a different culture, set in a specific space and time, which provokes negative or positive cognitive and affective reactions, a sensation of loss of reference points, a negative representation of oneself and feeling of lack of approval that can give rise to uneasiness and anger."[31]

Psychologist Margalit Cohen-Emerique uses the analysis of 'cultural shocks' (i.e. critical incidents) to improve intercultural relationships. Incidents are recounted by those who have experienced them, requiring these individuals to look at themselves and their reactions, rather than relying entirely on external observation. Thanks to its clear structure, the analysis of critical incidents has become a widely used method of intercultural training.[32] Critical incidents are particularly suitable for issues concerning intercultural differences, since behaviour influenced by culture is generally "an unconscious naturalness"[33] and as such it becomes evident only in critical situations.

Methodology: Critical Incident Technique

There are numerous ways to collect and analyse critical incidents. The critical incident technique consists of a set of procedures to collect direct observations about human behaviour during "critical incidents": events/incidents in which unexpected difficulties and misunderstandings originated from the interactions between two people.

When a problem (critical incident or 'cultural shock') has occurred, the technique enables participants and others to address its causes; find a positive solution; and identify and provide solutions for future incidents. It also helps prevent incidents from occurring: it is possible to detect potential issues and intervene in a timely manner before a critical incident can arise. The technique can also be a useful self-analysis tool for the mentor in his/her professional and personal experiences with people from other cultures and can help mentors improve their interactions with and behaviour towards others.

The technique procedures help participants to provide information and describe what happened, but they also include the feelings and reactions that caused the situation. Descriptions follow these steps:

1. The cause, description and outcome of a critical incident ('cultural shock')
2. Feelings and perceptions before, during and after the critical incident
3. The actions taken during an incident.

Critical Incident Tool 1 (see below) was designed to record direct observations of an event and human behaviour during that event, and can be used for the description of a critical incident:

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[29] Fiedler and Mitchell and Triandis, 1971.
[30] Layes, 2007; Stitt-Gohdes, Lambrecht & Redmann, 2000.
[31] Cohen-Emerique 2015.
[32] Hiller, 2009.
[33] Schroll-Machl & Nový, 2000.

▶ between a mentor and mentee (e.g. an unexpected problem in their interaction in a specific situation) or

▶ faced by a mentee during interactions with people other than the mentor in a public place (e.g. post office, bus, shop).

In mentor-mentee incidents, one copy of the tool (digital or paper) is completed by the mentor, another by the mentee. In case of linguistic and cultural difficulties, the mentor (if not involved in the incident) or a third party can help the mentee fill in the form. The mentor can also help the mentee to identify the incident 'trigger' if s/he was not involved in the incident. The mentor and mentee should discuss the incident between themselves, but also at monthly debriefing meetings with mentorship programme staff.

Individual reports on critical incidents are collected, classified and analysed by the people in charge of monitoring the mentorship program, using Critical Incident Tool 2 (below). This tool consists of a grid for collecting, collating and summarising critical incidents:

a) by classifying them into groups based on the type of incidents (e.g. by key word or by title);
b) to identify incidents attributable to concrete problems.

This tool should be used by those in charge of the mentorship programme to conduct additional monthly debriefing sessions to describe and analyse sets of critical incidents. These sessions should address the following issues, in order: clarification of objectives; facts; thoughts; reactions; symptoms; reflections; closing. The summary and analysis of critical incidents will enable the mentorship programme to create procedures and protocols to resolve incidents that have already occurred, and to prevent similar incidents in future. They could also be used (with identifying details removed to ensure anonymity) for training mentors.

Critical Incident Technique Tool 1: Describing the critical incident

Mentor (mentee, if guided) describing the incident:

Registration date of critical incident:

TITLE:

1. Keywords to define the incident

These words will be used to create a database of critical incidents. Note that more than one key word may be used for each incident.

e.g. *Lack of respect; arrogance*

2. Who is describing the incident?

Please provide personal and professional information of the person describing the incident as named above (e.g. age, sex, origin, profession etc.)

3. Who was involved in the incident?

Please provide information about the people involved in the incident:

▶ Personal and professional information (e.g. age, sex, origin, profession etc.)
▶ Relationships between the people involved (e.g. mentor/mentee; mentee/shopkeeper etc.)

4. What was the context of the incident?

Where did the incident take place (location); what was the social and psychological context of the incident; other relevant information

5. The incident

Please provide a brief factual description (10-15 sentences) of the incident. Please describe, according to your point of view, **where and when the incident took place and what you and others did**. (Please do not analyse the incident or your feelings; this will be covered later)

6. Emotional reaction

Please describe **your reaction** to the incident: your feelings and whether the incident made you behave physically in a certain way.

e.g. I was amazed and curious at the same time. During the incident I also felt uncomfortable with the unusual situation.

7. What rules/beliefs/values/cultural assumptions or representations did you feel were threatened/ criticized/challenged?

e.g. personal identity or professional authority - the concept of family - attitude to death

8. Your cultural frame of reference

Please describe your cultural frame of reference in terms of representations, values, norms, ideas and prejudices.

9. Cultural frame of reference of the individual/group at the origin of the incident

Please describe the cultural frame of reference, in terms of representations, values, norms, ideas and prejudices, of the individual or group that generated the incident (or cultural shock)

Critical Incident Technique Tool 2: Grid for the collection of critical incidents

Number of critical incidents	Title	Country	Person describing the incident		Key words
	e.g. handshake	e.g. Italy	e.g Mentor X	e.g Mentee B	e.g. lack of respect
	e.g. mobile phone use				e.g. arrogance
	e.g. being on time				e.g. lack of respect
	e.g. speaking up				e.g. arrogance

IV.

Conclusion

Mentorship is crucial to helping refugees settle in their new country and to promoting integration. Mentors provide crucial information and support for mentees, helping them to navigate a new language, new customs and new procedures.

At the same time, mentoring is a two-way street and mentors themselves can benefit hugely. Good mentors see their volunteering as an opportunity to help others – but also for personal development, which in turn helps them to help others. Through mentoring, they not only make a difference in the life of a newly arrived person but can improve their own leadership and facilitation skills; practice teamwork, decision-making and confident communication; gain exposure to new cultures; develop a new appreciation for diversity; and have fun and engage in cultural, social and physical activities.

All of this is possible thanks to training and ongoing support. This training manual provides a starting point, and it is hoped that mentors will be inspired to continue learning.

V.

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VI.

Appendix:
Additional resources
for mentors

Consortio Communitas et al.

2019   *COMMIT: Toolkit for mentors, a take-away compendium*

2021   *Guidelines on Piloting Mentorship Schemes*

Council of Europe.

No date *Images of Others: An Autobiography of Intercultural Encounters through Visual Media.* Both available in English, French, Italian, Polish, Spanish and Russian at: https://www.coe.int/en/web/autobiography-intercultural-encounters

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The Boat is Full (Switzerland/West Germany/Austria, 1981). Markus Imhoof. *101 minutes*

During World War II, when Switzerland severely limited refugees, six people jump off a train from Germany in an isolated corner of Switzerland and seek temporary refuge with a couple who run a village inn.

Night Shapes (Germany, 1999). Andreas Dresen. *101 minutes*

In one of several stories, a businessman in Berlin encounters a young refugee boy from Angola.

In This World (UK, 2003). Michael Winterbottom. *88 minutes*

> The story of two Afghan cousins smuggled from a refugee camp in Pakistan to London.

Hotel Rwanda (UK/South Africa/Italy, 2004). Terry George. *121 minutes.*

> The story of Paul Rusesabagina's efforts to save the lives of his family and more than a thousand other refugees during the 1994 Rwandan genocide.

Welcome (France, 2009). Philippe Lioret. *110 minutes*

> A young Kurdish refugee faces discriminatory laws and red tape in his efforts to swim the Channel from Calais and reunite with his girlfriend in England.

Le Havre (Finland/France/Germany, 2011). Aki Kaurismäki. *93 minutes*

> When an African boy arrives by cargo ship in the port city of Le Havre, an ageing shoe shiner takes pity on the child and welcomes him into his home.

Dheepan (France, 2015). Jacques Audiard. *115 minutes*

> Refugee drama telling the story of a family from Sri Lanka that has found a new home in a Parisian suburban housing project.

Mediterranea (Italy/France/USA/Germany/Qatar, 2015). Jonas Carpignano. *107 minutes*

> Two men make the dangerous journey from Africa to Italy for a better life, but then face hostility and violence.

Riverbanks (Greece/Germany/Turkey/France, 2015). Panos Karkanevatos. *96 minutes*

> A young minesweeper meets a woman helping irregular migrants and refugees cross the river border Greece and Turkey.

Welcome to Germany (Willkommen bei den Hartmanns) (2016). Simon Verhoeven. *116 minutes*

> Comedy about a German family welcoming a Nigerian refugee into their home.

The Other Side of Hope (Finland/Germany, 2017). Aki Kaurismäki. *100 minutes*

> A poker-playing restaurateur and former traveling salesman befriends a Syrian refugee stranded in Helsinki.

Styx (German/Austria/Netherlands/Malta, 2018). Wolfgang Fischer. *94 minutes*

> A woman on a sailing trip is the only person to come to the aid of a group of refugees shipwrecked on the high seas.

Documentaries

Afghan Stories (USA, 2002). Taran Davies and Walied Osman. *58 minutes*

> Filmmakers Taran Davies and Walied Osman set out to gain an understanding of how a generation of war has affected the Afghan people, spending time with families in Queens, New York, and the frontline in Afghanistan.

Lost Boys of Sudan (USA, 2003). Megan Mylan and Jon Shenk. *87 minutes*

> This feature-length documentary follows two Sudanese refugees from Sudan and Kenya to the United States. Winner of an Independent Spirit Award and two Emmy nominations.

God Grew Tired of Us (USA, 2006). Christopher Quinn. *86 minutes*

> A documentary capturing the refugee experience through the wide eyes of three young Sudanese men ("lost boys"), following them from their refugee camp in Africa to their new home in the United States.

Home Across Lands (USA, 2008). John Lavall. *59 minutes*

> The documentary chronicles the journey of a group of Kunama refugees making the transition from life in the Shimelba refugee camp in northern Ethiopia to their new home in America.

4.1 Miles (USA, 2016). Daphne Matziaraki. *26 minutes*

> A coast guard captain on a small Greek island is suddenly charged with saving thousands of refugees from drowning at sea.

After Spring (USA, 2016). Steph Ching and Ellen Martinez. *101 minutes*

> This documentary follows two refugee camp families in transition and aid workers in Zaatari, Jordan, the largest camp for Syrian refugees.

Exodus: Our Journey (UK, 2016). BBC. *178 minutes (3 episodes)*

> A three-part documentary using footage shot by refugees as they document their own journeys to Europe.

Fire at Sea (Italy, 2016). Gianfranco Rosi. *108 minutes*

> A portrait of Lampedusa, a Sicilian island that is the first port of call for thousands of migrants from Africa and the Middle East in search of a new life in Europe. *Fire at Sea* works as a detailed account of both the horrors of the journey and of the impact on the new arrivals on the lives of the islanders.

No Borders (Italy, 2016). Haider Rashid. *16 minutes*

> The first Italian VR documentary explores the migrant crisis in Italy, documenting the experience of volunteers at reception centres.

The Mission (Netherlands, 2016). Robert Oey. *91 minutes*

> The United Nations Mission in Mali through the eyes of the Dutch Deputy Chief of Staff for Operations.

Another News Story (UK, 2017). Orban Wallace. *84 minutes*

> Wallace's documentary turns the camera on news crews and filmmakers filming refugees and asylum seekers trying to reach and cross Europe.

Sea Sorrow (UK, 2017). Vanessa Redgrave. *75 minutes*

> Documentary about child refugees in Europe. Shown in the Special Screenings section at the 2017 Cannes Film Festival.

Human Flow (Germany/USA/China/Palestine/France, 2018). Ai Weiwei. *140 minutes*

This film explores the global refugee crisis through footage and interviews in 23 countries. Director Ai Weiwei shines a light on the more than 65 million people forced out of their homes by war, famine and climate change.

Newspaper articles

Erlanger, S. and Schreuer, M.

2018.   Belgians open homes, and hearts, to migrants. *New York Times*, 5 November.

Mannion, L.

2018.   California executives mentor businesses helping migrants and slaves. *Reuters,* 15 May.

Martin, M.

2016.   Germans make refugees feel at home with buddy schemes, cooking and sport. *Reuters,* 4 February.

Ferguson, D.

2019.   How we live together: the homeowner and the refugee. *Guardian,* 5 January.

Fishwick, C.

2016.   If I can help, I must: meet the volunteers working with refugees. *Guardian,* 02 September.

Orange, R., J. Merrill and S. Hardach

2015.   Refugee crisis: Three stories from Syrians who have made a new life in the West. *Independent,* 12 September.

Kantor, J. and Einhorn, C.

2016.   Refugees Encounter a Foreign Word: Welcome. How Canadian hockey moms, poker buddies and neighbors are adopting Syrians, a family at a time. *New York Times,* 20 June.

Robbins, L.

2015.   Syrian Refugees Rejected, Rerouted and Resettled. *New York Times,* 23 November.

Tagaris, K.

2019.   Turning boats into bags, refugee stitches life together in Greece. *Reuters,* 5 June.

Shearman, S.

2019.   Work not handouts: entrepreneurs reboot image of refugees. *Reuters,* 31 May.

Articles from organizations working with refugees

MSF Médecins sans Frontieres.

2019.	Refugees around the world: Stories of survival. 19 June.

OXFAM International.

No date How does it feel to be a refugee? Hear their words.

UNICEF.

2019.	New mentorship programme for young unaccompanied refugees and migrants launches in Italy. 29 October.

Books: Refugees and the refugee experience

Adult fiction

Hamid, M.

2018.	*Exit West: A Novel.* Riverhead Books, New York.

Hosseini, K.

2003.	*The Kite Runner.* Riverhead Books, New York.

Hosseini, K.

2018.	*Sea Prayer.* Riverhead Books, New York.

Non-fiction

Chamoiseau, P., M. Amos and Ronnback, F.

2018.	*Migrant Brothers: A Poet's Declaration of Human Dignity.* Yale University Press, New Haven.

Jones, R.

2016.	*Violent Borders: Refugees and the Right to Move.* Verso, London.

Kingsley, P.

2017.	*The New Odyssey.* Liveright Publishing, New York.

Peteet, J.

2009.	*Landscape Of Hope And Despair: Palestinian Refugee Camps.* University of Pennsylvania Press, Philadelphia.

Trilling, D.

2018.   *Lights in the Distance: Exile and Refuge at the Borders of Europe.* Picador, London.

Autobiography/biography

Bixler, M.

2006.   *The Lost Boys of Sudan: An American Story of the Refugee Experience.* University of Georgia Press, Athens; London.

Calais Writers (various).

2017.   *Voices from the 'Jungle': Stories from the Calais Refugee Camp.* Pluto Press, London.

Nguyen, Viet T. (ed.)

2018.   *The Displaced: Refugee Writers on Refugee Lives.* Abrams Press, New York.

Phan, Z.

2010.   *Little Daughter: A Memoir of Survival in Burma and the West.* Pocket Books, London.

Children's and young adults' fiction and other writing

Ellis, D.

2010.   Children Of War: Voices of Iraqi Refugees. Perseus Books, Boulder.

Flores-Galbis, E.

2010.   *90 Miles to Havana.* Roaring Brook, New York.

Gratz, A.

2017.   *Refugee.* Scholastic Australia.

Kuntz, D. and Shrodes, A.

2017.   *Lost and Found Cat: The True Story of Kunkush's Incredible Journey.* Dragonfly Books, New York.

Lai, T.

2011.   *Inside Out & Back Again.* HarperCollins, New York.

Park, L. S.

2010.   *A Long Walk to Water: Based on a True Story.* Clarion, Boston.

Pinkney, A. D.

2014.   *The Red Pencil.* Little, Brown.

Ruurs, M.

2016.   *Stepping Stones: A Refugee Family's Journey.* Orca, Toronto.

Ryan, Pam M.

2000.   *Esperanza Rising.* Scholastic, New York.

St. John, W.

2012.   *Outcasts United: The Story of a Refugee Soccer Team That Changed a Town.* Delacorte Press, New York.

Williams, M.

2013.   *Now Is the Time for Running.* Little, Brown, New York.

Video resources – mentoring and refugees

Al Jazeera English: Witness

Meet the Syrians: The Story of a Refugee Family in the US. 11 March 2020. *46 minutes*

Canadian Broadcasting Corporation Manitoba

Hi. I'm a refugee. 24 March 2016. *3 minutes*

Channel 4 News

One young refugee's extraordinary story. 7 June 2016. *8 minutes*

Chelsea (Netflix),

Refugees Share their Stories. 19 June 2017. *8 minutes*

Global Citizen

I AM A REFUGEE: Global refugees share their stories. 25 January 2016. *6 minutes*

IOM Netherlands

Recognizing Talent: Stories from refugees and their employers. 22 November 2017. *9 minutes*

International Rescue Committee

A Refugee Mother's Dream Comes True. 4 May 2015. *2 minutes*

Bushra's story: An Iraqi refugee's path to a new home in the United States. 1 July 2014. *2 minutes*

I Left Everything. 11 January 2016. *3 minutes*

Long Journey to Texas. 16 June 2016. *8 minutes*

Meet the German couple making refugees welcome. 17 March 2018. *1 minute*

UNHCR Canada

In Canada, refugee mentorship helps integration. 21 February 2020. *2 minutes*

UNICEF Australia

Refugee Week: Rahila's story. 18 June 2015. *3 minutes*

Websites - Mentoring and refugees

Bridging Refugee Youth & Children's Services (United States of America)

www.brycs.org

Cultural Orientation Resource Exchange (United States of America)

https://www.ritaresources.org/eurita/

Duke Graduate School - Mentoring resources (United States of America; academic)

https://gradschool.duke.edu/professional-development/mentoring/what-mentor

European Union - Facilitating Resettlement and Refugee Admission through New Knowledge (Europe)

www.eu-frank.eu

Free Management Library - Mentoring (United States of America)

https://managementhelp.org/leadingpeople/mentoring.htm

International Rescue Committee

www.rescue.org

International Rescue Committee - European Resettlement and Integration Technical Assistance (Europe)

www.eurita.org

Refugee Support Network - Educational mentoring (United Kingdom of Great Britain and Northern Ireland)

www.refugeesupportnetwork.org/pages/23-educational-mentoring

United Nations Refugees and Migrants (Global)

https://refugeesmigrants.un.org/

U.S. Committee for Refugees and Immigrants (United States of America)

www.refugees.org

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Facilitating the integration of resettled refugees
in Croatia, Italy, Portugal and Spain