A systematic review of programs and models used to mentor young people of African origin in Australia and other parts of the world

LITERATURE REVIEW REPORT

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Acknowledgements

The literature review received funding for a research assistant valued at $2456.96 from the University of Wollongong School of Health and Society (HAS). We greatly appreciate the HAS for this funding. We do greatly appreciate Eugena Pyne who searched databases for literature and contributed to the initial report.

We also respectfully acknowledge the traditional owners of the lands in which we undertook this research project, Aboriginal and Torres Strait Islander elders, and the importance of striving to work collaboratively towards meaningfully including Indigenous knowledges, perspectives and practices across contemporary societies.
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Executive summary

Mentoring refers to a cultural, natural or professional relationship that results from a person working with peer(s) or an older person(s) to develop their skills within the expectations of a cultural, religious, political, social, academic or professional context. Mentoring can happen at individual, family, group or community level. Often, literature speaks of professional mentoring but other communities identify more with culturally or naturally situated mentoring.

As with other immigrants, young people from an African background encounter unique social, psychological and economic challenges that could be addressed using culturally informed interventions. While there is a lot of research on youth mentorship in Australia, less is known about mentoring young people from African backgrounds. Therefore, this research was consummated to address this gap in the literature with the ultimate intention of contributing to interventions.

We searched literature on the subject from databases on the University of Wollongong (UOW) library website but also outside. We were searching for researches and reports on mentoring programs or models for young people of African origin throughout the world. Twenty-five (25) articles from Australia, USA, UK and South Africa met this inclusion criteria and were reviewed. Twenty-four articles described a mentoring program or model each, some briefly yet some in detail. One article described two different programs, resulting in a total of 26 programs and models. The 26 programs and models were grouped into seven approaches: individual; family; group; community; critical or transformational; natural; and cultural.

Before the review was done, background information about mentoring was gathered. This report will start by providing this background information about mentoring in general; mentoring in the African context and a summary of the situation of young people of African origin in Australia. It will then describe the methodology used during the review and the programs and models found in the literature reviewed. It will end with a brief section on issues, lessons and themes arising from the review.

The next activity involves presenting this report to organizations in the Illawarra region for co-sense making. In the process of co-sense making, the researchers will gain insights into programs and models used in the Illawarra region while the service providers from the organizations will gain insights from approaches that we found in the literature reviewed. This mutual process will also help in identifying areas for future research as well as opportunities for collaboration.

Introduction

Mentoring refers to a cultural, natural or professional relationship that results from a person working with peer(s) or an older person(s) to develop their skills within the expectations of a cultural, religious, political, social, academic or professional context. Mentoring can happen at individual, family, group or community level. Often, literature speaks of professional mentoring but other communities identify more with culturally or naturally situated mentoring. As with other immigrants, young people from an African background encounter unique social, psychological and economic challenges that could be addressed using mentoring. There is more research on youth mentorship in Australia but less is known about mentoring young people from African backgrounds. Therefore, we searched literature on this subject from databases on the University of Wollongong (UOW) library website but also outside. The report will provide background information to mentoring in general; mentoring in the African context; a summary of the situation of young people of African origin in Australia; the methodology used in this review and the findings from the review.
Background information

Before the literature review was done, background information was gathered to understand mentoring in general. The background information includes definitions, objectives and categories of mentoring.

DEFINITIONS OF MENTORING

There are several definitions of mentoring. Mondisa (2018, p. 295) says 'mentoring involves an experienced individual (a mentor) educating, guiding, and counseling a less experienced person (a protégé) to help him or her develop skills and realize dreams.' Hall (2015, p. 39) looks at mentoring as 'vertically structured process whereby a trustworthy, prosocial adult affords learning experiences to a younger person "requiring" direction and support.' Hall goes on to say 'vertically structured process whereby a trustworthy, prosocial adult affords learning experiences to a younger person "requiring" direction and support.' Hall (2015, p. 39). In their definition, the Australian Youth Mentoring Network (2017) said mentoring is structured, based on trust and care. ‘The mentor is not a replacement for a parent, nor are they a counsellor or teacher. They are a sounding board and confidant to the young person” (Australian Youth Mentoring Network [2017, para. 1). Another definition from Moodie & Fisher (2009, p. 1) says mentoring is ‘the commitment of time and specific efforts by a more experienced person to develop a mutually beneficial, supportive and nurturing relationship with a less experienced person’. The inclusion of ‘mutually beneficial’ is a positive aspect of this definition. The definitions agree that mentoring involves an inexperienced and experienced person and that it is a structured process. However, there seems to be no or less emphasis on the role of the community, culture or family in mentoring.

Our own proposed definition of mentoring, already presented in the introduction, reads as follows:

Mentoring refers to a cultural, natural or professional relationship that results from a person working with peer(s) or an older person(s) to develop their skills within the expectations of a cultural, religious, political, social, academic or professional context.

The definition acknowledges that mentoring is not only found in professional arrangements but can grow organically in cultural or natural settings. Multiple mentees and mentors and the various context they form relationships are also acknowledged.

OBJECTIVES OF MENTORING

Mentoring has several objectives, depending on who is mentoring, in which culture they are mentoring and who is being mentored (Australian Youth Mentoring Network, 2017). The most common objectives are conveying experience from an experienced mentor to a mentee whose skills are still growing; increase performance; improve relationships, increase wellbeing; identity; culture and faith; helping a mentee to understand and survive in a new situation or environment; and helping mentees understand and practice behaviours that are acceptable within a society, culture, economy, environment or professional situation (Australian Youth Mentoring Network, 2017; Moodie and Fisher, 2009; Griffiths, Sawrikar and Muir, 2009). The end result, if mentoring has been successful, is a person who has skills and behaviours that meet the expectations of the cultural, social, academic or professional context.

There are several ways to categorise mentoring. For example, Hall (2015) used school-based, work-based or community-based mentoring categories. The National Mentoring Partnership (2015) used developmental and instrumental mentoring approaches. The Awulian Community Development Association (AWCODA) (2012) used different categories including individual or group; adult-led or peer-led; planned, incidental or natural; community, school, religion or online; and face-to-face or electronic. Washington, Johnson, Jones and Langs (2006) referred to individual or family focused mentoring. Peralta, Cinelli, and Bennie (2018) referred to formal, informal or natural mentoring and cultural or non-cultural. The Australian Youth Mentoring Network (2017) used methods (face-to-face and e-mentoring), relationships (one-to-one, group and team) and settings (school, community, workplace, universities, juvenile justice centres, youth centres or sports clubs). However, none of the authors provided a comprehensive category that strongly suit the current study’s focus on African communities that use unstructured and family focused mentoring processes more, hence for the purposes of this research, the following five categories were created by the researchers as an amalgamation of existing categories:

1. Culturally-situated mentoring
2. Naturally-developing mentoring
3. Movement-based mentoring
4. Professionally-situated mentoring
5. Integrated mentoring

THESE CATEGORIES ARE DESCRIBED IN TURN IN THE FOLLOWING SECTIONS.

CULTURALLY-SITUATED MENTORING

In some communities, mentoring expectations and duties exist culturally, meaning that they are imbedded in people’s ways of life (Watson, Washington and Stepteau-Watson, 2015). Originally, mentoring existed culturally in most parts of the world (AWCODA, 2012). In culturally focused mentoring, kinship and relatedness are key components. Mentoring relationships are defined by cultural norms and are expected to be life-long. But it can also be based on affinity, for example same religious, ethnic or cultural organisation (Mondisa, 2018). The process of culturally focused mentoring is as follows: a child is born, mentors for the child are already known and their roles are already clear, mentorship proceeds throughout life and in the process the mentee mentors those people younger than him or her. Pairing can also happen naturally especially where there are multiple mentors but can also be formally arranged (Mondisa, 2018).

Cultural mentoring has several objectives including building economic, social, cultural and leadership and political skills. This type of mentoring happens systemically within a cultural group. The actual settings include the family, the kinship, community, religious or cultural institution (Watson, Washington and Stepteau-Watson, 2015).
The characteristics of culturally situated mentoring include Watson, Washington and Steptoe-Watson, 2015; AWCODA, 2012; Mondisa, 2018):

a. Pre-existing mentoring arrangements, a situation whereby mentors exist in the community at any moment. This is a more preventive approach to social challenges.

b. Continuous intergenerational mentoring which exists throughout life.

c. Indirect mentoring, a situation where a mentee is mentored to mentor those younger than themselves, including their own children.

d. Multiple mentoring, a situation where a mentee has multiple mentors, and a mentor has multiple mentees.

e. Relational, that is, it is based on kinship relationships but also friendships.

f. At times it is natural, that is, mentoring relationships grow naturally.

g. Holistic in nature, by focusing on mentoring across the life spectrum, it is able to deal with all social issues at each and every stage of life.

h. Sometimes moments of ‘mentorbility’ are used as opposed to structured formalized mentoring. This means the mentor and mentee do not plan to do mentoring, instead interactions provide opportunities or moments suitable for mentoring.

i. Based on local philosophies or cultures. For example, in Africa mentoring is based on ubuntu discussed later in this report.

Culturally situated mentoring still exist but it needs to be protected, promoted and recognized for it to flourish. As Peralta, Cinelli, and Bennie (2018, p. 32) said, ‘mentoring programs should include family, cultural goals (as well as other interpersonal and psychological goals), and culturally sensitive research approaches to increase reliability and validity.’ It shares some common elements with naturally situated mentoring briefly described in the following section.

**NATURALLY-DEVELOPING MENTORING**

This approach involves related or unrelated people developing a mentorship relationship organically or naturally in cultural mentoring or in different institutions of society such as workplaces, arts, political parties or schools (Mondisa, 2018). As Hurd and Sellers (2013, p. 76 said ‘natural mentors are caring and supportive adults in adolescents’ preexisting social networks, such as extended kin, neighbors, coaches, or community members.’ In support of this view, a natural mentoring program in the USA, researched by Hurd and Zimmerman (2014, p. 29) reported that natural mentors were mostly family members such as aunts, uncles, grandparents, cousins, and older siblings but also unrelated adults such as family friends, preachers/pastors, church members, teachers, coaches, guidance counselors, and neighbors. Green also showed that natural mentors may be extended kin, neighbors, teachers, tutors or counselors (Green, 2014). Natural mentors were mostly matched by race and gender.
As shown in Figure 2, natural mentoring develops out of socialization and it grows organically. From the discussion, the characteristics of natural mentoring are:

a. May involve related and unrelated mentees and mentors.
b. Relationships grow organically.
c. Usually there is self-matching by gender, race or other attributes.

**MOVEMENT-BASED MENTORING**

This describes mentoring provided in organized movements such as the girls guides and boy scouts (Refugee Council of Australia, 2005). This approach includes peer-mentoring, mentees mentoring other mentees who are usually younger and adult mentors. Movements vary but common types are:

a. Church-based children and youth movements like Young Men’s Christian Association (YMCA) or Young Women’s Christian Association (YWCA).
b. Club-based children and youth movements like Scouts, Guides, Brigades, Pioneers, Interact, Rotaract, Camp Fire, Rotary, Big Brother Big Sister (BBBS) and several other organizations with similar or related functions operating at local, national, regional or international levels (Moodie and Fisher, 2009).
c. Political or consciousness movements.
d. Figure 3 shows the process of movement-based mentoring.

**FIGURE 3: THE PROCESS OF MOVEMENT-BASED MENTORING**

In most cases, the mentorship program ends at a certain pass out age. A child or young person joins the movement as a member and goes through stages until they pass out of the movement. The characteristics of the type of mentoring are:

a. It is highly organized, with clear entry and pass out stages.
b. It involves mass groups of young people.
c. It is hierarchical, and therefore linear.
d. It is organized around a common value.

**PROFESSIONALLY-SITUATED MENTORING**

These forms of mentoring are based on creation of short-term planned mentoring relationships between a mentor and mentee (Griffiths, Sawrikar, Muir, 2009). Professional mentoring can be viewed from three angles:

a. Work or occupation based mentoring whose setting is a workplace or is profession based.
b. Academic mentoring whose setting is the school, college or university.
c. Open mentoring whose setting is usually community organizations but can also be the school, college, university or workplace.
Mentors can be teachers, counsellors, social workers, peers, workmates or experienced and skilled persons (Geber and Keane, 2017). In most cases, they are volunteers who are not paid for the work they are doing or they do it as part of their work but there are also paid positions. The mentor is ‘not a replacement for a parent, nor are they a counsellor or teacher. They are a sounding board and confidant to the young person’ (The Australian Youth Mentoring Network, 2012, p. 7). There are various models that are used including one adult mentor with one mentee (dyads); one adult mentor or group of mentees; one mentee with two or more adult mentors (triad or multiple mentoring); one mentee to one mentee (peer-to-peer); two or more adult mentors and group of mentees (team mentoring). There are various approaches that are used including face-to-face or virtual (online, tele- or e-mentoring). Griffiths, Sawikar, Muir (2009) noted that e-mentoring is often disliked for its pervasiveness and impersonal nature. Commenting on professional models of mentoring, the Awulian Community Development Association (AWCODA, 2012, p. 4) said ‘These models are generally set within western definitions of family, kinship responsibilities, youth culture, associated legal frameworks, community expectations and program delivery by government and non-government agencies’. The process of professional mentoring is as follows: a mentor is identified, a mentor is matched with a mentee, a contract is drawn and mentorship is done until the end of the contract. This process is illustrated in Figure 4.

**FIGURE 4: PROFESSIONALLY SITUATED MENTORING**

The objectives of professional mentoring include increasing participation in education, employment and community, building sense of belonging and increasing socio-economic inclusion (Australian Youth Mentoring Network, 2017). Its characteristics include:

- Mentor and mentee are unrelated.
- Mentoring is highly planned and structured.
- Relationships or mentoring contracts are short term, usually going for 12 months.
- Mentoring is one way although peer mentoring sometimes happens.
- Usually based on western notions of mentoring.

**INTEGRATED MENTORING**

The integrated approach to mentoring mixes two or more aspects from any of the four categories already discussed. An integrated approach is justifiable because current professional approaches are leaving gaps while conditions are no longer available for full scale culturally situated mentoring to take place in communities that are urbanized, uncertain for example refugee camps, temporary for example families on time-limited visas or have different value systems for example western societies.

**MENTORSHIP IN AFRICA: AN UBUNTU THEORETICAL PERSPECTIVE**

The concept of mentoring is usually given a Greek origin but mentoring existed in African communities independent of this European origin (Watson, Washington and Stepteau-Watson, 2015). The same could be said of many other communities, including Australia Indigenous communities. In Swahili, the most used indigenous language in Africa, mentoring means ushauri (Watson, Washington and Stepteau-Watson, 2015).

There are several cultural groups in Africa but they all mainly emanate from three cultural philosophies (1) African Bantu/Vanhu culture (2) western Judeo-Christian culture (3) middle-eastern Islamic culture (Mugumbate, 2020). There are also cultural philosophies of hunter-gatherer communities including the San and the Khoikhoi that are regarded as original cultures of most of southern Africa whose populations are now not easily distinguishable from the Bantu. Both western and middle-eastern philosophies came later on as a result of colonization or proselytism. So, when black Africans talk about culture they are mostly referring to Bantu culture (Samkange, and Samkange, 1980). Bantu means people or humans and refers to black people who are the majority inhabitants of Africa. The culture of Bantu people is collectively termed Ubuntu or simply African culture. As shown in Figure 5, Ubuntu is termed differently due to language differences but the meaning is the same (Mugumbate and Chereni, 2019; Cade, 2012). Ubuntu has been described as an African philosophy with capacity to decolonize approaches on the continent Samkange and Samkange (1980) and to indigenize social work (Mugumbate, 2020; Mupedziswa, Rankopo, and Mwansa, 2019).
FIGURE 5: USE OF UBUNTU IN AFRICA

FIGURE 6: UBUNTU THEORY

Individual level
Family level
Community level
Societal level
Environmental level
Spiritual level
explicitly includes Ubuntu is one way to go about being development and in their mentors’ efforts at developing their cultural roots and worldviews are acknowledged rather than immemorial. As Geber and Keane (2019, p. 506) concluded: “Thus, in search of relevance in social work, the starting point must be the community, the bedrock of culture”.

For Geber and Keane (2017, p. 1), ubuntu is “...the indigenous way of connecting with others”. Geber and Keane (2017, p. 501) said “We advocate a mentoring model that is holistic – that is based on Ubuntu and community as a way of bridging the usual individual-focused Western worldview so that the mentoring aims and processes are more inclusive and culturally congruent in the South African context. This is important because both mentors and mentees, who may be from different cultures, typically view the interactions using unconscious assumptions or filters/lenses which may be limiting (if not alienating and confusing) for the mentees in South Africa”.

In their work, the authors illustrated the need for an ubuntu perspective in building mentor–mentee relationships. In the original sense, ubuntu inspired mentoring in most African communities was provided in this order, each focusing on defined aspects:

a. By immediate family (parents and older siblings).

b. By extended family (mothers and fathers - a child has several mothers and fathers in most African communities; uncles and aunts; grandmother and grandfather, and in-laws).

c. By family friend, usually when level a) and b) above were unable to provide that responsibility.

d. Community in general, as it is said in Africa, it takes a village to raise a child.

Mentorship in Africa changed as society evolved due to colonialism, religious conversion, urbanization and migration (AWCODA, 2012). Families, communities and cultures got disintegrated and roles changed. International migration of people has resulted in separation of siblings and parents. Spiritual mentors/fathers/mothers have increased their significance and people are now more exposed to professional mentorship provided by teachers, counsellors, social workers, peer mentors and work place mentors. But some key aspects such as the role of the family and community remained.

It has been said “mentoring is a foreign concept in Horn of African cultures’, Griffiths, Sawrikar, & Muir, 2009, p.62) but the correct position might be that Australian mentoring models are foreign but not mentoring itself. Ideas about mentoring having a Greek origin should only perhaps refer to the word, not the practice. Mentoring existed in Africa since time immemorial. As Geber and Keane (2019, p. 506) concluded:

In mentoring processes where people understand that their cultural roots and worldviews are acknowledged rather than silenced and omitted they feel more secure in their self-development and in their mentors’ efforts at developing their skills and experience. Transformational mentoring which explicitly includes Ubuntu is one way to go about being relevant in multicultural contexts and avoids unconscious projection of exclusive worldviews.

**YOUNG PEOPLE OF AFRICAN ORIGIN IN AUSTRALIA**

The category of young people varies by culture and purpose. The National Youths Strategy Australia 2010 uses a category of 12-24 years but ages of 12-25 are used prominently in the literature. The residents from Africa are mainly made up of young people below the age of 35 years and most of them are staying with their families, or they have a family back home in Africa that they are strongly connected with (AWCODA, 2012). Many young people live in major cities and towns but some in regional areas.

The challenges faced by the young people of African origin have been summed by Griffiths, Sawrikar & Muir (2009) as follows:

Young people from ethnic minority groups may face additional challenges. These challenges may include negotiating a cultural identity that balances their conflicting needs for cultural preservation and for cultural adaptation, establishing a sense of belonging in Australia, coping with perceived or experienced racism and discrimination, culture clashes across generations, socioeconomic disadvantage and/or a lack of family, social and community supports. (Griffiths, Sawrikar & Muir, 2009, p33)

These challenges arise from them being ethnic minorities, being young people, past experiences of trauma or poverty and language differences. Other challenges include difficulties in belonging; acquiring an education; gaining & maintaining employment; transition to adulthood; and maintaining good health especially mental health (Griffiths, Sawrikar & Muir, 2009; Ochala and Mungai, 2016; Peralta, Cinelli, and Bennie, 2018).

Our young people face post-settlement challenges such as poor self-concept, social isolation, adverse home and life events, crowded rental households, disrupted pathways to employment and education and socialising within limited networks (AWCODA, 2012, p.1).

To address these challenges, mentoring has been identified as one of several interventions but AWCODA warned that “while western models for youth mentoring can offer a basis for youth support within refugee communities, as presently conceived they fail to embrace many of the realities of resettlement (2012, p.4)”. While mentoring has long been provided in Australia, Griffiths et al. (2009) argued that it has to be adapted to meet the challenges of young people from other regions of the world. In their research, Griffiths, Sawrikar & Muir (2009) demonstrated that programs with Africans in Australia needed to be tailored in terms of processes and practices, organizational policies and role of the family and concluded that what seems to be missing is an indigenous African perspective that would result in interventions appropriate to the unique needs of young Africans (Griffiths, Sawrikar & Muir, 2009; Mansouri and Sweid, 2017). This questioning of current interventions motivated the review reported in this report.
Methods

PURPOSE OF THE REVIEW

The purpose of our review was to better understand the programs and models used to mentor young people of African backgrounds in order to contribute to improvement of services for migrant groups. To our knowledge, no review of this kind has been conducted.

LITERATURE REVIEW QUESTIONS

In relation to mentoring young people of African origin:

1. What programs or models in Australia and the rest of the world are described in the literature?
2. What are the key approaches of these programs or models?

LITERATURE SEARCHING

A detailed report of the search, including a search diagram has been appended. In doing the search, we were looking for literature that described programs and models used to mentor young people of African origin in Australia and other parts of the world. The search words we used were mentorship or mentor or mentoring AND Africa or African or Africans or Blacks AND youths or young people or adolescents or teenagers from EBSCO, UOW library all sources, Science Direct, Education Research Complete, Academic Search Complete and hand searches. The articles included were:

1. Peer reviewed literature from rest of world.
2. Non-peer reviewed from Australia.
3. Published before 30 June 2019 but articles published before 2009 were only included if the programs were described in detail.

LITERATURE SEARCH RESULTS

The titles were read, abstract scanned and text checked against selection criterion. The search results were:

1. Literature focusing on the Illawarra (number (n) = 0).
2. Literature focusing on Australia (n = 12; 5 peer-reviewed and 7 non-peer-reviewed).
3. Peer reviewed literature from rest of world (n = 14; 1 from South Africa, 1 from UK and 12 from USA).
4. Total number of articles that met inclusion criteria (n = 26).

The first search showed that articles from Australia and Africa were very few yet these were key terms in the search. To address this shortage, non-peer reviewed content was included for Australia. This criterion was not used for searches of literature from Africa and other parts of the world as it was assumed non-peer reviewed content would be enormous. The articles meeting the criteria were downloaded and reviewed as described in the next section.

ANALYSIS OF INCLUDED ARTICLES

The literature was read and preliminary approaches coded into Nvivo as reading progressed. Full articles were exported into Nvivo. Chunks of text that fitted into each approach were copied and pasted. Approaches were created or merged until seven remained. The programs and models were then arranged in table format according to approaches (Table 1) and according to countries (Table 2).

Results and Discussion

LIST OF PROGRAMS AND MODELS

This review intended to know the programs and models that are used to mentor young people of African origin in Australia and the rest of the world as described in the literature. In this research, we defined mentoring programs as activities or measures and mentoring models as exemplars or prototypes. In total, 26 programs or models were found in 25 articles that were reviewed as shown in Table 1. All articles except one described a single program or model.

During the analysis, we created categories according to the relatedness of programs or models described in the articles. We termed these categories approaches. Basically, each program qualified to be classified into two or more approaches but we selected the most dominant ones.

The seven (7) approaches were:

1. Individual approaches (n = 9 programs and or models), meaning individual mentor and individual mentee or one-on-one mentoring.
2. Family approaches (n = 3), meaning the family was involved.
3. Group approaches (n = 4), meaning group of mentees with one or multiple mentors.
4. Community approaches (n = 3), meaning the community was involved.
5. Critical or transformational approaches (n = 3), meaning had a genuine opportunity to question their disadvantage and interventions.
6. Natural approaches (n = 3), meaning the mentoring relationships grew organically or on their own without professional intervention.
7. Cultural approaches (n = 4), meaning programs or models emphasized culture in planning, implementation and evaluation be it in professional or natural mentoring in a deeper not tokenistic manner.
<table>
<thead>
<tr>
<th>APPROACHES</th>
<th>TITLES, AUTHORS, COUNTRIES AND SHORT DESCRIPTIONS OF PROGRAMS AND MODELS (N= 26)</th>
</tr>
</thead>
<tbody>
<tr>
<td>INDIVIDUAL</td>
<td>An evaluation of an employment and education pathway program for refugees (Mestan, 2008). Australia. A case management mentoring program named Given the Chance for mentoring young people of Sudanese origin run by the Ecumenical Migration Centre of the Brotherhood of St Lawrence in Melbourne. Further details about this project were provided by the Refugee Council of Australia (2005).</td>
</tr>
<tr>
<td></td>
<td>Australian Mentoring Programs for Refugee and Humanitarian Entrants (Refugee Council of Australia, 2005). Australia. Described the Ynomrah (Harmony) Sudanese Refugee Mentoring Program Pilot in Tasmania that was based on a buddy system to promote cultural orientation, friendships, networks. Buddies were young Sudanese people and members of the Australian Defense Force.</td>
</tr>
<tr>
<td></td>
<td>The BRAVE (Building Resiliency and Vocational Excellence) program: Evaluation findings for a career-oriented substance abuse and violence preventive intervention (Griffin, 2005 et al.). USA. Role models/mentors and peer to peer mentoring arrangements.</td>
</tr>
<tr>
<td></td>
<td>The influence of Mentoring on the Academic Trajectory of a 17-Year-Old Black Male College Sophomore from the United Kingdom: A Single Case Study (Goings, Davis, Britto and Greene, 2017). USA. One to one mentoring for university students from historically Black Colleges and Universities (HBCU).</td>
</tr>
<tr>
<td></td>
<td>“Brother from another mother”: Mentoring for African-Caribbean adolescent boys (Garraway and Pistrang, 2009). UK. Mentors and mentees who share lived experience working to improve coping with life challenges, including mental health.</td>
</tr>
<tr>
<td></td>
<td>Are youth mentoring programs good value-for-money? An evaluation of the Big Brothers Big Sisters Melbourne Program (Moodie and Fisher, 2009). Australia. Matches vulnerable young people with a trained, supervised adult volunteer as mentor.</td>
</tr>
<tr>
<td></td>
<td>Building relationships between mentors and youth: Development of the TRICS model (Donlan, McDermott and Zaff, 2017). USA. Mentorship program that focused on building stronger relationships between mentors and mentees.</td>
</tr>
<tr>
<td>FAMILY</td>
<td>Australian Mentoring Programs for Refugee and Humanitarian Entrants (Refugee Council of Australia, 2005). Australia. Named Sudalog project, the program was initiated by Sudanese students at University of Melbourne.</td>
</tr>
<tr>
<td></td>
<td>A guide to African Australian youth mentoring (AWCODA, 2012). Australia. Providing support to family and community to enable mentoring to take place.</td>
</tr>
<tr>
<td></td>
<td>There should be more help out here! A qualitative study of the needs of Aboriginal adolescents in rural Australia (Mohajer, Bessarab and Earnest, 2009). Australia. Described role of family and community for culturally appropriate and contextually relevant health promotion programs for Aboriginal adolescents in rural Australia.</td>
</tr>
<tr>
<td></td>
<td>One Falls, We All Fall: How Boys of Color Develop Close Peer Mentoring Relationships (Sánchez et al., 2018). USA. School-based group, peer mentoring program called the Brotherhood.</td>
</tr>
</tbody>
</table>
### COMMUNITY

- **Violence Among Australian Youth of African Descent: Is Peer Mentoring the Answer? Commentary on Initial Findings of 'Stop the Violence Programme' in Western Australia (Adusei-Asante, 2018).** Australia. Describes a program named Stop the Violence designed to stop violence in young people of African descent. The guide provides information about other approaches, including individual and group.

- **A guide to African Australian youth mentoring (AWCODA, 2012).** Australia. The guide describes ideal programs for mentoring young people of African origin in Australia using views gathered from community members.

- **Mentoring as a tool to engage Aboriginal youth in remote Australian communities: a qualitative investigation of community members, mentees, teachers, and mentors’ perspectives (Peralta, Cinelli and Bennie, 2018).** Australia. Sport-based mentoring programs for remote Aboriginal community in three remote Aboriginal communities in Northern Territory.

### CRITICAL OR TRANSFORMATIONAL

- **Food for thought: Using critical pedagogy in mentoring African American adolescent males (Hall, 2019).** USA. Group, school-based mentoring, grounded in various historical, sociopolitical and economic contexts relevant to African Americans. Uses Paulo Freire’s dialogue, critique, and praxis concepts.

- **Freedom Schools for the Twenty-First Century (Green, 2014).** USA. Mentoring focused on maintaining Black culture and history.


### NATURAL

- **Natural Mentors, Racial Pride, and Academic Engagement Among Black Adolescents: Resilience in the Context of Perceived Discrimination (Wittrup et al., 2019).** USA. Fostering relational closeness between Black students experiencing discrimination in the school environment and supportive non-parental mentors. Mentors sought to increase mentees racial pride.

- **Black Adolescents’ Relationships with Natural Mentors: Associations with Academic Engagement via Social and Emotional Development (Hurd and Sellers, 2013).** USA. Explored types of natural mentoring relationships that Black adolescents may experience.

- **An Analysis of Natural Mentoring Relationship Profiles and Associations with Mentees’ Mental Health: Considering Links via Support from Important Others (Hurd and Zimmerman, 2015).** USA. Natural mentors (supportive non-parental adults from youths’ pre-existing social networks) may play a critical role in the healthy development of young people.

### CULTURAL

- **The programs appearing in this box were also classified as group approaches, so they have not been numbered (see number 14 and 16).**

- **Umoja: A Culturally specific approach to mentoring young African American males (Watson, Washington and Stepteau-Watson, 2015).** USA.

- **African-American boys in relative care and a culturally centered group mentoring approach (Washington, Johnson, Jones and Langs, 2006).** USA

- **The program appearing in this box was also classified as a community approach, so it has not been numbered (number 19).**

- **Mentoring as a tool to engage Aboriginal youth in remote Australian communities: a qualitative investigation of community members, mentees, teachers, and mentors’ perspectives (Peralta, Cinelli and Bennie, 2018).** Australia.

- **Culturally Appropriate Mentoring for Horn of African Young People in Australia (Griffiths and Muir, 2009).** Australia. Describes a model that offers culturally appropriate mentoring of young person in Australia who came from the Horn of Africa. The model integrates individual, family, group and community approaches.

As shown in Table 1, programs number 2 and 9 were described by the Refugee Council Australia (2005) in a report that included several other programs that did not meet the inclusion criteria. This justifies a total of 26 approaches from 25 articles that met the inclusion criteria. As stated before, each program incorporated more than two approaches, but the most dominant approach was selected. However, others did have two equally dominant approaches and these were both included resulting in some programs being classified under two approaches as shown in Table 1. These were number 14, 16 and 19. Table 2 shows how the approaches were distributed between the four countries where the programs reviewed came from.
TABLE 2: COUNTRIES AND APPROACHES FOUND IN THE LITERATURE

<table>
<thead>
<tr>
<th>INDIVIDUAL</th>
<th>FAMILY</th>
<th>GROUP</th>
<th>COMMUNITY</th>
<th>CRITICAL OR TRANSFORMATIONAL</th>
<th>NATURAL</th>
<th>CULTURAL</th>
</tr>
</thead>
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<tr>
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<td>3</td>
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<td>3</td>
<td>4</td>
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</tbody>
</table>

In the following sub-sections, more information will be provided about the approaches stated in Table 1. Each of the approaches will be elaborated with supporting snippets from the articles reviewed.

INDIVIDUAL APPROACHES

Generally, the review showed that programs focused on individual mentees were used more than any other approach. The descriptions and snippets in this section indicate how individual approaches were organized. An individually-focused program described by Mestan (2008) and Refugee Council of Australia (2005) involved young people of Sudanese origin in Victoria, Australia. Named Given another Chance, the program provided one-on-one mentoring to develop education and employment skills. The program was summarized as follows:

There were 115 refugees who were matched with mentors from the wider community. Mentors volunteered to meet with a refugee at least fortnightly for 12 months, to provide them with personal support, often related to employment. For many refugees mentoring was the most beneficial aspect of the program: they particularly emphasized its contribution to expanding social networks (Mestan, 2008, p. v).

The Refugee Council of Australia (2005) went on to say:

The project is structured around a case management model. Mentees receive: the development of individual career case plans created in consultation with the volunteer coordinator and the mentor; an intensive 12 week labour market program focusing on ‘selling’ the skills and qualities of refugees (perseverance, resourcefulness, cross cultural experience); on the job work experience in their mentor’s employment agency with formal briefing and debriefing by the volunteer coordinator; personal assistance in learning to network, present in an interview situation, and ‘sell’ themselves (Refugee Council of Australia, 2005, p. 12).

Other components of the program included induction sessions that focused on cross-cultural issues for mentees and mentors thereby encouraging reciprocity; careful screening and matching of mentors and signing of participation contract running for a year. An evaluation of the project showed that it was effective and reduced unemployment significantly (Refugee Council of Australia, 2005; Mestan, 2008).

The Refugee Council of Australia (2005) of Australia described another program named the Ynomrah (Harmony) Sudanese Refugee Mentoring Program that was implemented for one year in Hobart, Tasmania. The program was based on a buddy system to promote cultural orientation, friendships and networks. Buddies were young Sudanese people and members Australian Defense Force. Each mentor had about two mentees (12 mentors and 20 young Sudanese boys). Before the program started ‘consultations’ were done with seven community members and ‘research’ was done on another Sudanese community in Tasmania. In spite of these seemingly good efforts the program failed. Reasons for failure included the nature of the mentors who were white soldiers mentoring black young men who had escaped war in their countries. For the mentees, the white soldiers represented white skinned Arabs that they fought back home. Activities included use of guns to hunt at night but this activity resulted in the mentees being scarred and running away at the sound of gunfire. This must have been very traumatic for the young boys and very low participation was recorded resulting in the project refocusing to do sewing, bead making and jewellery design training with young girls. The project was therefore set to fail from the beginning and one wonders whether the consultation and research wasn’t just tokenistic and structurally flawed.

Griffin et al. (2005) described a school-based mentoring program that used one-on-one and peer mentors in USA. Named Building Resiliency and Vocational Excellence (BRAVE), the program was “…a career-oriented intervention for preventing involvement with alcohol, tobacco, and other drugs (ATODs) and violence and for promoting resilient behavior among eighth-grade, African American middle school students (Griffin et al., 2005, p. 798). The program was described further as follows:

Program organizers emphasized skill-building through reinforced practice (e.g., role-plays) and opportunities to practice skills across social contexts (i.e., school, family, and community). The program employed curriculum-based classroom exercises that were highly experiential, interactive, and skill-based. Ancillary components of the program included the development and monitoring of career goals, mentoring, peer-to-peer goal monitoring and reinforcement, vocational field trips, a vocational speakers’ bureau, and case referral… (Griffin et al., 2005, p. 800).
Another individually-focused program in USA was described by Dooley and Schreckhise (2013). The mentoring program targeted at risk Black youth who included those who “...possessed a deficiency in basic literacy skills, dropped out of school, was homeless, a runaway, a foster child, currently pregnant or a parenting teen, or a criminal offender”, Dooley and Schreckhise, 2013, p. 387). Trained staff and program counselors provided one-to-one mentoring and other support activities. An evaluation of the program showed that students who participated in the program were less likely to drop out of school although this varied when age and other socio-economic variables were considered.

Garraway and Pistrang (2009) described a mentoring program designed to address mental health among young boys of African-Caribbean origin in the United Kingdom (UK). Africa-Caribbean boys are at risk of mental health, mainly psychosis due to school exclusion, low socioeconomic status, and racial discrimination.

In summary, individual approaches were widely used in the literature because of numerous advantages that they presented, including easiness of implementation. However, they have also been downplayed for being less culturally appropriate as they are often a replication of western models. Most of them leave families and communities out of their plans and activities.
FAMILY-ORIENTED APPROACHES

The Refugee Council of Australia (2005) described a program named Sudalog that was initiated and run by Sudanese students at University of Melbourne from 2004. The project targeted families who were supported by volunteers and mentors to empower families and avoid reliance on services provided by charities. Each mentor worked with families, with room for more. The mentors visited families on a weekly basis and completed mentor activities with them. Some of the activities provided information on finance, employment, communication, geographical, cultural and political aspects of Australian society (Refugee Council of Australia, 2005). An informal evaluation of the project showed that although the activities were appreciated, some were advanced. Mentors did not quite know the mean of the program. A program and there were cultural differences in terms of time and appointments whereas the families preferred flexibility in line with African ways of managing time. The unique aspect of this project was probably its focus on holistic needs of the family, bearing in mind that empowering the family addresses challenges young people face too. However, the characteristcs and roles of the mentors in this project were not clear. Some issues that were considered important for family approaches to succeed are:

1. family norms and hierarchy: in some refugee communities, movement outside the home and mixing socially is subject to elements of parental approval. The value and importance of elder community members needs to be considered. When working with refugee youth, older family members may need to be extensively briefed before younger members can be admitted to a program (Refugee Council of Australia, 2005, p. 22).

Two more articles referred to family programs although not in detail. Several other articles referred to family programs with very little description. AWCODA (2012) said:

...the difficulties faced by young people within the community are inevitably and crucially linked with the difficulties facing their parents as refugee settlers. Failing to recognise this interconnectedness would produce a mentoring model that was individuated and with little traction on these underpinning issues and thus less likely to build capacity in youth support within the community generally (AWCODA, 2012).

The elders believed strongly that parents’ engagement with and participation in the mentoring program would be central to its success, as well as a means of building social capital across the community that could in turn support the youth. Thus, a key element of the AWCODA youth mentoring model was active inclusion of parents in the aims of the mentoring program, the mentoring processes that were to be used and, importantly, its mentoring activities. It was felt that including parents in activities would increase their skills, familiarity and confidence in engaging with mainstream Australian culture and, in particular, youth culture and help address some of the cultural divisions within families. A reassuring outcome of the project’s discussions was the commonality in ideas for helping young people that were expressed by both older and younger participants (AWCODA, 2012).

It was also important for the mentoring program to not be based on a ‘deficit’ model, which can imply that young people and their families are failing to meet some undefined benchmark for success (Philip & Shucksmith, 2005). The elders believed that the community’s long built-up reserves of resilience, strong family and kinship ties and traditions of mutual support were valuable personal and communal assets that could underwrite the program’s success. The community’s elders and parents had also accumulated skills and experience in successful settlement that would in turn benefit young people. A program using mentors drawn from outside the community would fail to acknowledge these assets and be unable to tap into them (AWCODA, 2012).

The elders emphasized the importance of engaging parents in the activities of the program. This was connected with the additional priority of holding activities that would help families engage with wider community practices, such as family outings in public spaces. This would increase parents’ skills in and familiarity with local culture and thereby enable easier communication with their young people about their experiences and concerns. This approach would also address some of the issues raised during the focus groups about young people wanting more activities with their parents on weekends and more freedom to engage in youth activities by themselves once their parents were comfortable with the nature of these events. Holding low-cost activities in which families as a whole could take part also recognised the financial struggles that many families faced which prevented them from acquiring those items that young people desired, such as iPods and X Boxes, which caused tensions within the family (AWCODA, 2012).

Further information was provided by Mohajer, Bessarab and Earnest (2009) who said:

Almost all the participants in both locations felt that parents, grandparents or auntsies (depending on who the youth was living with) should be helping young people. In other words, Aboriginal adolescents want help from their immediate family (Mohajer, Bessarab and Earnest, 2009).

Aboriginal Australian adolescents trust their family members as supports, and sources of information and guidance for both general and personal problems. Even though teachers, Aboriginal health workers and non-Aboriginal youth and health workers were available, the family was the first point of contact for each participant. This raises the possibility of training family members as mentors (Mohajer, Bessarab and Earnest, 2009).

Other programs discouraged family involvement but the importance of including the family was emphasized by Griffiths, Sawrikar and Muir (2009). The authors said involvement of the family, especially during initial stages of mentoring, can help allay any mistrust or anxieties the mentee’s family may have about the relationship. These ideas were supported by Kogan and Brody (2010) who noted that in the USA, African American young adults usually remained in their parents’ homes after high school due to close family tie, unemployment or low-wage work or lack of tertiary education. Remaining with parents reduces difficulties and challenges the young persons are likely to face (Kogan and Brody, 2010).

The other article that referred to family approaches showed that African-American mentors advised their mentees in the same manner that they would advise their own family members. This means that they value a family-orientation over a professional orientation to mentoring (Mondisa, 2018).

In summary, family approaches aim to involve families in the programs. However, involvement on its own does not seem to be adequate as it seems tokenistic. Besides involvement, family approaches also try to be family centred in structure. This includes having activities for the whole family, and capacitating the family to be able to address challenges young people face (indirect mentoring) and to provide or nurture mentoring relationships within the family, including the extended family where available.
Group approaches that were described were only four. These included the VICSEG Refugee Student Engagement and Support Program in Melbourne described by Sharples, (2017). The program included a mentorship goal that sought to promote schooling, employment and social connections. The program was multicultural and based at school. Words like positive peer support and group-based mentoring were used to describe it. The pilot group had students from South Sudan, but was scaled up to include students from other refugee backgrounds. A total of 138 students participated, and the program evaluation showed that it was highly successful, with majority of students achieving all personal milestone targets. In terms of implementation, the program was described as follows:

Students attended weekly support group meetings which ran for up to two hours after school, on school premises. Support groups were facilitated by mentors and a VICSEG worker; a school cultural worker or teacher supported the meetings and acted as a bridge between the program and the school. Each student worked on personal milestones including academic, collaborative and employment related skills, as well as some personal development outcomes. Each student group devised and undertook a group-based task across each term. A scholarship of $1000 was offered to each student; payments were tied to completion of the requirements of the program. Each group participated in multi school events administered by VICSEG (Sharples, 2017, p. i).

Sánchez et al. (2018) described a school-based group, peer mentoring program called the Brotherhood. Participants in the program are African American and Latino male students in high school. The program seeks to build positive academic and social identities among African American and Latino male students (Sánchez et al., 2018, p. 16). In describing this group-based program, the authors said:

The program uses a group, peer mentoring model, comprised of older high school students who collectively serve as mentors to younger and newer program members. Older students are not specifically matched to work with particular younger students. Students informally become mentors as they age and gain experience in the program, and it is expected that the older students who have been in the program for at least a year will support and mentor the newer and younger students. Additionally, program members elect students to serve on a leadership team. Members of the leadership team have designated roles, such as President, Treasurer, and Secretary of the program, and they mentor students, develop and implement the curriculum, and lead program sessions, in collaboration with staff. Finally, the program directors and staff also serve in a mentoring capacity to all of the students in the program. Each school develops and implements its own curriculum, but schools share resources and ideas with one another so there is some overlap. Overall, program sessions focus on topics related to education and careers as well as socioemotional learning. The program is informed by (Paulo Freire’s) empowerment theory, with an aim to motivate students to increase their personal, interpersonal and political power in order to improve their conditions.

Five program processes led to close mentoring relationships in the groups. These were: (a) rapport-building activities, (b) safe space, (c) mutual support, (d) group identity, and (e) trust. These processes ultimately led to bonding and friendship among program members, which further solidified the previous processes (Sánchez et al., 2018).

Another model that was described by AWCODA (2012) involved elders leading a group of young people as described below:

Thus, a preferred model would be group mentoring, in which one or more elders would engage with a group of young people for activities during which mentoring could naturally take place. This model would also be consistent with the traditional practice of elders having responsibility for a number of young people in their development into adulthood. The groups would be based on gender, which was culturally appropriate, and arranged according to location, given the dispersal of the community across the Toowoomba and Brisbane regions (AWCODA, 2012).

Justification was provided for the use of this group approach as follows:

Western culture was described as ‘lonely, inactive and exclusionary’ for young South Sudanese who have arrived after many years as a displaced person in a refugee camp. Therefore, the focus of an approach for engaging young people in the community would be on group events that involved physical activity and the opportunity for discussion, mentoring and behaviour modeling by their elders (AWCODA, 2012).

Hall (2019) described a group program where 10 to 15 mentees work with three to four mentors. They use groups meetings after school since the participants are students. According to Hall (2019), group method was preferred because it allowed the program to reach many students at once over a short period of time helping them serve resources.

Watson, Washington and Stepeau-Watson (2015) reported a program that addresses violence among young African American people using African group drumming and spir-rhythms, an Afrocentric cultural arts tool to engage and establish rapport. The project was titled Umoja which means unity in Swahili language spoken widely in Africa (Watson, Washington and Stepeau-Watson, 2015). The mentorship program sought to address the multiple challenges these youth faced, including violence and low school participation. Most of the youths were likely to be imprisoned, being removed from home or having their own children removed from them. The mentorship program was described as ‘a creative, bold, and practical intervention’ based on its use of culturally appropriate art that included drumming and spir-rhythms (Watson, Washington and Stepeau-Watson, 2015, p. 84). Drumming involved beating a drum. For most participants this was the first time but a master drummer was available to allay their anxiety. By overcoming their drumming anxiety, the mentees were informed and became aware that they could face some of their life challenges that resulted in violence or low school participation. By facing their life challenges, they could as well develop new and positive behaviors.

In summary, group approaches involved a mentor working with a group of mentees. Some of the programs were designed from a cultural perspective but most tended to use groups as a cheaper way compared to individual approaches. Each mentor can easily reach more than one mentee. Service providers can easily arrange groups with limited family and community involvement. While groups provide many advantages, like individual approaches, they tend to neglect the family and community.
COMMUNITY-ORIENTED APPROACHES

Community-oriented mentoring approaches were described by AWCODA (2012), Peralta, Cinelli, and Bennie (2018) and Adusei-Asante (2018). Describing the program the community preferred, the AWCODA (2012) said:

The elders believed that the community’s long built-up reserves of resilience, strong family and kinship ties and traditions of mutual support were valuable personal and communal assets that could underline the program’s success. The community’s elders and parents had also accumulated skills and experience in successfully settling new communities. It would in turn benefit young people. A program using mentors drawn from outside the community would fail to acknowledge these assets and be unable to tap into them (AWCODA, 2012).

Finally, the elders also believed strongly that an effective youth mentoring model should include self-management, in which the mentoring program would be devised, administered and overseen from within the community itself. This would help build greater capacity for youth work in the long term and establish links and pathways with local youth services that included the role of elders and the concerns of parents (AWCODA, 2012).

Another community-oriented program was described by Peralta, Cinelli, and Bennie (2018) as follows:

In the mentoring component of the program, the mentors work with the schools and people in the communities to provide inspiration, encouragement and support for students at school, enhance students’ self-esteem and self-confidence as Aboriginal young people, help students develop life skills (e.g. communication, leadership and goal-setting), encourage healthy and positive lifestyles (e.g. through sport and recreation activities, positive nutrition education), and to strengthen school and community partnerships (Peralta, Cinelli, and Bennie, 2018, p. 30).

The participants suggested that broadening the mentoring program to after school and holiday programs would generate a more holistic approach to connecting with the community. In order to run a program after-school and in the evening to engage older youth and adults in social activities, community members believed that it would be beneficial to set up a split mentoring program where half the mentors work in schools and the other half work with the community. This would build capacity within the community where mentors could: ‘train up adults to run sport or after-school programs for younger kids …and [provide] youth diversion programs where youth workers help empower young people in the community (Peralta, Cinelli, and Bennie, 2018, p. 32).

The model was also community based, in that it would provide a structured way in which parents and whole families could take part, as a way of addressing some of the wider cultural and social engagement problems that the community as a whole was facing. Within this model, the focus would be on helping young people and their parents communicate more effectively about the issues they were dealing with, increasing skills within the community in understanding the differing perspectives on life in Australia of older and younger family generations and facilitating greater access to local family customs and practices as part of engaging with the wider community (AWCODA, 2012).

Adusei-Asante (2018) described a program named Stop the Violence designed to stop violence in young people of African descent in Western Australia. The program, implanted by the Organization of African Communities, was described as follows:

In summary, community approaches, just like family approaches, try to involve the community but involvement on its own doesn’t sound enough. The community must have capacity to initiate, provide and sustain mentoring. Instead of providing one-to-one mentoring programs, and ask the community to get involved, it sounds more sustainable to build the community’s capacity to run mentorship programs.

CRITICAL AND TRANSFORMATIONAL MENTORING

Models described so far focus on individual deficits, ignore structural causes of disadvantage and do not usually take a strength approach. This is the challenge critical and transformational approaches seek to address. These models challenge existing knowledge, attitudes and practice around mentoring and advocate for mentoring models that are critical and transformational (Hall, 2015). Critical models are transformational in that they mentor youths to question the socio-economic disadvantage they face together with their families and community (Hall, 2015). The programs that used this approach were from USA and South Africa. From South Africa, Geber and Keane (2019, p. S05) described transformational models as:

Mentoring models, which focus on the traditional roles and functions of the mentee–mentor relationship, do not sufficiently address aspects of cross-cultural contexts. If mentors regard their mentees as ‘apprentices’ or ‘protégés’ they may reinforce the marginality of black mentees. In cross-cultural mentoring relationships, mentors play a crucial role in managing to overcome racial prejudice in the workplace. This is vitally important in South Africa, where black people are not a minority population but are under-represented in organisations for historical reasons.

Green (2014, p. 163) described one critical model as follows:

These schools invite members of underprivileged communities to participate in this program that focuses on building self-esteem, teaching respect, teamwork, conflict resolution, and history with an objective of maintaining and/or developing Black culture. Using in-depth interviews and participant observation, this study found that the Freedom School programs serve as a critical form of community cultural wealth for the youth and parents in an East Baton Rouge neighborhood. The results suggest that research should focus on the role of the program’s interns that provide information, support, supervision, and bridges to other forms of capital by way of the Freedom School...
Green (2014, p. 164) went on to describe critical approaches in terms of six forms of capital as follows:

1. Aspirational capital - the ability to maintain hopes in spite of perceived racial barriers.

2. Navigational capital - skills of maneuvering or navigating through social institutions which historically were not created with communities of color in mind and continually permeate racial hostility or inequality.

3. Social capital - networks of people and community resources.

4. Linguistic capital - social skills that are attained through communication in more than one language or style.

5. Familial capital - cultural knowledge that is nurtured among kin to carry on a sense of community history, memory, and cultural intuition.

6. Resistance capital - knowledge and skills fostered through oppositional behavior that challenges inequality through verbal and non-verbal lessons.

Critical mentoring deals with tough questions that help young people understand colonization, decolonization and neo-colonialism and deal with these issues. It also helps them understand their culture, their link with Africa and connection with other historically marginalized groups like Indigenous Australians. It also deals with the differences between African and Australian culture and how these could be addressed without sidelining their own culture including languages.

In the program reported by Hall (2015) mentors used an anti-deficit approach to address institutionalized silencing. They said:

...participants make connections between their personally lived circumstances and those of the broader society. Program mentors believed that mentees should have a causal understanding of the role that people, systems, and structures play in perpetuating the social injustices that they encounter on a daily basis. In highlighting intersections between individual experience and the cultural world, mentors spent roughly 13-14 weeks prompting mentees to question unequal power relations, rethink the extant status quo, contemplate their own complicity in oppressive acts, while envisioning prospects for personal and institutional transformation (Hall, 2015, p. 48).

Hall (2015, p. 51) concluded by saying:

In light of a dearth of research on well-designed youth interventions for assuaging the multitude of social challenges facing African American males, the contribution of this research article rests in its ability to offer an anti-deficit mentoring model influenced by elements of critical pedagogy and guided by a specific cultural context. The data presented upholds Freire’s claim that problem posing education leads not only to critical consciousness, but also to collective action in social transformation through counternarratives. With an emphasis on seeing one’s self and others as fully human, critical pedagogy becomes a vital theoretical base for building equitable mentee-mentor partnerships and disrupting culturally deterministic frameworks and deficit-focused youth interventions.

In summary, critical and transformational programs found were from the USA, with none from Australia. This shows a gap in terms of research and potentially intervention. The aim with this approach is to use mentees as agents who not only understand their structural disadvantage, but are ready to use that knowledge to change their situations and those of their family, community and society at large. The critical perspective opines that mentors should be prepared to help mentees develop skills that allow them to question existing social structures, mentors are not able or feel uncomfortable with this role, then it becomes difficult for them to mentor effectively. Without stand-alone critical and transformational programs, an option is to have critical and transformational objectives in current approaches.

**NATURAL APPROACHES**

All the natural mentoring programs found in the literature were from USA. Natural mentors were described as “…caring and supportive adults in adolescents’ preexisting social networks, such as extended kin, neighbors, coaches, or community members (Hurd and Sellers, 2013). The mentors emerge from youths’ preexisting social networks and organically form mentoring relationships with youth (Hurd and Zimmerman, 2015). Hurd and Zimmerman (2014) justified natural mentoring as follows:

... natural mentoring relationships may provide long-term benefits that manifest in young adults’ relationships with important others and relate to their psychological well-being. Efforts to foster relational closeness in natural mentoring relationships may benefit young people who have loosely connected natural mentoring relationships. Encouraging the formation of these relationships early in youths’ development may promote secure, enduring relationships (Hurd and Zimmerman, 2014, p. 34).

The authors went on to describe this natural mentoring model as follows:

Approximately 53 % (n = 209) of participants reported the presence of a natural mentor in their lives since the age of 14. Of these identified natural mentors, 57 % were family members such as aunts, uncles, grandparents, cousins, and older siblings. The remaining 43 % were unrelated adults such as family friends, preachers/pastors, church members, teachers, coaches, guidance counselors, and neighbors. Overall, 85 % of participants identified a racially-matched natural mentor, and 75 % of participants identified a gender-matched natural mentor. Participants of different racial backgrounds were equally likely to have a racially-matched mentor. Similarly, male and female participants were equally likely to have a gender-matched mentor (Hurd and Zimmerman, 2014, p. 29).

Hurd and Sellers (2013, p. 80) described natural mentors among a group of students that they studied as follows:

Almost 75% (n = 195) of participants reported the presence of a natural mentor in their lives. Most (65%; n = 126) mentors were related to participants (of related mentors, 37% were aunts or uncles, 33% were grandparents, and 17% were older siblings). The remaining 43 % were unrelated adults such as family friends, preachers/pastors, church members, teachers, coaches, guidance counselors, and neighbors. Overall, 85 % of participants identified a racially-matched natural mentor, and 75 % of participants identified a gender-matched natural mentor, and 80% of mentors were Black or African American (an additional 8% were bi- or multiracial with one Black or African American parent). Approximately half of participants’ mentors were between 18 and 39 years old (10% of mentors were 18–19 years old, 31% were 20–29 years old, 13% were 30–39 years old) and 38% were 40 years old or older (8% of participants with a mentor reported that they did not know the age of their mentor).

They concluded that natural mentoring relationships helped mentees improve academic performance. They said:

Our findings suggest that natural mentoring relationships characterized by strong bonds and connectedness may
promote Black early adolescents’ academic engagement via adolescents’ social skills and psychological well-being. The promotion of these types of relationships among youth who do not have a natural mentor and the strengthening of these bonds among youth with a moderately connected mentoring relationship may be effective strategies for the promotion of more positive academic outcomes among Black early adolescents. Though these relationships may lead to increased academic engagement among Black youth, it is not clear whether and how these relationships may help Black youth to overcome structural barriers (e.g., limited access to academic opportunities, lower teacher expectations) to academic success they may face. Future natural mentoring research with Black youth that explores the potential of these relationships to address some of these challenges is needed (Hurd and Sellers, 2013, p. 83).

In another program, Wittrup et al. (2019) showed that natural mentoring was crucial in reducing school-based discrimination in the USA. The natural mentoring relationships were described as follows:

Most natural mentors were related to participants (73%, n = 484). Of familial mentors, 37% were grandparents, 33% were aunts or uncles, 19% were older siblings, and 11% were older cousins. Non-familial mentors (n = 179) were primarily teachers or coaches (39%), family friends (27%), and church members or pastors (18%). Sixty-four percent of mentors were female, and 70% of the mentors were the same gender as their mentee. In addition, 87% of mentors were Black/African American (an additional 3% were bi- or multiracial) (Wittrup et al., 2019, p. 373).

They concluded that:

Results highlight the potential of NMRs (natural mentor relationships) to counter messages of inferiority communicated through discriminatory experiences in the school. Fostering relational closeness between Black students and supportive non-parental adults in their lives may be an effective strategy to boost academic achievement among Black youth experiencing discrimination in the school environment. In addition to fostering stronger bonds with natural mentors, strategic efforts to reduce school-based discrimination are needed to truly bolster the academic success of Black youth (Wittrup et al., 2019, p. 374).

Though not included in the review because they did not describe natural mentoring in detail, Kogan and Brody (2010) showed that parenting and informal mentor processes reduced depressive symptoms among rural African American young adult men.

In summary, natural mentoring approaches grow on their own and they are part of cultures. While these kinds of mentoring relationships are expected to grow on their own, there must be opportunities for them to grow. It seems there is not enough information about how to provide opportunities for natural mentoring to grow and thrive and this could be because the focus is presently on professionally-arranged mentoring programs.

FIGURE 7: SPIR-RHYTHMS DRUMMING CIRCLE (WATSON, WASHINGTON AND STEPTEAU-WATSON, 2015, P.88)
CULTURAL APPROACHES

Watson, Washington and Steptoe-Watson (2015), described in detail a cultural program that uses drumming for mentoring young African Americans. The said:

Spir-rhythms was implemented in a five-step process: (1). Environment/space preparation; (2). Engagement of participants through introductions of the master drummer/griet, elder mentors, and youth; (3). An introduction to the different types of African drums along with the role of the drum in traditional African communities; (4). The master drummer leads the group in drumming; and (5). The elder mentor(s) facilitate a reflective discussion period where youth are encouraged, supported, and challenged to share their feelings and thoughts related to an assortment of topics determined jointly by the elder mentors and youth participants. Spir-rhythms focuses on social engagement in the cultural context of drumming, learning about African history and traditions, self-improvement and positive relationship building with mentors and peers. The primary focus of the drumming is on the youth’s ability to participate, not the youth’s drumming or musical skills. Participation receives positive affirmation from the mentors. This teaching method emphasizes the importance of collective participation in drumming (Watson, Washington and Steptoe-Watson, 2015, p. 86).

The African drumming circle facilitates a spiritual-therapeutic milieu (Tumbo) translated in Kiswahili as matrix or womb. Tumbo, synonymous with matrix or womb, is defined as a sacred catalytic space consisting of three essential qualities: safety, energy or power, and potential... The matrix or tumbo is intentionally and carefully created and developed to facilitate the introduction and subsequent re-connection of the youth with their African culture of origin. The construction of the drumming circle includes the circular positioning and placement of the seats along with the artful and strategic seat assignments of the various participants in the Spir-rhythms experience. The space or room design and set-up is critically important to the success of engaging the youth participants, encouraging immersion in drumming, and maximum interaction during the discussions and instruction phases of Spir-rhythms. The room structure creates an environment that fosters, supports, and promotes intimate group interaction on the visual, verbal, emotional, spiritual, and musical levels. The African drumming experience sets the stage for the group to move into the topic discussions on conflict resolution, building positive relationships, goal setting, and developing a positive self-identity (Watson, Washington and Steptoe-Watson, 2015, p. 87).

While the program described above can be expensive and difficult to run when there are not enough mentors at mentees, showed it was quite beneficial to both the mentees and mentors (Watson, Washington and Steptoe-Watson, 2015). The benefits come from valuing cultures and seeing them as assets. Drumming facilitates reflection, self-disclosure, youth development and collectivism.

While the program described above was the most detailed, other programs were also described. For example, Washington et al. (2006) described a program that utilized traditional child welfare and clinicals services in the USA as follows:

The Kuumba group intervention was designed to be implemented in conjunction with individually and family focused traditional child welfare and clinical services. Kuumba, Swahili word for creativity was considered an appropriate name for an intervention that uses therapeutic recreation activities and the cultural strengths of the African-American community to promote healthy development in youth. This approach stresses an Afrocentric definition of spirituality that is not derivative of any particular religious practice (Washington et al., 2006, p. 48).

An Afrocentric worldview includes the belief that the elders of the community come together to help nurture the growth of the children, as epitomized by the well-known African proverb, “It takes a village to raise a child.” This approach is also consistent with the traditional African value of collectivity, stresses the importance of community nurturance and de-emphasizes materialistic individualism (Washington et al., 2006, p. 50).

In Australia, Griffiths, Sawrikar and Muir (2009) described a mentorship model for Horn of Africa young people that showed the importance of culture. Their model encompasses several approaches, and is integrative (uses individual, group, family and community approaches) but places more emphasis on culture. Their model suggests three key areas to be considered:

1. The processes for recruiting, training and supporting mentors.
2. The practices for engaging and supporting horn of African young people in their mentoring relationship.
3. The cultural appropriateness of organisational policies and practices (Griffiths, Sawrikar and Muir, 2009, p. 34).

The authors made several recommendations in relation to mentoring Horn of Africa young people but in relation to cultural appropriateness of policies and practices, they offered these specific recommendations:

1. Family engagement
2. Have Horn of African staff
3. Partnership with the local community
4. Cultural competency training
5. Involving Horn of African young people
6. Screening mentors

In the Northern Territory in Australia, Peralta, Cinelli, and Bennie (2018) reported a program implemented in three Indigenous communities. The program had both community and cultural approaches including use of cultural artefacts and strong participation of a community organisation. It was described as follows:

The mentoring program is run by an Aboriginal controlled community organisation, and has been delivered in a small number of remote communities for one week, three times each year, over the past 21 years. The intention of the program is to encourage school attendance and engagement, goal setting and future aspirations, sporting participation, and positive lifestyle choices among young people in the communities. In the mentoring component of the program, the mentors work with the schools and people in the communities to provide inspiration, encouragement and support for students at school, enhance students’ self-esteem and self-confidence as Aboriginal young people, help students develop life skills (e.g. communication, leadership and goal-setting), encourage healthy and positive lifestyles (e.g. through sport and recreation activities, positive nutrition education), and to strengthen school and community partnerships... The program structure involved six male and female volunteers collaboratively mentoring in each community, working with all school students, staff and community members. The expectations and activities of the mentors are collaboratively decided upon by the school staff,
the program coordinators and the mentors themselves to meet the specific school and student needs. (Peralta, Cinelli, and Bennie, 2018, p. 33).

In relation to cultural mentoring, Geber and Keane (2019) offered seven principles of a culturally integrated mentoring response. These principles are shown in the text box.

1. Awareness: Our ways of working are often habitual and culturally framed. Training needs to expose and explore assumptions, ways of talking and relating. Check how ways of interacting are working; suspend judgement; stretch one’s range of Being-in-the-world.
2. Time and commitment: From an Ubuntu perspective, time is valued less for getting things done quickly than for giving of one’s time. Mentors and mentees may relax the pace to show respect for, and value in, the process.
3. Respect: This is a core value that needs to be central to the training, mentoring relationship. Take specific care over language use and forms of address.
4. Explicit cultural references: In the mentoring process mentor and mentee need to make explicit ‘how things work’ in my world/my context/my view.
5. Inclusion: Finding ways to explicitly and warmly include the mentee – invite the mentee to functions, introduce them to colleagues, facilitate opportunities for them to join communities.
6. Care: This is the underlying modality that underpins community and interconnection.
7. Story: Telling stories is a powerful way to learn and relate, to share and to explore.
8. (Geber and Keane (2019, p. 505)

In addition, Geber and Keane (2015, p. 504) noted that mentors should be aware of different perspectives shared by western and African culture in relation to view of the world, cause of events, self, relationships, managing conflict, importance of place and others. This reinforces (AWCODA, 2012)’s argument that among African communities, every child is your child while Refugee Council of Australia (2005, p. 22) said:

\[
\text{cultural norms: types of offensive body language, way of asking questions, ways of asking to be given something, respect for religious or spiritual beliefs, appropriate types of communication between male and females, offensive words, and bodily connotations can all affect the range of activities and entrant’s mode of participation in arranged activities.}
\]

Many other cultural issues came out in the literature, but they were not described or implemented in details. Even small things were seen as important in culture-focused mentoring. Some of these were:

1. Provide culturally appropriate food at events (Griffiths, Sawrikar and Muir, 2009).
2. Translate documents and have interpreters available to address any language barriers (Griffiths, Sawrikar and Muir, 2009).
3. Provide good role models for younger Horn of African mentees (Griffiths, Sawrikar and Muir, 2009).
5. Gender-match mentees and mentors (AWCODA, 2012).
8. Familial approaches – friends and mentors end up being considered ‘family’ (Green, 2014) and the concept of ‘brother from another mother’ (Carraway and Pistrang, 2010).
9. Naming a project in an African language to reflect a cultural meaning, for example, Umoja (Watson, Washington and Stepteau-Watson, 2015) or Kuumba (Washington, Johnson, Jones and Langs, 2006).
10. Respect is not just about saying please or thank you but listening and using cultural ideas (Geber and Keane, 2019).
11. Groups based on cultural affinity. For example, Sánchez et al. (2018) reported that participants said ‘One Falls, We All Fall’, an indication of closeness of relationships.

It is important to include Bainbridge, Tsey, McCalman and Towle (2014)’s ideas about culturally appropriate mentoring at this stage as they provide a good summary. Referring to mentoring young people from Indigenous communities in Australia, Bainbridge et al. (2014, p. 24) suggested that the key needs and characteristics are:

Longer-term investments in evolving integrated models of mentoring with wrap-services (including families, communities, social services and other support systems) are germane to the development of effective mentoring practices for Indigenous populations in Australia. Key elements to consider for inclusion in such models are formal mentoring programs with internal flexibility; context-mapping; culturally-tailored programs; voluntary participation; mentor competencies (including both mentor training and cultural competence); regular one-on-one mentor contact; personal and social development; specialised skills and learning opportunities; long-term mentoring relationships; exit strategies; and celebrating Indigeneity within the program.

In summary, cultural approaches provide an opportunity to truly involve families and communities. They also provide a sustainable option because resources including mentors are found in communities. However, they may be expensive or difficult to run if knowledge of cultures is limited. This could be addressed through ongoing mentor training in cultural competencies; screening mentors ensuring that mentoring relationships are mutual, allowing both mentees and mentors to learn mutually as Bainbridge et al. (2014) suggested.
As pointed earlier, this research has a second phase that involves working with organizations providing mentoring services to make sense of the findings from this review. The process will involve the service providers reading this report and contributing to generation and refinement of lessons, themes and conclusions. In this section, lessons and themes emerging from the analysis will be provided in point format, with less detail to provide space for co-sense making. These lessons are:

1. Results showed a preference for individually-focused (n=9) approaches with 3-4 programs for each of the other approaches. Yet background literature, for example Ubuntu theory and other literature reviewed shows that Africans value family, community, environment and spirituality. It should however be noted that although Australian literature was more focused on individual approaches, family and community approaches were also preferred.

2. There were no religious, spiritual or church-based mentoring programs found in the literature yet anecdotal evidence shows that this is usually prevalent in African or migrant communities.

3. With just four peer reviewed articles in Australia, and none in the Illawarra, this shows a gap in this research area.

4. African theories like Ubuntu, interpretations and literature seem to be lacking in most programs except for two in the USA that used cultural approaches.

5. Culture is recognized as important in the background literature including the single article from Africa that was reviewed but its application, except for programs from the USA, seems to lack depth. Culturally-focused approaches show that even very small things matter.

6. All programs described were professionally-situated and short term in duration, about one year long, and this shows lack of long-term, intergenerational, life-long, natural and continual mentoring that resonates with African culture. A continuum of mentorship is not fully supported.

7. Programs show less alignment with Australian Indigenous culture yet African culture shares a lot in common with African culture especially the elements of colonial legacy, Blackness and disadvantaged discussed in literature that described Australian Indigenous programs.

8. Critical mentoring was not available in Australian literature reviewed yet it has potential to create empowered young people and communities as shown in USA literature.

Addressing the challenges of young Africans in Australia face requires programs and models that align strongly with family, community and cultural expectations but also individual and societal needs. Programs and models that were reviewed had wide-ranging characteristics. Most worked with individuals yet others worked with groups, families or communities. Some were professional, direct and structured yet some were natural, indirect, unstructured and critical. Most integrated approaches. The discussion and lessons might contribute to improvement of current models, as well as reframing some to come up with genuine participatory approaches that allow family, community, cultural and critical approaches to develop and flourish.

Limitations of this study

One potential weakness of our review was the near absence of African literature. This is largely because literature produced in Africa is largely not online or not published in journals that are highly rated so it may not be available in so called high-impact journals that dominated the databases searched. It is also possible that African mentoring has not been published a lot. Therefore, an African voice was weak in the articles selected.

Areas for further research

1. What approaches are used in the Illawarra?
2. What are the views and experiences of service providers?
3. What are the views and experiences of young people, families and other community members?
4. What aspects of African families, communities and cultures are useful for improving mentoring in the Australian context?
5. What could be best practices for mentoring this group, and can a model be developed out of the best practices?
6. If an integrated model is pursued, what shape would it take?
7. In light of these findings, what would cultural competence mean, and would be relevant?
Report summary

This report provided information about a systematic review of programs and models used to mentor young people of African origin worldwide. At the beginning of the report, mentoring was defined while objectives and categories of mentoring were discussed. The challenges of young people of African origin were discussed in the context of Africa and Australia. This was followed by a search of literature with the aim of finding programs and models used to mentor this group. In total, 25 articles were found from databases available on the UOW library website but also outside. A total of 26 programs and models were found from the 25 articles, meaning that each article described a program or model except for one that described two. The programs and models described in the reviewed articles were grouped into seven approaches with the help on Nvivo, a computer application. The approaches presented and discussed in this report were: individual; family; group; community; critical or transformational; natural; and cultural. The next activity involves presenting the report to organizations in the Illawarra region for co-sense making. In the process of co-sense making, the researchers will gain insights into programs and models used in the Illawarra region while the service providers from the organizations will get insights from approaches used in Australia, USA, UK and South Africa. This mutual process will also help in identifying areas for future research as well as opportunities for collaboration.

References


Awulian Community Development Association (AWCODA) (2012). A guide to African Australian youth mentoring. Toowoomba, AWCODA.


IDENTIFICATION

RECORDS IDENTIFIED THROUGH DATABASE SEARCHING N = 392
(SOCIAL SCIENCE CITATION INDEX N = 100
ACADEMIC SEARCH COMPLETE N = 173
ERIC N = 69
AFRICAN JOURNALS ONLINE N = 50)
(N = )

ADDITIONAL RECORDS IDENTIFIED THROUGH OTHER SOURCES N = 43
(GOOGLE SCHOLAR N = 37
HAND SEARCHES THROUGH REFERENCE LISTS N = 6)

RECORDS LEFT AFTER DUPLiCATEs WERE REMOVED BY TITLE AND AUTHOR SCREENING
(N = 49)

RECORDS SCREENED BY ABSTRACT
(N = 49)

FULL-TEXT ARTICLES ASSESSED FOR ELIGIBILITY
(N = 38)

STUDIES INCLUDED IN THE REVIEW
(N = 26)
(AUSTRALIA N = 8)
(REST OF WORLD N = 14:
USA = 14; UK = 1; SOUTH AFRICA = 1)

RECORDS EXCLUDED FOR NOT MEETING INCLUSION CRITERIA
(N = 11)

FULL-TEXT ARTICLES EXCLUDED FOR NOT MEETING INCLUSION CRITERIA
(N = 12)