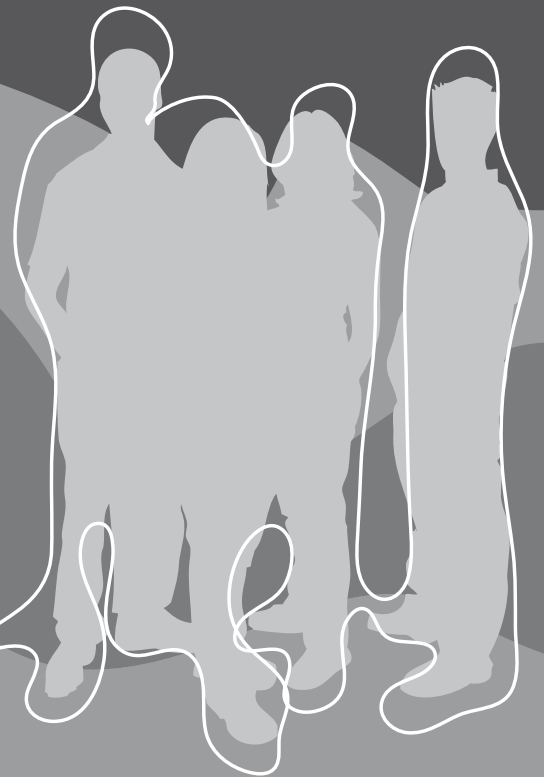


CULTURALLY AND LINGUISTICALLY DIVERSE (CALD) YOUNG PEOPLE AND MENTORING:

the case of Horn of African
young people in Australia



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**Report to the National Youth Affairs
Research Scheme (NYARS)**

© Commonwealth of Australia 2008

ISBN 978 0 642 77763 8 (print)

ISBN 978 0 642 77764 5 (online PDF)

ISBN 978 0 642 77769 0 (online RTF)

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ACKNOWLEDGMENTS

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Note: All materials presented in this report are confidential and not to be distributed.

We would like to thank the Centre for Multicultural Youth Issues, Big Brothers Big Sisters Australia, Baptist Community Services (FUSE), Jesuit Social Services (Horn of Africa Youth Project), ACT Multicultural Youth Services, Victorian Co-operative on Children's Services for Ethnic Groups (Horn of Africa Youth Program), the Department for Victorian Communities (now the Victorian Department of Planning and Community

Development), Department of Families, Community Services and Indigenous Affairs, Multicultural Youth South Australia Inc. Families South Australia, Liverpool Migrant Resources Centre, Blacktown Migrant Resource Centre, Auburn Migrant Resource Centre, Baulkham Hills Parramatta Holroyd Migrant Resource Centre and Fairfield Migrant Resource Centre who assisted us with Stage 2 of our research. We would also like to thank the Brotherhood of St Laurence (Given the Chance Mentoring Program), Good Shepherd Youth and Family Service, RMIT University Mentoring Program, HYPY Youth Mentoring and Anglicare Migrant Services who circulated research details for us. A big thank you to the mentors and young people from the Horn of Africa that participated in our focus groups and telephone interviews. A special thank you to Elizabeth Cassity for her valuable input and to intern Matthew Hatton who helped with the literature review for this project. This project would not have been possible without the support from all of those mentioned.

ABBREVIATIONS

ACT	Australian Capital Territory
CALD	Culturally and Linguistically Diverse
ESL	English as a Second Language
DEEWR	Department of Education, Employment and Workplace Relations
FaHCSIA	Department of Families, Housing, Community Services and Indigenous Affairs
IHSS	Integrated Humanitarian Settlement Strategy
MRC	Migrant Resource Centre
NSW	New South Wales
NYARS	National Youth Affairs Research Scheme
PTSD	Post-Traumatic Stress Disorder
QLD	Queensland
SA	South Australia
SPRC	Social Policy Research Centre
Tas.	Tasmania
UNSW	University of New South Wales
Vic.	Victoria

EXECUTIVE SUMMARY

The National Youth Affairs Research Scheme (NYARS), which is jointly funded by Australian, state and territory governments, commissioned the Social Policy Research Centre (SPRC) at the University of New South Wales (UNSW) in May 2007 to conduct research on how mentoring practices and policies in Australia can best meet the needs of young people from culturally and linguistically diverse (CALD) backgrounds, with a focus on young people from the Horn of Africa. In this study, people from the Horn of Africa originate from Djibouti, Eritrea, Ethiopia, Kenya, Somalia, and Sudan and young people refer to those aged between 12 and 25 years.

The *broad aim* of this study was to understand and compare the needs of Horn of African young people with the needs and resources of mentoring service providers and policy makers. Mentoring is one strategy that can help young people from the Horn of Africa address challenges they face in Australia. However, mentoring service providers and policy makers may not be equipped to effectively meet the needs of young people from the Horn of Africa, given that they are a recently emerging CALD group in Australia.

There were three stages in the research methodology: (1) a literature review, (2) phone interviews with mentors, mentoring program managers, mentoring policy makers and personnel from Horn of African community organisations, and (3) focus groups with young people from the Horn of Africa across three states in Australia (New South Wales, Victoria and South Australia). The results of these three stages have been used to address the four *specific aims* of this project. These are to identify:

1. Effective practice to be considered when providing mentoring services to young people from Horn of African communities;
2. CALD mentoring program model options for service providers to consider;
3. Good practice case studies of mentoring services to Horn of African communities; and
4. Principles to guide mentoring service delivery to young people from CALD communities.

Effective practice to be considered when providing mentoring services to young people from Horn of African communities

Who to target for mentoring?

While this study found that formal mentoring programs may benefit a range of Horn of African young people, newly arrived young migrants, particularly those not at school, have the most intense set of needs. Once their immediate needs are addressed, mentoring may be very beneficial for this particular group of young people. They have a great need to understand Australian culture and way of life, as well as elicit information about services, options and opportunities in Australia. Mentoring can assist in meeting these needs, but should be used in conjunction with other more frequently provided settlement tools, as the voluntary and infrequent nature of the mentoring relationship may not be sufficient in meeting their immediate needs.

If mentoring resources are limited, it may be important to firstly target Horn of African young people who are not attending school and/or have no other contact with support services. Young Horn of Africans who are in the schooling system, for example, have access to a wider range of opportunities such as interaction with peers and homework groups, that can speed up the process of learning a new language, and importantly provide a source of informal mentoring. People not attending school may be more socially isolated and lack any support services.

Race-matching mentees and mentors

Consistent with the literature, this study did not find evidence for the effectiveness of race-matching over non-race matching between the mentee and mentor. Similarities in cultural and experiential backgrounds provides the mentee with empathy and a sense of being understood about the settlement issues they face, but differences were also useful in promoting interesting and informative discussions with their mentor. Non-race matches were also viewed positively because they can prevent the mentee from becoming overly dependent on their mentor. This is an important finding given that race-matching cannot always be upheld because of the shortage of mentors generally, and, more specifically, those from the Horn of Africa.

The mentee's family

Participants in Stages 2 and 3 of this study frequently indicated that mentoring was a foreign concept in Horn of African cultures and so families of mentees were dubious about the processes involved and about the nature of the relationship. It is important to involve families during the initial relationship development and clarify the role of the mentor; providing (translated) documents and/or having a facilitator can assist this process.

What mentees, mentors, and service providers need or can do

Horn of African participants in this study indicated they need to be assured confidentiality on any information disclosed in a group setting or to their mentor, especially from their parents. Mentors would benefit from having a list of relevant organisations and services (such as trauma counselling or English classes) they can refer their mentee to. Finally, mentoring service providers would benefit from having Horn of African staff in the organisation, providing training to staff about settlement issues relevant to Horn of Africans, training mentoring service providers in cultural competence, having partnerships with local Horn of African community organisations, consulting with local elders and young people from the Horn of Africa in the design of mentoring programs, and tailoring generic mentoring programs to Horn of Africans (and other CALD groups).

CALD mentoring program model options for service providers to consider

There are three main types of mentoring model options that can be considered: one-to-one, group, and e-mentoring. Overall, this study showed that the needs and preferences of individuals from the Horn of Africa influence the preferred model.

One-to-one mentoring seems most effective when the mentee requires individualised attention and information, especially on how to pursue educational and employment opportunities. Group mentoring appears most effective when the mentee requires social support and a sense of belonging to facilitate the development of their cultural or personal identity. E-mentoring may be used as a supplement to both the one-to-one and group models but not as an alternative, as it can be difficult to develop a trusting relationship over the internet. Although various model options offer mentees different benefits, the extent to which positive outcomes are attained depends significantly on the relationship between the mentee and mentor; a trusting relationship is fundamental to the success of a mentoring program.

Good practice case studies of mentoring services to Horn of African communities

A number of examples of good practice from mentoring programs working with young Horn of African people emerged from this study. These include: providing cultural fact sheets to mentors and service providers and counselling for mentors; organising relationship building and strengthening exercises and regular group activities; inviting older Horn of Africans to talk about their success stories as part of cultural awareness training for mentors; ensuring mentees set clear goals about what they want from the program; having volunteer rather than paid mentors; encouraging ex-mentees to volunteer as mentors; and providing mentees with tangible rewards such as certificates.

Principles to guide mentoring service delivery to young people from CALD communities

The principles upon which mentoring should be based for young Horn of African mentees aim to:

- Provide training to mentors and program managers in cultural competency;
- Have staff in the organisation from the Horn of Africa and/or train staff in settlement issues relevant to Horn of Africans;
- Liaise with and develop partnerships with local Horn of African community organisations;

- Establish consultations with local elders and young people from the Horn of Africa in designing the mentoring program;
- Tailor generic mentoring programs to the needs of young people from the Horn of Africa;
- Consider the mentee's length of residence in Australia;
 - Mentoring should be offered at least three months after their arrival, as their need for other intensive settlement tools wanes;
- Offer the type of mentoring model that meets the individual's needs;
 - One-to-one may be most effective when the mentee requires individual attention, privacy and confidentiality, along with personal guidance and information on how to pursue educational and employment opportunities;
 - Group-mentoring is most effective when the mentee requires peers to facilitate the development of their cultural identity and sense of belonging;
 - E-mentoring and peer-mentoring are most effective as adjuncts to other face-to-face model options rather than as alternatives;
- Consider the length of the contract and frequency of contact, to establish sufficient trust and rapport between the mentee and mentor;
 - Ideally, contracts should last for at least 12 months;
 - Ideally, mentees and mentors should meet weekly (regular contact is more important than irregular contact, as is flexible contact);
- Race-match mentees and mentors when requested (not essential);
- Gender-match mentors and mentees when requested (not essential);
- Consider age differences between the mentee and mentor (not essential);
- Involve the mentee's family during the initial phase of relationship development to facilitate their trust and understanding of the relationship;
- Provide (translated) documents to the mentee's family explaining the concept of and processes involved in mentoring, and the role and (legal) responsibilities of the mentor;
- Emphasise to mentees' families how mentoring may assist the young person with their scholastic attainment, as education is important in Horn of African cultures;
- Ensure personal information that is disclosed to the mentor or within the group by the mentee remains confidential, especially from the mentee's family; and
- Refer mentees to other relevant organisations and services (e.g. trauma counselling or English classes) if necessary.

Conclusion

In conclusion, mentoring may be a useful tool for Horn of African young people. Mentoring can provide the holistic support that young people need because it can address emotional, socio-cultural and/or resource-related settlement issues. It can also provide a longer-term solution for the on-going process of acculturation for people from a CALD background in Australia. Therefore, mentoring may be a short and longer-term strategy for equipping young Horn of Africans with the know-how and confidence to fully participate in an Australian way of life and increase their sense of social inclusion in Australia.

1 INTRODUCTION

The National Youth Affairs Research Scheme (NYARS), which is jointly funded by Australian, state and territory governments, commissioned the Social Policy Research Centre (SPRC) at the University of New South Wales (UNSW) in May 2007 to conduct research on how mentoring practices and policies in Australia can best meet the needs of young people from the Horn of Africa. In this study, people from the Horn of Africa originate from Djibouti, Eritrea, Ethiopia, Kenya, Somalia, and Sudan and young people refer to those aged between 12 and 25 years.

The aim of this project is to identify how mentoring service delivery can be tailored to ensure it is culturally sensitive and appropriate for young Horn of Africans in Australia. This is timely since people from the Horn of Africa represent a recently emerging CALD group in Australia, but little is known about their history and culture and their niche needs as they acculturate in Australia (Field-Pimm & Ng 2003; Cassity & Gow 2005). As Cassity (2006) pointed out, “they are difficult to classify in terms of...community and settlement needs”.

Consequently, it has been difficult for mentors and other relevant service providers in the community to interact effectively with a group of young people they may know little about. Lack of research and information on how best to address the needs and challenges of young people from the Horn of Africa in Australia, facilitate their integration, and provide support for the on-going process of acculturation and their niche set of vulnerabilities, compounds their ability to exploit opportunities and participate fully in social and economic life in Australia (Bagdas 2005).

This study aims to contribute to addressing the need for knowledge about culturally appropriate mentoring service delivery for young Horn of Africans. It was designed and conducted in three stages: (1) literature review, (2) phone consultations with relevant stakeholders, and (3) focus groups with young Horn of Africans. The results of these stages aims to assist mentors, mentoring program managers, mentoring policy makers, and other relevant service providers, to further understand the “complexity of refugee backgrounds, and the difficulties associated with the process of adjusting” (Refugee Council of Australia 2005) and inform further mentoring policies and programs.

2 METHODOLOGY

The project methodology was designed to establish the nature and range of individual, cultural and institutional factors that both facilitate and inhibit the effective implementation of mentoring to young people (between 12 and 25 years) from the Horn of Africa.

The project had three distinct stages and each stage incorporated a different method. Stage 1 constituted a comprehensive literature review of mentoring models and service provision for culturally and linguistically diverse (CALD) groups, in particular Horn of African young people. Stage 2 involved interviews with members of NYARS, government officials responsible for designing policies on mentoring services, and other stakeholders involved in mentoring service provision and supporting Horn of African youth. Finally, Stage 3 included focus groups with Horn of African young people in New South Wales, South Australia and Victoria. These methods were selected to meet the six research objectives (outlined in Table 2.1). Where appropriate, results have been themed as relevant to Horn of African young people specifically, or CALD young people more generally.

Note that in this study, CALD groups refer to those who originate from countries in which English is not the main language. As such, they are comprised of a range of ethnicities.¹ Also, they are distinguished from *ethnic minorities*, who are a subgroup of CALD populations, and who typically experience more barriers to access and

¹ In order, the largest CALD groups in Australia are Italy, China, Vietnam, India, Philippine, Greece, Germany, South Africa, Malaysia, Netherlands, Lebanon, and Hong Kong (Special Administrative Region of China) (ABS 2007).

opportunity because of their differences both linguistically and culturally from the mainstream Anglo-Australian community.²

Table 2.1—Research aims, objectives, stages and methods

Aims	Objectives	Stage	Research methods
Identify effective practice to be considered when providing mentoring services to young people from Horn of African communities	1. Describe and explore effective practice in mentoring services and programs delivered to young CALD people	1, 2, 3	Literature review, stakeholder consultations, focus groups with Horn of African young people
	2. Highlight issues, challenges, and opportunities to be considered in providing mentoring services to Horn of African young people	1, 2, 3	Literature review, stakeholder consultations, focus groups with Horn of African young people
Identify CALD mentoring program model options for service providers to consider	3. Describe options for mentoring models, programs, and their evaluation of both national and international practices	1, 2	Literature review and stakeholder consultations
Identify good practice case studies of mentoring services to Horn of African communities	4. Provide examples of good practice models of mentoring and describing how these programs have met the challenges and opportunities associated with CALD mentoring	1, 2	Literature review and stakeholder consultations
Identify principles to guide mentoring service delivery to young people from CALD communities	5. Clarify the principles upon which mentoring with CALD communities should be based (e.g. family and community-based rather than on individual, age, ethnic and gender appropriate mentoring, etc)	1, 2, 3	Literature review, stakeholder consultations, focus groups with Horn of African young people
	6. Outline existing resources that can be considered or modified for use as part of mentoring service delivery and training for mentors and other related service providers	1, 2	Literature review and stakeholder consultations

² It is noted that CALD can describe Australia's cultural and linguistic diversity. In this context, CALD is an inclusive term of all people in Australia and so does not distinguish the mainstream community from others. This report, however, uses CALD to refer to those who originate from countries in which English is not the main language.

2.1 STAGE 1—LITERATURE REVIEW

Australian and international literature and policy and program initiatives were systematically analysed to identify and describe mentoring models, practices and policies, key issues relating to the provision of mentoring services for Horn of African young people and how mentoring programs can be adapted or modified to meet the personal and cultural needs of young people from the Horn of Africa. The literature review scoped the:

- cultural beliefs and practices of people from the Horn of Africa;
- migration path and settlement in Australia of Horn of African people;
- barriers to full social and economic inclusion such as English proficiency and the extent to which opportunities are known and exploited;
- similarities and differences in the needs and challenges that young people face across cultures to identify those unique to young people from the Horn of Africa;
- benefits and limitations of the most widely used mentoring models, policies and programs;
- evaluation outcomes of previous and current mentoring models, especially their effectiveness for various CALD groups (and in particular young people from the Horn of Africa); and
- extent to which race and gender matching, length and type of mentoring service and mentors' training in cultural competency affect the effectiveness of mentoring for Horn of African young people.

Although the scope of the literature review was comprehensive, relatively more information, particularly in the form of practice and policy recommendations for engaging refugees and Horn of Africans, in the service sector, was obtained. The literature on cultural beliefs and practices of people from the Horn of Africa who have migrated to Australia was in comparison limited.

2.2 STAGE 2—STAKEHOLDER CONSULTATIONS

Stage 2 identified the experiences, needs and challenges of mentoring and other service providers with young Horn of African, CALD and/or refugee mentees by conducting interviews with key stakeholders in NSW, Vic. and SA.

Method for recruiting respondents

NYARS identified 97 possible contacts that could be involved in Stage 2. These contacts mostly included government representatives from Commonwealth, state and territory governments and some non-government and community organisations (Vic. n = 20; NSW, n = 11; SA, n = 28; Qld, N = 7; WA, n = 8; Tas. n = 13; ACT, n = 3, and NT, n = 7). In addition, the Social Policy Research Centre identified a further 19 non-government organisations that could potentially be contacted. Of these, approximately 30 government and non-government organisations were approached based on the extent to which they target the needs of Horn of African, CALD and/or refugee young people.

The aim was to recruit: (1) three to four mentors of Horn of African, CALD and/or refugee young people; (2) three to four mentoring program managers who designed mentoring programs for Horn of African, CALD and/or refugee young people; (3) three to four mentoring policy makers who designed policies for Horn of African, CALD and/or refugee young people; and (4) one to three community organisations that provide services specifically for Horn of African young people. In addition, at least one contact from each group was to specifically work with people from the Horn of Africa. These targets aimed to capture the experiences, needs and challenges at community, state and territory and national levels. Most contacts were sourced from Victoria because of the high proportion of people from the Horn of Africa residing in this state. Contacts were also sourced from New South Wales, South Australia and Western Australia.

Initially, contact was made by emailing a recruitment flyer to these organisations. This arms-length approach was consistent with ethics protocol to ensure participation was voluntary and not perceived as coercive. Contacts generally responded by email to set up an interview time, however, some were followed up with a telephone call. Those that declined to participate did so because they had insufficient time to participate, felt they were inappropriate for the research area or had relatively little contact with Horn of African CALD and/or refugee young people.

Sample

Thirteen respondents agreed to participate in the study. Three of these were Victorian based mentors with mentees from the Horn of Africa or refugees. Four respondents were program managers responsible for designing and overseeing their organisation's mentoring programs for Horn of African, CALD and/or refugee young people (two from Victoria, one from South Australia and one from Queensland). Four respondents were state and federal policy makers responsible for designing and funding mentoring initiatives for Horn of African, CALD and/or refugee young people (ACT, n = 1;

Vic. n = 1; NSW, n = 1; Australian Government, n = 1). Finally, two respondents were from community agencies that advocate for the needs of people from the Horn of Africa (both Victorian, see Table 2.2). The two community agencies were the only contacts that were not identified by NYARS as members. While none of the respondents were involved in a mentoring program designed specifically for Horn of African young people, some programs had mentees from the Horn of Africa. The telephone consultations were conducted between late August and mid September 2007.

Table 2.2—Number of participants in Stage 2 across each state

Participant type	NSW	Vic.	SA	ACT	QLD	Total
Mentor (M)*		3				3
Program Manager (PM)		2	1		1	4
Policy Maker (P)	1	1		2		4
Community Organisation (CO)		2				2
Total	1	8	1	2	1	13

*Note: Throughout this section of the report each interviewee is coded by the participant type abbreviation, followed by the state or territory and their interview number

There were no participants from Tasmania, Northern Territory and Western Australia because contacts were only aware of mentoring services and programs for young people in general, but not those specific to Horn of African, CALD and/or refugee young people. Perhaps because these states have smaller populations of Horn of African young people, the need for tailored services is not considered as great.

Instruments and procedure

Respondents participated in a semi-structured interview that lasted on average for 45 minutes (though they ranged from 30–70 minutes) and occurred at a time that was suitable to the interviewee. Four interview schedules were used; one for each type of respondent—mentor, program manager, policy maker or community agency (see Appendix A). The interview schedules were designed to elicit responses on the six objectives of this study (see Table 2.1). Phone interviews were either transcribed electronically during the interview or digitally recorded and transcribed later (with the interviewees' permission). All participants signed a UNSW Human Research Ethics' Committee Participant Information Statement and Consent Form prior to the interview.

Overview of respondents

The government departments and non-government organisations represented in Stage 2 varied in the type, nature and scope of formal and informal services they provided to mentees, newly arrived CALD migrants, refugees and/or Horn of African young people. They provided a diverse range of programs and activities including: a “drop-in” centre, homework programs/clubs, school holiday programs, English language centres, employment and training support, referral services to counsellors or other community agencies, health and nutrition education, support to access sport and recreation, running camps, driving courses for young people, and soccer and football games.

These formal and informal mentoring programs were typically funded for three or four years (at which time the organisations will have to source further funding). Funding sources included government and non-government bodies, trust funds, donations, and fundraising events. According to one government policy maker, funding provision for mentoring programs depended on how well the program had been implemented and the extent to which it fit with their policy objectives.

The roles and responsibilities of the program managers involved in Stage 2 included policy advice and submission, research and media, fundraising, developing relationships with the corporate sector, running community forums to educate the community about Horn of African young people, developing the mentoring program, providing information, training and support to mentors, supporting the mentees, and case management.

The policy makers interviewed also varied in their roles and responsibilities. These included managing funded service providers, building mentoring programs, managing grants to mentoring projects, developing and releasing tools on good practice guides for designing developing mentoring programs, building the capacity of community organisations through collaborations with non-government organisations, developing policies and programs for young CALD people in English as a Second Language (ESL) and migrant settlement services, as well as assisting with legal representation.

Staff from the organisations represented in Stage 2 were predominantly Caucasian, but the cultural diversity of mentors and mentees (where relevant) was extensive. The formal mentoring programs predominantly offered one-to-one mentoring, but group mentoring was also offered in some organisations, usually in addition to one-to-one mentoring. For example, one-to-one mentoring programs frequently offered activities for all mentors and mentees to participate in as a group. All participating mentors were

voluntary. Mentoring program contracts varied from between six and 12 months, and from weekly contact to at least six hours a month. All mentors felt they had a good match with their mentee and some indicated a desire to continue seeing their mentee after the contract expired.

2.3 STAGE 3—FOCUS GROUPS WITH HORN OF AFRICAN YOUNG PEOPLE

Stage 3 of the research identified the experiences, needs and challenges of young people from the Horn of Africa in Australia, generally and as a mentee. This was achieved by conducting focus groups with young people living in New South Wales, Victoria and South Australia.

Method for recruiting participants

The project's initial methodological design aimed to conduct 12 small focus groups. Six focus groups were to be in Victoria, four in South Australia and two in New South Wales, to provide a sample that was representative of the extent to which mentoring programs for young people from the Horn of Africa, refugees or newly arrived migrants were currently implemented. Each focus group was to be gender-matched to adhere to (Islamic) cultural norms that prohibit cross-gender interactions, and to be comprised of approximately three participants. This group size was limited to ensure language barriers and the need for interpreters did not detract from the discussions and data collected.

Across the 12 focus groups, we aimed to obtain an even number of males and females, mentees and non-mentees, and participants aged between 12–17 years and 18–25 years. Participants included current and previous mentees and those who have not been mentored. In order to meet the objectives of Stage 3 we aimed for a sample size of 36 participants.

To recruit the sample we approached five mentoring organisations in Victoria (of which only one was specifically for CALD young people), and three mentoring specific organisations in South Australia. We also approached eight community organisations that target the needs of people from the Horn of Africa, refugees or newly arrived migrants, of which two were in South Australia and six were in New South Wales.

Contact was initially made via email to invite suitable personnel from each of these mentoring and community organisations to assist in recruiting young people from the Horn of Africa aged between 12 and 25 years. Of these, six contacts indicated that they were able to assist in recruiting, and they were provided with a recruitment flyer to circulate to young Horn of Africans. Recruitment methods depended on what each organisation considered appropriate and/or effective for their target audience. Some organisations approached the young Horn of Africans personally and others via email. The recruitment strategy used an arms-length approach, consistent with ethics protocol, which minimised perceived coercion to participate. Those who indicated they were unable to assist in recruitment cited either a lack of time and resources as a barrier or stated that their organisation was inappropriate for recruiting because of the small number of young people from the Horn of Africa that use their services. Some of the organisations were only able to help recruit the older age group because of the additional time and resources to get parental consent for 12–17 year olds. An advertisement seeking participants was also placed on a Horn of African newsletter website, but no participants were recruited through this method.

Recruiting participants for this study was difficult for a number of reasons. In our experience and in discussing the recruitment strategy with key stakeholders, young people from the Horn of Africa are generally less responsive to the written recruitment flyer compared to being directly approached by a trusted member of the organisation with which they have contact. They are also less responsive to focus groups that are planned too far in advance. Also, as this study did not obtain ethics approval from the various state education departments (because of the tight time restrictions) we were unable to recruit participants less than 16 years through the schooling system. Finally, it was difficult to recruit participants less than 16 years because we required parental consent, a task that was too time consuming for organisations who were volunteering to assist in the recruitment process. It was also more difficult to collect consent forms when the focus groups were to be held outside of school and homework support programs. As a result of these recruitment difficulties, our final sample unfortunately does not include any participants less than 16 years. However, a number of young people still attending high school were involved in the focus group. This enabled the research to capture some of the issues relevant to young people who are still at school.

The organisations who volunteered to assist with participant recruitment were generous with their time. Not all of these organisations were successful. In the end, a snowballing technique of recruitment was most effective. This involved organisations getting individuals involved and then those participants recruiting other people they know.

Personnel responsible for recruiting the participants provided the research team with contact details of potential participants (with the people’s consent). The potential participants were then called and informed of the time and location for the focus group. Locations, dates and times for the focus groups were booked with Migrant Resource Centres (MRC), youth centres or community libraries so that they were in central locations, easily accessible and/or familiar, close to transport, and mindful of participants’ study or care commitments.

All participants were offered an interpreter for the focus groups or for documents to be translated, but this was not necessary as the English proficiency of all participants was high. As interpreters were not necessary, and based on the advice received, we reduced the number of focus groups from 12 to six and increased the sample size of each group from three to up to eight.

Sample

Six focus groups with Horn of African young people were conducted, consisting of two gender matched groups per state (Vic., NSW, and SA). The number of participants in each group varied between four and eight. In total, there were 33 participants, of which 14 were female and 19 were male. Participants ranged between 16 and 25 years of age, with 19 years the average age. Of these, 11 were current mentees or had been mentored in the past either formally or informally.

Table 2.3—Number of participants in Stage 3 by gender and state

	Adelaide (A)	Melbourne (M)	Sydney (S)	Total
Female (F)*	6	4	4	14
Male (M)	8	5	6	19
Total	14	9	10	33

*Note: Throughout this section of the report each interviewee is coded by the participant type abbreviation, followed by the state or territory and their interview number. For example, MM5 represents Melbourne, male participant 5.

Table 2.3 shows that two focus groups were comprised of four participants, and one with five. Although these sample sizes are relatively smaller than in the other focus groups, it presented the participants with the opportunity to discuss and exchange ideas somewhat more openly. As such, the validity of the findings from these smaller focus groups was not compromised.

All participants completed a short survey that collected demographic data (this was voluntary and not all participants completed all questions). The majority of young people in the focus groups were born in Sudan (n = 22), and the remainder were born in Ethiopia (n = 5), Eritrea (n = 3) or other (n = 3). Most were Christian (n = 24) and some were Muslim (n = 6), Jewish (n = 1) or other (n = 2). Of those who answered the question regarding residence in Australia (n = 30), time varied between 0 and 15 years. On average the sample had lived in Australia for six years. Most were Australian citizens (n = 25) and the remainder were permanent residents (n = 6) or temporary visa holders (n = 2). Most of the sample was studying full-time (n = 23). The focus groups were conducted in mid October 2007. The sample mostly comprised of Sudanese migrant participants, which is representative of the Horn of African population in Australia (see page 29).

Generally, the older participants in this study had lived in refugee camps. Participants who had migrated to Australia with their families when they were young had not lived in a refugee camp, although their parents or relatives had. Many participants stated that they feel lucky to be living in Australia, and enjoy living here because of basic human rights, freedom of speech, choice, opinion, religion and politics, the access to educational and employment opportunities, the higher standard of living and infrastructure to provide medical treatment, access to government benefits, free school education, the diversity of food available, the cultural diversity of the population, and the choice to study instead of getting married.

Services provided by community organisations and MRCs were only accessed and used by the more newly arrived migrants in this sample, and were mostly used as a source of support for helping the participant to find a job and learn English. Participants who were in high school also accessed these services through community organisations, but were usually receiving extra support through homework programs, which they reported as a form of informal mentoring.

Instruments and procedure

Participants in the focus group responded to a semi-structured interview that lasted approximately one hour. Two interview schedules were designed; one for mentees and one for non-mentees (see Appendix B). The interview schedules were designed to elicit responses on three of the six objectives of this study (see Table 2.1). As the focus groups did not differentiate between mentees and non-mentees, some groups were mixed. In these instances, the relevant interview questions/schedules were used according to the make-up of the group. Generally however, groups were comprised of non-mentees only.

Participants signed the Participant Information Statement and Consent Form and then completed a short survey collecting demographic data (see Appendix C).³ Prior to commencing the focus groups, permission was sought to digitally record the session for accuracy and later transcription. At the end of the focus group, participants were reimbursed with a \$50 Coles Myer gift voucher for their time and participation. All focus groups were conducted in mid October 2007.

This report describes the findings of each stage of the research. It also triangulates the findings to inform future mentoring service delivery to be effective and culturally appropriate for young people from the Horn of Africa.

³ People who were 16 years old received a Participant Information and Consent Form that was written for a younger audience.

3 BACKGROUND: EXPERIENCES AND NEEDS OF YOUNG PEOPLE FROM THE HORN OF AFRICA IN AUSTRALIA

People from the Horn of Africa originate from a number of countries on the northeast coast of Africa. While the exact number of countries included in this region is still disputed, the range comprises Djibouti, Eritrea, Ethiopia, Kenya, Somalia, and Sudan (harda-sydney.tripod.com/index.html). As such, the Horn of Africa spans a diverse range of cultures, ethnicities, religions and languages, which have been broadly summarised in Table 3.1.

Table 3.1—People from the Horn of Africa

Country	Population (estimated)	Ethnic groups	Religion	Languages
Djibouti	496 374	Somali (60%), Afar (35%), French, Arab, Italian, Ethiopian	Muslim (94%) Christian (6%)	French and Arabic (official and prominent); Somali and Afar
Eritrea	4 906 585	Tigrinya (50%), Tigre and Kunama (40%), Afar (4%), Saho (3%), other (3%)	Christianity (highlands) and Islam (western lowlands, northern highlands and east coast)	Afar, Bilen, Hedagre, Kunama, Nara, Rashaida, Saha, Tigre and Tigrinya
Ethiopia	76 511 887	70 ethnic groups (Oromos, 40%, Amharas and Tigres 32%, Sidamos 9%, Shankellas 6%, Somalis 6%)	Christianity (Coptic Church) and Islam	Amharic (Ethiopia's official language), Oromigna and Tigrigna
Kenya	36 913 721	40 ethnic groups (Kikuyu 22%, Luhya 14%, Luo 13%, Kalenjin 12%, Kamba 11%, Kisii 6%, Meru 6%, other African 15%, and non-African 1%)	Christianity (45% Protestant, 33% Catholic); Islam (10%) and Indigenous beliefs (10%)	Primarily English and Kiswahili
Somalia	9 118 773	Somalis (85%): Saab and Soomal are the two main ethnic tribes; also Bantu, other non-Somalis and Arabs	Sunni Muslim	Somalie (official language); Arabic, Italian and English are also common
Sudan	39 379 358	500 ethnic groups—Arab Muslim (39%), African (52%), Beja (6%), foreigners (2%) and other (1%)	Sunni Muslim (70 %), in the south and the capital Khartoum 5% Christian; 25% Indigenous beliefs	Arabic (official language), also Nubian, Ta Bedawie, dialects of Nilotic, Nilo-Hamitic, Sudanic languages, and English

Sources: <www.cia.gov/library/publications/the-world-factbook/geos/>; Field-Pimm & Ng 2003; Commonwealth of Australia 2006 & 2007; <www.africaguide.com/country/kenya/culture.htm>

3.1 THE RECENT HISTORY OF THE HORN OF AFRICA

Despite the cultural heterogeneity among people from the Horn of Africa, they have a long-standing history of civil warfare and poverty in common (Cassity & Gow 2005; Field-Pimm & Ng 2003). Since the 1960s, the Horn of Africa has been a region continuously in crisis from civil warfare and natural disasters.

Most people from the Horn of Africa are Ethiopian, whose history is largely marked by conflicts between Muslims and Christians for resources and living space, and more recently conflict between nationalism and Marxism-Leninism. In 1977, a civil war broke out in Somalia, and since 1991 the country has not had a functioning national government. The Sudanese Civil War is another source of conflict and instability in this region. Conflicts have also occurred in Djibouti and Eritrea.

During the 1950s and 1960s when colonial powers withdrew from the region, the Horn of Africa was left with “a lack of basic infrastructure, negligible education, (and a) lack of international economic experience” (Submission on Australia’s 2006–07 Humanitarian Program 2006). Following this, military regimes gained power and focussed on increasing their own wealth and military power. The widespread civil warfare, poverty and social division in the Horn of Africa has forced many people to flee their countries.

Malnutrition has also become a major concern as a result of natural disasters, particularly in rural areas. This region is on the brink of being a humanitarian crisis. Between 1982 and 1992, about two million people died in the region from the combination of war and famine (New Internationalist 1992).

3.2 POPULATION AND MIGRATION TRENDS OF HORN OF AFRICAN PEOPLE IN AUSTRALIA

Because of the conflicts and instability in this region, Australia significantly increased the number of humanitarian and refugee visas granted to Horn of African communities, especially in the period of 2000-05 (Department of Immigration and Citizenship Website). Most Horn of Africans enter Australia under the Special Humanitarian Program and a smaller number as refugees, and most are settled in New South Wales and Victoria, particularly in Sydney and Melbourne (Cassity 2006). A smaller number have settled in Western Australia and South Australia, but the number is still large in proportion to these states’ share of Australia’s population (Department of Immigration

and Citizenship Website). Table 3.2 includes a brief outline of the major migration trends and changes over the last five years. It shows the high representation of young people less than 30 years of age migrating to Australia from the Horn of Africa.⁴

Table 3.2—Population and migration trends of Horn of African people in Australia

Country	Number arrived in Australia (2000-2005)	Humanitarian visa	Location settled	Age
Eritrea	745	66%	Vic. (48%), WA (16%), Queensland (12%)	36% 10–29 yrs
Ethiopia	3100	61%	Vic. (51 per cent), WA (12%), NSW (12%)	66% 29 yrs or younger
Kenya	4160	37%	WA (29%), Vic. (22%), NSW (18%)	42% 0–9 yrs, 12% 10–19 yrs, 19% 20–29 yrs
Somalia	1276	57%	Vic. (48%), WA (17%), NSW (11%)	60% 10–29 yrs
Sudan	29 282*	97%	Vic. (36%), NSW (24%), QLD (14%), WA (11%), SA (9%), Tas. (4%), NT, ACT (1%)	Median age 24 yrs; 20% under 15 yrs

*Estimated number currently living in Australia. Fastest growing of the Horn of Africans in Australia at almost 105% since 2006 census.

Sources: <www.settlement.immi.gov.au/settlement/enterSelectReport.do>; ABS Migration 2005–2006, 2007; <www.immi.gov.au>; ABS, Australian Social Trends, 2007; Department of Immigration and Citizenship, 2007.

There is a substantial population of young Horn of Africans in Australia. Over the last 10 years, 65 per cent of those that have entered Australia under the Special Humanitarian Program have been aged 30 years or younger (Centre for Multicultural Youth Issues 2006; Olliff 2007). As such, the need to conduct research on how best to meet the needs of young people from the Horn of Africa is both timely and crucial. Although research on the experience of young Horn of Africans in Australia is increasing (e.g. Aplin 2002; Refugee Resettlement Advisory Council 2002; Cassity & Gow 2005; Sleiman 2005; Community Relations Commission 2006), there is a noticeable lack of research on their needs and challenges and how best to overcome them.

⁴ No data available for Djibouti.

3.3 CHALLENGES THAT YOUNG PEOPLE FROM THE HORN OF AFRICA FACE IN AUSTRALIA

As well as adjusting to resettlement in a new country, recovering from trauma, navigating education, employment and complex bureaucratic systems, refugee young people must also negotiate family, peer, individual and community expectations within the context of adolescence (Centre for Multicultural Youth Issues, 2006:8).

Young people (aged between 12 and 25 years) are in a transformative period in their lives. They face a number of developmental changes and challenges that will impact significantly upon their life chances and opportunities, regardless of their cultural background. For example, they must traverse through the often rocky phase of puberty, as well as establish a personal identity that balances their conflicting needs for group belonging and individuality in a way that enhances their self-esteem. They must also make decisions about the way/s in which they will contribute and participate socio-culturally and economically in society.

The challenges young people face are compounded for those from the Horn of Africa because they are also migrants, residents or citizens from a CALD and a visible ethnic minority. For example, they must negotiate their sense of belonging and cultural identity; they may have to cope with perceived or actual racism, discrimination and feelings of social isolation and learn English. English proficiency may act as a barrier to their full awareness and uptake of available opportunities. Thus, like all individuals and groups from a CALD background, Horn of African young people in Australia will need to acculturate their conflicting needs for cultural preservation and cultural adaptation (Berry 1990; Aplin 2002), and this is an on-going process across generations.

Finally, young people from the Horn of Africa are likely to be refugees and humanitarian entrants and as a result may experience additional challenges compared to other CALD migrants. As refugees, many Horn of African people may not have chosen Australia as their first country of refuge. Their migration to Australia may have been lengthy, and they may have had to travel via several other countries and wait for appropriate transport. Also, they may have had to flee their country of origin quickly, leaving behind important documentation such as birth certificates and tertiary qualifications (Refugee Council of Australia 2005). Prior to arrival in Australia, Horn of Africans are likely to have spent time in refugee camps, in some cases 10 or 15 years (Sleiman 2005). As Cassity (2006:3) points out:

They are refugees who bring with them enormous trauma from civil conflicts such as torture, rape, family separation and loss and community breakdown.

As such, they are likely to come to Australia with high expectations about the opportunities Australia offers for a better life. However, these are not always met, and barriers to their integration into the general Australian community are affected by their experiences in refugee camps; they need greater time adjusting to a new location, language and cultural framework (Commonwealth of Australia 2007). The scant research on the needs of migrants and refugees indicate a number of short-term and longer-term issues and challenges that Horn of Africans experience living in Australia, which are described more fully below.

Shorter-term challenges for newly arrived Horn of African young people

Some young people from the Horn of Africa may experience immediate barriers to access and use of opportunities in Australia. These can include language barriers, barriers to education and employment, and lack of understanding of Australian culture and its systems. Additionally, young Horn of Africans may need counselling and assistance as survivors of torture and trauma, and coping with separation from family and friends, homesickness, loss of people and country, and social isolation.

Language barriers

Proficiency in English varies considerably among people from the Horn of Africa, depending on its prevalence in the country and whether they are taught in their schools or refugee camps in English. Given that many Horn of African people migrate to Australia as Humanitarian or refugee entrants, there are no eligibility requirements around English proficiency (Refugee Council of Australia 2005). Language barriers may be further compounded by low literacy in their own language (Centre for Multicultural Youth Issues 2003).

Low English proficiency can limit the capacity of a young Horn of African to integrate with Australian communities, develop social and economic networks, understand important institutional policies and procedures, and interact with service providers. It may be a particular barrier for women who may have limited literacy because of their role caring for children and elderly family members in their community (Commonwealth of Australia 2006). The need for interpreting services and English instruction (Commonwealth of Australia 2007; <<https://www.cia.gov/library/publications/the-world-factbook/index.html>>) may slow the process of accessing and using opportunities and services in Australia.

Barriers to education and employment

While young Horn of Africans have greater access to educational opportunities in Australia, they still face a number of distinct challenges in pursuing them and are likely to require significant assistance with education, training and employment (Commonwealth of Australia 2006). In their countries of origin, they may not have had access to education, or the education system may have been lacking in adequate resources (Centre for Multicultural Youth Issues 2003). For refugee young people who have spent considerable time fleeing their home, or living in refugee camps, they may have had no formal education or disrupted schooling. Frequent relocation disrupts a child's educational experience and can have a negative impact on their long-term education and employment opportunities (Omar 2005).

As a result of low English proficiency and/or literacy, young Horn of African refugees may find themselves at a level of education that does not correspond to their age. Alternatively, they may be placed into school years based on their age rather than their education level and as a result may struggle with the requirements of an advanced school curriculum in Australia (Centre for Multicultural Youth Issues 2003; Youth Action and Policy Association 2004). Given these challenges, young refugees "often have limited education when they arrive and need assistance outside of school to catch up with school work" (Olliff and Mohamed 2007:6–7)⁵.

Additionally, they may not be used to the institutionalised school setting and may have trouble adjusting to the Australian education system (Centre for Multicultural Youth Issues 2003). The challenges young people face in Australian schools may also be compounded further if their parents are not educated. For example:

Uneducated Somali parents often have few possibilities to prepare and assist their children with home assignments. . . the tradition of families communicating orally rather than in writing means that written notes from school often end up in the waste-paper basket (Omar 2005:5–6).

In his small qualitative study on Somali parents and students, Omar (2005) also found that although the students expressed interest in pursuing careers, "planning for the future does not hold great importance in Somali culture as they are originally nomadic people that tend to act spontaneously". As such, they had difficulty envisioning the steps they needed to follow to achieve their goals. Still, their parents reported valuing

⁵ Note that participants in the focus groups of this study were proficient in English and did not require interpreters. This may be because the majority of the participants had been in Australia for a number of years and were attending school. Many of the participants were also older than the other students in their year. Thus, although low English proficiency has been raised as a barrier in the literature, this did not emerge in the focus groups.

education for their children, especially for their career development and responsibility as future providers for the family.

Having spent an extended period of time in a refugee camp, young people may not have experienced high-quality or continuous education or had the opportunity to obtain work experience or marketable skills. If they fled their country quickly they may have no proof of their qualifications and even if copies of their qualifications were brought to Australia, they may not be recognised. These factors undermine employment opportunities in Australia (Multicultural Affairs Queensland 2001; Sleiman 2005; Commonwealth of Australia 2006), and make them less likely to be employable immediately on arrival (Refugee Council of Australia 2005).

A study of a small group of Somalis by Multicultural Affairs Queensland (2001) found that this group did not always understand job requirements in advertisements, had communication difficulties, lacked awareness of the job market and selection criteria and had limited contact with members of the workforce. Other career barriers included limited work experience, lack of familiarity with recruitment processes, and lack of access to support services.

Lack of understanding or awareness of Australia's social and institutional systems

Newly arrived Horn of Africans may be unaccustomed to urban living and so are unfamiliar with using appliances or utilities such as electricity, telephone, and the Internet (Commonwealth of Australia 2006). Further, they are "expected to learn a new language, new laws and new social structures within a very short timeframe" (Olliff and Mohamed 2007:6). Also young refugees often lack knowledge of Australian institutions, structures and systems and they may experience difficulty receiving and accessing social support:

Many young people from the Horn of Africa, while socially and economically disenfranchised and disadvantaged, may not receive support from mainstream youth services due to lack of awareness of what is available and a lack of self-confidence (Youth Action and Policy Association 2004).

Post-traumatic stress disorder (PTSD)

Young Horn of African refugees may suffer from post-traumatic stress disorder (PTSD) as a result of the torture and trauma they have experienced or witnessed. PTSD is a disorder that can be triggered by people, places or things associated with the trauma, and symptoms can include nightmares or flashbacks where the traumatic events are re-lived, hyper-arousal where they may be easily startled by noises or an unexpected

touch, physical symptoms such as stomach aches or headaches, aggressive outbursts or emotional numbness, and/or social withdrawal from family and friends (Youth Action and Policy Association 2004). PTSD can develop years after the traumatic event/s.

Coping with these experiences can add to the difficulty of settlement, adjusting to a new life and integration into Australian communities. For example, young refugee Horn of Africans may experience difficulty establishing trust and friendships and suffer from low self-esteem, anxiety, depression and survivor guilt (Youth Action and Policy Association 2004).

Their experiences may also lead them to fear authority figures, especially police and security officers. The uniforms of City Rail Transit Officers for example, are reminiscent of the uniforms worn by militia; interactions or encounters with such authorities can therefore trigger traumatic memories and young refugees may purposefully avoid contact with authorities for that reason. Further, young refugees may “have a limited knowledge of the role of security and police in Australia (and)... may also not be aware of their rights in Australia” (Youth Action and Policy Association 2004).

Separation from family and friends, homesickness, loss of people, culture and country, and social isolation

Often refugees coming to Australia from the Horn of Africa are forced to come without their (usually large) extended family and may carry feelings of guilt and loneliness, at having left them behind or becoming separated from them (Youth Action and Policy Association 2004). Migrants from the Horn of Africa are prone to experiencing social isolation within Australia, feeling separate from the Australian community. Horn of African communities are small and disparate within Australia, so connecting to these communities can also be problematic.

Longer-term challenges for Horn of African young people in Australia

Effective settlement is not a short-term goal or experience. Newly arrived young refugees from the Horn of Africa experience a number of immediate and short-term barriers to their full inclusion in Australian life. However, there are a number of other longer-term issues that young Horn of Africans may experience as they settle in Australia. These challenges relate to: cultural identity, sense of belonging, and perceived or experienced racism and discrimination; intergenerational challenges; perceived or actual lack of extended family, social and community supports; and socioeconomic disadvantage and low socioeconomic status.

Cultural identity, sense of belonging, and perceived and experienced racism and discrimination

Many recently arrived young people from the Horn of Africa may have difficulty negotiating their sense of identity and belonging within the community (Cassity & Gow 2005). In the study by Omar (2005:24), Somali young people reported being divided between their indebtedness to Australia and their feeling of obligation to their country of origin. Regardless of how long they have lived in Australia, they felt distinct from other Australians because of their “cultural practices and beliefs, language, race, physical appearance and skin colour”, with religion and skin colour being the most significant of these. They felt they were not able to openly express or practise their culture “without facing hostility from some members of the Australian community”, even five or more years after they had settled in Australia.

Intergenerational challenges

Intergenerational differences can be challenging to young Horn of Africans because of role-reversals and culture clashes. Young people often have more proficient English skills than their parents and so are called on to mediate for them (Olliff and Mohamed 2007) in relation to “housing, employment, education,...appointments, shopping and services”. This interpreter role can significantly affect young people’s participation in their own activities:

This new role...leaves little time for them to participate in social activities and concentrate on their own education. This results in role-reversal in that young people play the role of parents. This can add stress to the family and to young people, as parents become more dependent on their children (Youth Action and Policy Association 2004).

The process of acculturation can also create tension between young Horn of Africans and their families. Parents may expect and wish for their children to adopt traditional values and roles for fear that their children may abandon or contravene their traditional culture, whereas young people may desire to integrate with the local culture, resulting in conflict (Youth Action and Policy Association 2004).

Lack of extended family, social and community supports

Horn of African communities within Australia are still relatively sparse and small, limiting community support; “there is no ready-made community to settle into. This can lead to isolation and exacerbate difficulty in accessing services” (Commonwealth of Australia 2006:9). Although representing the largest group of migrants from the Horn of Africa, Sudanese communities in Australia are also still small and “splintered”, particularly the Southern Sudanese, who are a minority in their own country. The

marked heterogeneity of Sudanese people with various ethnic groups and regional affiliations, such as Dinka, Nuer, Nuba and Achole, presents a challenge to the growth of unified community bases for Sudanese entrants (Cassity & Gow 2005:52).

Socioeconomic disadvantage and status

Poverty and unemployment (and underemployment) remain critical concerns for Horn of Africans within Australia. Up to 60 per cent of newly arrived Horn of Africans are unemployed. Accordingly, many Horn of Africans access a range of support services, particularly Centrelink and the Salvation Army (Sleiman 2005). However, access to support services does not protect them from experiencing poverty. Poor employment opportunities can become an entrenched barrier.

3.4 HOW MENTORING MAY BE ABLE TO HELP YOUNG PEOPLE FROM THE HORN OF AFRICA

There are a number of short and longer-term issues and challenges that young people from the Horn of Africa face as they settle in Australia, yet there are few specific support services.

The Integrated Humanitarian Settlement Strategy (IHSS) is a strategy for providing intense and free assistance for newly arrived refugees, particularly with immediate issues such as housing (Colic-Peisker & Tilbury 2003). However, it is a short-term settlement tool that is geared more towards families rather than young people. As Olliff and Mohamed (2007:6) note:

Young people are often perceived to have the same problems as their parents when they first arrive in Australia. So for many agencies providing the family with accommodation and ensuring they have an income is considered sufficient support.

Mentoring may be useful in facilitating effective settlement in both the short and long-term for young Horn of Africans (Refugee Council of Australia 2005). Mentoring refugees and migrants from CALD backgrounds has been identified as a key national strategy for effective settlement (Hartley 2004). The Victorian Department of Planning and Community Development (2006) has designed a Mentoring and Capacity Building Initiative in Victoria.

Using mentoring as a settlement tool for CALD refugees and migrants is predicated on the belief that the absence of early and adequate settlement support magnifies the risk that young people will require assistance in the future to address issues such as homelessness, family breakdown, poor health, crime, drug and alcohol use and other social problems (Centre for Multicultural Youth Issues 2006). Thus, mentoring is seen as paramount in facilitating full social and economic inclusion of young Horn of Africans in Australia.

The following section describes the advantages and disadvantages of the various model options for mentoring. It also discusses the models currently used by service providers to support young people from the Horn of Africa, CALD and/or refugee young people in Australia.

4 MENTORING MODELS

Traditionally, mentoring is defined as “the formation of a helping relationship between a younger person (the mentee) and an unrelated, relatively older, more experienced person (the mentor) who can increase the capacity of the young person to connect with positive social and economic networks to improve their life chances” (Victorian Department of Planning and Community Development 2005). While this definition points to an age difference, the emphasis of the definition is focused more on the sharing of experience and knowledge with the mentee.

Mentoring is widely accepted as a valuable means of enhancing the opportunities and well-being of young people and is particularly suitable for disadvantaged young people (Herrera, Vang & Gale 2002). Effective mentoring is a relationship that focuses on the needs of the mentee, fosters caring and supportive relationships, encourages mentees to develop to their fullest potential, and is a strategy to develop active community partnerships (<www.dsf.org.au/mentor/index.htm>).

Extensive research has shown that when effective mentoring occurs, a number of positive outcomes can be attained (for more information see Angus-Reid Group 1997; Baldwin et al. 1999; Cynthia 1999; Grossman et al. 1999; Beier et al. 2000; Lynn et al. 2001; Aplin 2002; Jekielek et al. 2002; MacCallum et al. 2002; Refugee Resettlement Advisory Council 2002; Australian Government Attorney-Generals Department 2003; Save the Children 2003; Roberts et al. 2004; Victorian Department of Planning and Community Development 2005; Refugee Council of Australia 2005). These outcomes include (but are not limited to) increased confidence and self-esteem, increased

awareness and access of support services, improved educational outcomes and school attendance, improved career opportunities, reduced harmful and risky behaviours, provision of social and emotional support, improved social and interpersonal skills, improved relationships with other family members and alleviated feelings of exclusion or isolation. In addition to these benefits, for some CALD groups, mentoring can be useful in developing English proficiency and an important and effective strategy for linking young people to those who have been in Australia for longer periods of time and who know how to access support services (Cassity & Gow 2005).

4.1 MENTORING MODELS

There are a number of mentoring models, program structures, and processes for evaluating them, that can be considered for effective service delivery for young Horn of Africans. Five main types of formal mentoring models can be considered in service delivery (National Mentoring Partnership, 2005 Victorian Department of Planning and Community Development 2006):

1. *One-to-one mentoring*: one adult mentor with one young mentee;
2. *Group mentoring*: one adult mentor with a group of up to four young mentees;
3. *Team mentoring*: several adult mentors working with small groups of young people, with an adult-to-young person ratio no greater than one to four;
4. *Peer mentoring*: one caring young person can develop a guiding/teaching relationship with another young person; and
5. *E-mentoring* (also known as tele-mentoring): one adult connected with one young mentee via the internet.

There are few examples in the literature of where the team and peer mentoring models have been used, and so little is known about their benefits and limitations (Herrera et al. 2002). However, they should not be ruled out as effective models for young Horn of Africans, especially since they offer friendship; a need particularly important for refugee and migrant youth in Australia (Cassity 2005). Given that little is known about the circumstances in which team and peer mentoring can be effective, this study will focus on the other three model types, and the ways in which they may be effective for young people from the Horn of Africa.

One-to-one mentoring

Much of the literature on mentoring focuses on the traditional one-to-one model because it is the most commonly used, and has great potential to facilitate the development of a close, trusting relationship, provides flexibility for relationships to develop, and a sense of ownership for the young person over their personal relationship with their mentor (Philip, Shucksmith & King 2004). The traditional one-to-one model of mentoring may be beneficial for young people because of the learning that is acquired from the experience and knowledge of another individual, who may or may not be older. The mentor does not necessarily have to be older as it is more about the shared experience or understanding and information that can be passed on to the mentee. The one-to-one model may also provide refugee and migrant young people with possible attachment to an older "parent figure" (Herrera et al. 2002; Save the Children 2003; Beltman & MacCallum 2006) that can help them become aware of and access various educational and employment opportunities and provide holistic and general support for their personal issues and needs. This model is resource-intensive, particularly in terms of the number of mentors and time required (Herrera et al. 2002), as well as the precision of strategies for determining a match at the outset.

Clarke (2004) also suggests that the one-to-one model can be problematic in terms of communication. Sometimes in a one-to-one situation, a mentor can dominate, leaving the mentee feeling like they cannot connect with the mentor or share their own thoughts and feelings with them. Mentors in the one-to-one model can also develop a negative attitude toward their mentee if they expect more from the relationship, which in turn can affect the way the mentee views the mentoring process. This can be overcome if mentors have realistic notions of the nature and responsibilities of their role (Evans & Ave 2000).

Finally, the one-to-one model may be too overwhelming for the mentoring program organisers, mentors and mentees (Long 1997). The privacy of the relationship between a young person and their mentor can create tension for organisers of mentoring programs because they may not be aware of the issues a young person is experiencing (Philip et al. 2004). Herrera et al. (2002) reported that some mentors found the one-to-one relationship too intimate and the idea of working with a group of young people was more appealing. Fountain and Arbretton (1999) also suggested that young people might feel uncomfortable talking with an adult in a one-to-one situation and may prefer to interact with other young people of similar age and experiences.

Group mentoring

While young people, especially refugee and migrant young people, may benefit from having a one-to-one relationship and possible attachment to an older “parent figure”, resource constraints and the intimate nature of the one-to-one mentoring model may inhibit the effectiveness of this type of mentoring. Further, young people are generally social, and so the one-to-one model might not be as effective in meeting their social needs (Philip et al. 2004). Group mentoring can be used in place of, or in conjunction with, the traditional one-to-one model to combat these potential barriers or challenges and to meet needs. It may also be the only option if mentoring programs have insufficient resources for one-to-one matching (Herrera et al. 2002; Fountain & Arbreton 2006). Group mentoring requires fewer mentors and so a larger number of young people can be reached with a smaller number of mentors (Herrera et al. 2002). Further, if a mismatch between mentor and mentee has occurred in a one-to-one model, it is easier to overcome this with group mentoring (Herrera et al. 2002; Hartley 2004).

Group mentoring can provide the mentees (especially if the mentees in the group are from the same cultural background) with empathy, social, emotional and academic support, and sense of belonging. These attributes may assist young people to negotiate cultural issues and challenges experienced in their daily lives. The Centre for Multicultural Youth Issues (2006) also suggests that group-mentoring is useful in linking refugee and migrant young people with young people outside of their cultural group to create an extended social support network and provide them the opportunity to mix with peers they might not normally have had contact with (Herrera et al. 2002; Philip et al. 2004).

While group mentoring has several advantages, the major limitation is that mentees receive less attention than in a one-to-one situation. Competing with more vocal young people or anti-social young people who engage in behaviours that demand more of the mentor’s time and attention can overshadow meeting the needs of quiet young people. As a result, mentees might not be able to develop the trusting relationship necessary for attaining the positive outcomes associated with mentoring. Some young people in the group may also have negative experiences because of differential treatment, in-group fighting, or being excluded from the group (Herrera et al. 2002). Finally, it can be difficult to coordinate groups and organise activities because of differences in interests. One way to overcome this is to include young people in the decision making process (Grossman 1999; Herrera et al. 2002).

E-mentoring

Although one-to-one and group mentoring are still the preferred models, e-mentoring has become increasingly popular in Australia and has a lot of potential (Hartley 2004).⁶ Mentees and mentors can regularly communicate wherever the Internet is available (Bennett, Hupert, Tsikalas, Meade, & Honey 1998), at a time that suits both individuals. They can communicate concurrently, despite geographic distance or difficulties establishing the time to meet face-to-face (Chidambaram 1996; Mentoring and Befriending Foundation 2003).

Some other advantages include encouraging participation in a positive online activity; potentially improving the writing, language and computer skills of young people, and removing the potentially intimidating nature of face-to-face mentoring (<www.serviceleader.org/old/vv/direct/benefits.html>). It also gives both mentees and mentors the opportunity to think about their responses before replying unlike the one-to-one and group models, which require immediate responses (Mentoring and Befriending Foundation, 2003). Most importantly, this model allows young people who might not have been able to participate in mentoring because of their geographic location, time and resource constraints, access to transport, or family situation to be involved—assuming they can get access to the information and communication technology. (Hartley 2004; <www.serviceleader.org/old/vv/direct/benefits.html>).

While such relationships may contribute to the development of caring, structured relationships between mentors and young people (Hartley 2004), the lack of face-to-face social contact can make it difficult to develop a trusting relationship (Mentoring and Befriending Foundation 2003). As such, e-mentoring should be used when face-to-face mentoring is not available or possible, or as a complement to face-to-face mentoring (<www.serviceleader.org/old/vv/direct/benefits.html>). This is particularly important if mentees have low literacy and/or English proficiency, which may be the case for some young people from the Horn of Africa (Mentoring and Befriending Foundation 2003). Potential technical difficulties with Internet connections and email can also be a limitation to e-mentoring (Bennet et al. 1998; Mentoring and Befriending Foundation 2003).

⁶ See, for example, <www.mentoring.org/mentorsonline>.

4.2 CURRENT MENTORING MODELS AND PROGRAMS SUPPORTING YOUNG PEOPLE FROM THE HORN OF AFRICA OR OTHER CALD BACKGROUNDS IN AUSTRALIA

The consultations with stakeholders indicate that a number of mentoring models were used with Horn of African, other CALD, or refugee mentees. Specifically, one-to-one and group mentoring were most frequently used. Peer-mentoring was also being piloted. The experiences of mentors and reasons underpinning program managers' choice of mentoring models are outlined below.

As mentoring Horn of Africa young people is a relatively new initiative, policy makers have funded a variety of model options as pilots to determine which model is most effective for this group of young people. Reinforcing findings in the literature, mentors and program managers involved in the delivery of one-to-one mentoring believe this model is most effective. One-to-one mentoring was found to facilitate the development of a trusting relationship and provide mentees with an opportunity to discuss typical adolescent issues, experience things in Australia "that other children in Australia would get to experience" (MVIC3), learn about Australian culture and improve their English proficiency. It was also favoured because of the high level of individualised attention afforded to refugee mentees; which is important when there has been a loss or separation from parents.

Program managers and policy makers, however, were cognisant of the significant financial and labour resources needed for one-to-one mentoring models. This proved difficult within the climate of short term funding and finding mentors with the time to commit to such a program. As one program manager indicated:

One-to-one is labour intensive and so not a good way of using resources... Mentors have good intentions, but in terms of life or study commitments or changing circumstances, they're just not able to continue... And in terms of the project officers' funding, they're here three days a week, so there's other aspects of mentoring we need them for (PMVIC1).

Ideally, if funding and other resource-related factors were not barriers to the effective and culturally appropriate implementation of mentoring programs for young Horn of Africans, a range of mentoring model options could be offered to meet the individual's needs and preferences. As one program manager indicated:

We feel the one-to-one model tends to pick up a very Western model and assumes one size fits all... Now we'd prefer to go with a suite of options... If we had more resources, we would make them more culturally appropriate (PMVIC4).

While the results of this study indicate a push towards group mentoring due to insufficient resources and the labour intensive nature of the one-to-one model, there were mixed responses by mentors in how effective the group mentoring model would be in comparison. As the mentors in Stage 2 were part of a one-to-one model, they were only able to offer opinions on how effective they thought group mentoring would be. However, mentoring program managers that offered group mentoring reported a number of positive outcomes for their Horn of African or refugee mentees, especially for adolescents who generally feel safe in groups (PMQLD3). These included building self-advocacy because “they might develop more co-dependent relationships in one-to-one mentoring” (PMQLD3), preventing isolation because they can create social networks, and strengthening youth leadership and participation by being able to discuss issues relevant to them such as education, diversity, racism and religious discrimination (PMVIC1).

In addition to the one-to-one and group mentoring model options, one program manager indicated that they had piloted the peer mentoring model, in which Year 10 students were matched with Year 5 and 6 students. This program manager stated that both mentors and mentees generally prefer the one-to-one model. Yet the peer-mentoring model was an effective addition because of the cultural diversity that it afforded and because young people “learn to advocate for themselves through modelling others” (PMQLD3). It was also effective for the self-esteem of the young mentors who could assist their younger peers. Lack of funding was cited as the issue for why this program did not continue.

Although one policy maker discussed using an e-mentoring program for at-risk Horn of African refugee young people, e-mentoring was not generally considered or used as a single model option. Most mentees use ongoing email contact in conjunction with their face-to-face model (PMVIC1), but found it could be risky with mentees not proficient in English. As one mentor indicated, “communicating via email, that doesn’t work... people can misinterpret emails” (MVIC1).

4.3 MENTORING MODELS AND THE PERCEPTIONS AND EXPERIENCES OF HORN OF AFRICAN YOUNG PEOPLE

All focus group participants stated that they preferred the one-to-one and group mentoring models. The one-to-one was favoured because of the individualised attention mentees receive; it was perceived as offering a more personal, private and confidential relationship. This is especially important for shy mentees who may not want to disclose personal “secrets” in a group. However, group mentoring was also viewed favourably as a way of meeting people in a similar situation as themselves, sharing their ideas and opinions with people, having other mentees explain things when one person in the group does not understand, and attaining information from other mentees that the mentor may not be able to answer. This is in contrast to one of the mentors in Stage 2 who thought less information would be shared in the group model than in the one-to-one model. The younger participants also noted that they were more likely to disclose personal information if the level of trust in the group was high and that they were confident that what is disclosed in the group remains there, and was not going to be shared with their family. Participants indicated that they would consider using both models in conjunction with one another. As one participant from Melbourne indicated:

If you want to bring up something personal and feel uncomfortable in front of other people...one on one is nice, but in a group as well, this guy could bring an idea that I don't know about and that maybe he could answer my question...so both are important (MM3).

The type of mentoring model that is offered also depends on the activities that are conducted during the mentoring relationship. For more personal issues, one-to-one is most effective, but if the activity is homework support, then young people felt this could be provided in groups (LF2).

Most of the participants said that they would not like to participate in e-mentoring because of either technological (they do not like using computers or do not trust the internet) or personal (too difficult to establish a trusting relationship online) reasons. However, one participant noted that e-mentoring could be effective for a shy person.

Among young people from the Horn of Africa, it appears that both one-to-one and group mentoring models are preferred. The specific choice of model depended on the individual's choice and the types of activities offered. E-mentoring was generally not considered an effective or useful way of developing or maintaining a mentoring relationship. Therefore the model option that best meets the needs and preferences of the individual should be offered (within the resources of the mentoring program).

4.4 SUMMARY

Although one-to-one and group models of mentoring have the potential to be effective for young people from the Horn of Africa, along with e-mentoring if it is used in conjunction with one of the other models, the final choice of mentoring model should depend on the individual's relative need for individualised attention compared to their social needs.

The one-to-one model may be most effective in fostering a caring and trusting relationship (which underpins a good mentoring relationship), and meeting the personal needs of mentees, such as exploring information about services and opportunities. Mentors and program managers indicated that mentees prefer the one-to-one model because of the attention they receive.

The group model may be most effective in meeting the social needs of young people, especially those from a CALD background who will be acculturating their sense of belonging and cultural identity. Interviews with key stakeholders confirmed that group mentoring can be an effective add-on and, where resources are limited, may provide a sound alternative by offering social support.

E-mentoring is generally viewed as inappropriate as a sole model, but can be used in conjunction with the face-to-face models. Peer-mentoring can also be an effective model for young Horn of Africans or refugee mentees, but perhaps should be an adjunct to the one-to-one and group models, in which young people benefit from the guidance of an older person. Once research limitations are accounted for, the mentoring model offered should meet the individual's needs and preferences.

5 EFFECTIVE MENTORING

From the literature, several factors that facilitate an effective mentoring relationship emerged. Some principles underlie effective mentoring service delivery regardless of the mentee's cultural background, and others inform effective service delivery and implementation specifically for CALD young people.

5.1 EFFECTIVE MENTORING SERVICE DELIVERY FOR ALL YOUNG PEOPLE

The eight main practices, procedures and policies identified in the literature and by stakeholder interviewees and Horn of African young people as guiding effective mentoring service delivery, regardless of the mentee's cultural background, are:

- extensive mentor screening;
- effective mentor training;
- gender-matching between the mentee and mentor;
- matching based on the skills of the mentor and needs of the mentee;
- regular contact between the mentor and mentee;
- establishing developmental relationships;
- supervision for mentoring relationships; and
- closing the match.

Research has found that effective mentors make a commitment to the program, are experienced in dealing with young people, understanding and not judgemental, and able to follow procedures and policies (Save the Children 2003). Other factors, which are within the control of the mentoring organisations, can also facilitate effective mentoring service delivery. These include mentor screening, training and supervision of the mentoring relationship.

Extensive mentor screening

Screening mentors is important because it allows services to choose individuals that they feel are suitable for their particular group of young people, which in turn increases the chance of a trusting relationship developing (Sipe 1999; Herrera et al. 2000). Mentor training is also important in relationship development because it is through training that mentors are equipped with “the information and strategies they need to maximize their chances of developing mutually satisfying relationships with youth” (Sipe 1999:18). Parra et al. (2002) also found that even limited mentor training was better than no training at all because it gives mentors a greater sense of efficacy for engaging in effective relationship-building activities with young people. Supervising the mentoring relationship will help ensure that the mentee and mentor meet regularly and receive any advice and information that they might need (Sipe 1999; Herrera et al. 2002). While the mission statement and philosophy of the mentoring program, and resources of the organisation, will affect the extent to which program managers can adhere to these processes, they should be considered when guiding best practice.

Extensive screening was perceived as essential among stakeholders interviewed for Stage 2 of the research. All mentoring program managers had thorough screening processes, which involved a number of interview rounds, personality tests and police checks. One mentor noted that the extensive screening process is necessary not only for child protection and appropriate matching, but also to gauge mentors level of commitment:

I had an initial interview which went for about an hour, and then I had another interview that went for about two hours, which was a very detailed interview, and I did psychological testing... I think the screening process is important to make sure that you really want to do it and that you are up for it (MVIC3).

In addition to gauging the potential mentor’s level of commitment, program managers use the lengthy process to scope their motivations for being a mentor, their skill set, their overall suitability to being a mentor, and their suitability to being a mentor for the program’s pool of potential mentees. As one program manager noted:

The skill level of volunteers is also a factor—we haven't sought them out, they've come to us. We screen and assess in terms of capacity to be a quality mentor, but we have surplus of volunteer applicants. They're good people and good mentors but not necessarily a good match for who's on our waiting list (PMVIC4).

Similarly, another program manager indicated that they screen mentors “based on why they want to be involved” (PMVIC1).

Therefore, extensive screening processes are important for effective service delivery. It protects mentees and ensures that appropriate mentors are selected for the program's pool of mentees. If the mentoring organisation has a high proportion of CALD mentees, then they will need to select potential mentors with the motivations, skills and overall suitability that match the needs of their CALD mentees.

Effective mentor training

The literature indicates that effective mentor training is critical to facilitating positive mentoring relationships (Jekielek et al. 2002). Stage 2 respondents stated that their staff varied in their level of training, knowledge and skills and therefore training was considered essential. “There are a core set of skills that need to be transferred to the mentor” (PVIC2) in order for them to fulfil role and responsibilities as a mentor. These include training and information on the “guidelines of the programs, insurance, liability, mandatory reporting, and what to do if something goes wrong” (MVIC3). Generally, respondents perceived “high quality training as critical to effective service delivery” (PVIC2), however the amount and quality of training mentors received varied. Despite recognising the importance of this training, training was generally dependent on time, resources and funding availability.

Among the mentoring and community organisations in Stage 2, training modules varied from three months, to ongoing online learning and assessment, to one-day group training, to two half-days, to no formal training for mentors. Training mentors in their role and responsibilities is imperative to good service delivery because it can prepare mentors with the know-how of how to address likely issues, if and when they emerge, and thus reduce the resource strain on program managers and youth mentoring officers when issues arise.

To enhance training, policy makers offer workshops and good practice forums in which key stakeholders and representatives from peak bodies speak and service provider networks are established. This is not only important for support, but also to “get some great ideas and great policies, a lot of great cross-fertilisation” (PACT4).

Similarly, one program manager participated in a “practice-based mentoring network” once every second month. This provides the opportunity for “other mentoring programs in Victoria to meet and see how they’re going, and talk about training, recruitment, and to explore different aspects of mentoring” (PMVIC1). Well-trained and well-supported staff with extensive experience in the field will support effective service delivery.

Gender-matching between mentor and mentee

Same-sex matches between mentors and mentees are seen as important, not only for cultural and religious reasons, but because it may be inappropriate to match female mentees with a male mentor or vice versa for risk of sexual misconduct. Further, general differences between young males and females can have implications for the kinds of activities and approaches needed to engage them. The Australian Government Attorney-General’s Department (2003:28) suggests that young males and females respond differently to mentoring activities and that the environment is very important in getting them to open up:

It can be preferable to engage young men in an activity such as sport and have back door strategies to encourage them to talk (whereas) girls might be more open to sitting down and having a chat at an earlier stage of the mentoring relationship.

However, these gender differences regarding mentoring activities are generalisations. There will be instances in which cross-gender matches are effective for engaging mentees (age should be considered where this occurs). Nevertheless, and consistent with the literature, the majority of mentoring program manager and policy maker interviewees cited gender-matching as a common practice, which was important for effective mentoring service provision. Gender-matching was seen as effective because young people are “more comfortable with people of the same gender...(and so) it’s a lot more effective in terms of what they can achieve” (PMSA2). It was also believed to avoid discomfort and minimise risks that may occur through cross-gender matching. As one policy maker indicated:

I might enforce the gender thing because I don’t want to it become like a dating service... it’s just that age group, you know, you wouldn’t want a twenty-one year old male matched up with a sixteen year old female. It’s too risky (PACT3).

Despite the common perception that gender-matching is essential, mentoring stakeholders who were interviewed in Stage 2 did not always consistently enforce this. In a minority of cases, cross-gendered matching was occurring between young male mentees and adult female mentors, but “not the other way round” (PMVIC4). While this program manager did not believe gender-matching was always essential, to adhere to religious and cultural norms, gender-matching should be regarded as

essential for culturally appropriate service delivery among Muslim (Horn of African) mentees. However, there may be instances where mentees would benefit from cross-gender matches because they lack a significant role model of positive relationships and experiences with the opposite gender. While it is at the discretion of the individual program manager, who should for example, consider the age and try to accommodate the preferences and needs of the mentee, generally gender-matches should guide effective mentoring practice.

The results of the focus groups indicate that generally mentees (Muslim and non-Muslim) prefer to be matched by gender because they feel more comfortable in sharing their private or personal concerns with a mentor of the same gender. However, contrary to expectations about gender-matching Horn of African mentees and mentors, this study found a few young, Christian, Horn of African people living in Adelaide who stated that cross-gender matchings would not violate their cultural norms. In fact some female mentees reported they would prefer a male mentee because “they don’t judge you...and are more fun” (AF1). As this group of females were Christian, cross-gender matching would not contravene cultural norms. However, given the extensive arguments within the literature and findings from Stage 2, all young people, despite their cultural or religious background should be gender matched. This should be a fixed guiding principle.

Matching based on the skills of the mentor and the needs of the mentee

There is consensus in the literature that matching mentors and mentees based on shared interests can assist to strengthen a mentoring relationship (Sipe 1999). Among the formal mentoring organisations, the matching processes were extensive. The procedures for matching potential mentors with potential mentees were generally explicit, in terms of looking for shared interests and complementing personalities, but they were also flexible. As one program manager explained:

The selection process will start by short listing...then we share some ideas of some young people in general terms. No names are given...It’s like a blind dating service...we’re gaining key information about the young person and seeing how well that meets the skills of the volunteer...Then we organise a home visit that is facilitated by a worker. Then we have a 24-hour cooling-off period ...It’s like a “get out of jail card” for anyone at that point, where they can talk through any issues and concerns, and then we organise it from there (PMVIC4).

This program manager also indicated that before the home visit, they will scope with the family the attributes of the mentor they are looking for. For example:

We say “if we were to match you with someone, do you have any ideas of what they might look like?... We want to check that the mentor has the attributes they’re looking for. Like if we say, “we could have a mentor that’s a police officer”, they might say “oh no way”, or if they are 55 years old, or gay. We want to make sure they do not have the attributes that the family is not comfortable with (PMVIC4).

Therefore the benefit of this extensive matching process is that interests and needs of the mentee and how these match the interests and skills of the mentors can be assessed. It also provides an opportunity for initial issues and concerns to be raised and quickly addressed. This can ensure that the mentor meets the family’s expectations of the attributes they would like the potential mentor to have, and thus reduce any discomfort they may experience if the mentor did not meet these attributes. It can also maximise the match between the interests of the mentee and mentor, which can significantly strengthen mentoring relationships.

Regular contact between mentee and mentor

The amount of contact between mentee and mentor, the length of the program, and the type of activities involved in the mentoring program also appear to be key factors in determining relationship development and service delivery. Generally, the relationship becomes close and more supportive as mentors spend more time with their mentee (Herrera et al. 2000). For the mentoring stakeholders interviewed, weekly to fortnightly contact was most common and viewed as effective.

The length of the mentoring program is also crucial in relationship development. Short-term programs may not allow enough time for the relationship and trust to develop and so the mentee may not receive any long-lasting benefits from the mentoring relationship. Grossman and Rhodes (2002) found that young people who had been involved in a mentoring program for 12 months or more were more likely to have improvements in academic, psychosocial and behavioural outcomes than those that left the program at three months. Mentees that left the program prematurely experienced drops in self-worth and perceived scholastic competence. Jekielek (2002) recommends that mentoring programs run for a minimum of 12 months and that mentees and mentors should spend time together each week.

Establishing developmental relationships

It is important that mentoring relationships are not authoritarian or hierarchical, like the relationship between a parent and child or teacher and student. However, mentors and mentees should not be equally responsible for the establishment and progress of a relationship. The literature indicates that 'developmental relationships' are important to effective mentoring.

'Developmental relationships' allow mentees to make decisions, focus on the lives and interests of the mentee and take time to develop a rapport, but place an expectation on the mentor to ensure that the relationship is progressing and to follow-up with the mentee (Jekielek et al. 2002; Sipe 1999). This type of relationship will empower the mentee, which may be particularly important for young mentees (such as those from the Horn of Africa) who may have developed a fear or disrespect for authority figures (Sipe 1999). Having a sense of control in the mentoring relationship can increase drive and motivation to continue the mentoring relationship (Sipe 1999).

Developmental relationships have been found to be more effective than where the mentor is prescriptive or authoritarian. In the Big Brothers Big Sisters program two-thirds of relationships built on a prescriptive model had been terminated nine months after forming, compared to only 10 per cent of developmental relationships (Jekielek et al. 2002).

Effective mentoring relationships occur when young people feel that their mentors are interested in their lives, are emotionally engaged with their mentor and satisfied with the relationship (Public/Private Ventures 2002).

Consistent with the literature, this study found that authoritative mentoring relationships were not effective in facilitating the development of trust between the mentee and mentor. This was demonstrated by the experience of one program manager who said:

Any mentor that goes into a mentoring relationship with an authoritative, or a kind of parental approach, usually doesn't get good results. The young person won't engage effectively (PMSA2).

Therefore, to enhance effective service delivery, it may be helpful to include in the initial training for mentors an outline of their role as *facilitator* or *friend* rather than teacher or parent. This may prevent mentees from having a negative relationship experience and avoid early termination in some cases.

Providing supervision for mentoring relationships

Consistently, respondents noted the importance of providing on-going monitoring and supervision of the relationship: “services that are just sending their mentors and mentees off and not having any contact...will not succeed” (PACT4). Generally, program managers or youth mentoring officers/facilitators were in weekly or fortnightly contact with their mentors. Monthly and six-monthly reviews as well as a monthly “mentor log book”, in which mentors document their activities and issues and so provide program managers with a document for accountability, were also used. This kind of commitment to monitoring the relationship was pointed out by one policy maker, in regards to the way one program manager operates their program:

This one program manager talks to her mentors about once a week, and she has at least 100 mentors! Even just a 30-second phone call. It's that level of support that makes it successful. To get quality mentors providing a quality relationship with their mentees, they need to be able to debrief and help them through their issues (PACT4).

Another way in which the mentors can debrief about their relationship is in a group forum with other mentors. As a group:

They are able to talk through any issues, like how the relationship is going, the activities they can do...and celebrate the successes they have experienced...We think that's crucial, and [so] we have a policy that they must attend at least eight out of ten meetings in the year (PMVIC1).

Similarly, program managers ran home visits and six-monthly reviews with the mentee and their family to talk about how they think the relationship is going, in addition to their ongoing availability for emerging issues.

There are range of ways in which program managers can offer opportunities for mentors and mentees to debrief and share the challenges they experience, and successful strategies for overcoming them. Providing this kind of support to mentors and mentees is crucial for effective service delivery, because it can offset any waning in motivation and assist with problem solving.

Closing the match

As part of effective mentoring practice, it is also important to close a match by providing opportunities for both mentees and mentors to reflect and debrief on the relationship. In doing so, the benefits and positive outcomes of the relationship, as well as any opportunities for improvement or redefining the relationship (if mentors and mentees decide to informally remain in communication), can be acknowledged, decided upon and/or celebrated (Rolfe-Flett 2002).

5.2 EFFECTIVE PRACTICE IN MENTORING SERVICES AND PROGRAMS FOR HORN OF AFRICAN, OTHER CALD AND/OR REFUGEE MENTEES

In addition to the practices that are important for all young mentees (identified above), a number of factors were found to enhance effective practice for mentoring programs supporting Horn of African, other CALD and/or refugee mentees. These include:

- matching CALD mentees with mentors based on race or religion *when requested* by the mentee or their parent/guardian (matching CALD mentees with mentors from CALD backgrounds that are settled migrants or second-generation is also an option);⁷
- considering age differences between mentees and mentors (not essential);
- engaging refugees in mentoring programs after their initial needs are met;
- including the CALD mentee's family during initial relationship development;
- providing training to mentoring service providers in cultural awareness and competency;
- having staff in the mentoring organisation from the Horn of Africa;
- training staff to be aware of settlement issues relevant to Horn of Africans; and
- designing a mentoring program that is local-level, has partnerships with the local Horn of African community, and is based on consultations with locals and young people from the Horn of Africa.

⁷ Gender-matching is also cited as being important for religious and cultural reasons. This section of the report does not discuss this further as gender-matching is discussed above as being important for all young people.

Race-matching between mentee and mentor

The literature indicates that race-matching, or matching based on common experiences such as being a refugee or a newly arrived migrant, can be beneficial in promoting trust and connectedness. Rhodes, Reddy, Grossman and Lee (2002) looked at race-matching versus non-race matching in their study of the Big Brothers Big Sisters program in the USA and found that some mentees felt same-race matching was critical in developing a common bond and strong relationship. Having a mentor of the same race has also been found to be useful in maintaining cultural links with the young person's country of origin and helping mentees to deal with issues of loss and identity (Save the Children 2003). However, Rhodes et al. (2002:2116) also argued that in some cases cross-race matching may not be appropriate because mentors could try and impose their own values and culture on the young person:

A mentor who is not representative of a child's racial or ethnic background will inevitably and subconsciously impose his or her racial values and customs on that child.

Similarly, the Refugee Council of Australia (2005) suggests that mentees will benefit from having a mentor who has been through the resettlement process because they will have an understanding of both the process and the difficulties. However, because of the shortage of mentors and the possibility that some mentees may miss out if they wait until a same-race match is made (Herrera et al. 2002; Rhodes et al. 2002), cross-race mentoring relationships are likely.

Cross-race mentoring relationships can also be beneficial to the mentee because although they may not have a common cultural or experiential bond, a bond based on trust can nonetheless develop over time (as long as the mentee feels understood and they perceive that the mentor has a genuine and authentic interest in their well-being). Further, Australian-born or settled migrant mentors are still important because they will be able to help with access to services (Refugee Council of Australia 2005).

The decision to race-match depends on a number of factors, such as the program's mission, goals and priorities, on the preferences of the young person, their parent or guardian, and on the personal qualities of the mentor. Mentoring programs need to be well designed with cross-cultural difference as the key guiding principal to their approach and implementation for young Horn of Africans (Refugee Council of Australia 2005). If the mentee, mentor or the mentee's parents/guardians prefer a same-race match then services should try and accommodate this wherever possible (Sipe 1999). Ultimately however the individual mentees' needs should determine whether race-matching is necessary and appropriate. The decision to same-race match may be

contingent on whether this factor would influence the meaningfulness of a relationship for individual mentees (Sipe 1999; Jucovy 2002).

Mentoring stakeholder interviewees

Among all mentors and program managers interviewed, there was no race-matching between the mentee and mentor (unless requested), and all mentors considered their match a positive one. As one program manager indicated, “We will match people that have really different cultural and religious backgrounds together and we haven’t found any problems with that” (PMSA2). As this study did not interview race-matched mentors, it cannot determine whether race-matching is comparatively more effective for CALD mentees, however the results of this study indicate that race-matching may not be essential for effective service delivery with young CALD people. Race-matching depends mostly on the individuals’ needs and preferences, rather than on heuristics about the effectiveness of race- or non-race matching for CALD mentees. This was reinforced by a policy maker:

I would ask the clients what they have a preference for. Some of them might prefer to have someone different as a learning experience, some mightn’t care, and some might prefer to have their own for that sort of comfort factor (PACT3).

Similarly, we found that matching mentees and mentors based on religion was not necessary, although one program manager in Victoria stated that they would match by religion if the young person requested it. Mentors reported that differences in religion promoted interesting discussion and were a way of learning about different religions and cultures. Therefore, race-and religion-matching mentees and mentors may not be essential for effective mentoring practice with young CALD groups, and should occur if requested, rather than as a guiding principle.

Further, the findings provide evidence for the effectiveness of matching young Horn of African or refugee mentees with settled migrant or second-generation CALD mentors. For example, an effective relationship was built between a non-race matched migrant mentor and mentee because the common experience of resettlement provided the mentee an opportunity to model ways in which to overcome any settlement related challenges:

The mentor migrated here 10 years [ago]. He also struggled with the different culture, he had limited job opportunities because of the language, so it’s been a fantastic match... the mentee can realise it can happen to other people, not just the assumption of it for refugee backgrounds only (PMVIC1).

Matching young Horn of African or refugee mentees with second-generation CALD mentors can also be an effective strategy in relationship development. Simply having migrant parents can help the mentor identify with the challenges their CALD mentee is likely to experience. For example, one mentor of Macedonian background, with a (non-race matched) refugee mentee said:

My parents are migrants, I was born here...so I do have similar experiences. I can relate to her...[and how] parents when they first arrive want you to be with the same culture and religion (MVIC1).

Matching a refugee mentee with a recently arrived refugee mentor can also be helpful because of the empathy that is afforded by the similar experience. However, the risk associated with such a match may outweigh any benefits. As one program manager noted:

Sometimes their experiences can tap into their own traumas which can be a little bit negative and so [they] don't know how to help each other (PMQLD3).

Therefore, matching Horn of African, CALD or refugee mentees with mentors who are second generation or settled migrants, and from a CALD background, can enhance effective service delivery. A newly arrived refugee may not be as helpful to the refugee mentee because of their own traumas and needs. This study did not interview Anglo-Australian mentors matched with CALD mentees, and so is unable to determine the circumstances under which this match may be most effective for young Horn of African and/or refugee mentees.

Horn of African focus group participants

Generally, focus group participants in this study indicated that race-matching was not important or necessary for effective mentoring service delivery. However some participants indicated that they would prefer to be matched by race so that their mentor “understands how it feels” (MF4), can teach them about the Australian culture, and to address any communication barriers that may occur. On the other hand, others prefer not to be matched with their mentor based on race or culture as this may lead the mentee to become overly dependent on their mentor. This was also seen as inhibiting effective integration into Australian society. Although some participants varied in their preferences for race-or non-race matching, all participants agreed that their mentors need to be culturally aware of and sensitive to their cultural and religious background. This was exemplified by one mentee’s experience:

She was...an Australian lady...so although we came from different cultures, it was always her willingness to understand more about my culture...Sometimes the cultural

stuff is very hard to get used to, but...she would like ask about my family, what we did... what was happening in my community and my family, and she learned more about my culture (MF3).

Therefore, race-matched placements are not essential for effective mentoring with young Horn of Africans. The needs and preferences of the individual should determine whether race-matching occurs. The findings from this research, suggest that race-matching may be more effective when the mentee requires their mentor to understand and be empathetic to the cultural adaptations they face and need to go through to acculturate and integrate effectively into Australian society. On the other hand, non-race matched placements may be more effective when the mentee needs guidance and strategies on how to overcome the challenges associated with acculturating to a new culture and attain a sense of empowerment over those issues.

Considering age differences between mentees and mentors

Age differences were not considered as either facilitating or inhibiting the development of an effective mentoring relationship. However, for young Horn of African mentees who may be missing a parent figure due to loss or separation from family, an older figure could be beneficial. This was indicated by one mentor in Victoria:

I don't know what type of relationship he had with his parents, but it's good for him to speak freely and openly to someone old like me! (MVIC2).

Participants involved in formal mentoring programs generally reported positive experiences as a result of the relatively large age differences between themselves and their mentor. For example, one 21 year old mentee reported:

My mentor is between 45 and 50. I didn't choose [the] age, but what I got I liked...It's not about the age. Majority of the time, it's about the person, experience, like he's as old as my dad! But at the same time, I can hang out with him, he's cool...see, I like someone who's had experience cos [sic] he knows what he's talking about. Could have someone the same age or younger, but I don't want that (MM4).

However, most of the non-mentees who would consider being part of a mentoring program reported that they would prefer a mentor who was only a few years older than themselves because then they would have "similar interests" (LF1). Some non-mentees reported that if they were part of a formal mentoring program they would prefer "someone middle-aged" (AF4) because of their experience. Therefore, considering age differences may not be necessary and will depend mostly on the individual mentee's preferences rather than their cultural background.

Engaging refugees after their immediate needs are met

The timing for engaging refugees to mentoring programs was also considered important. One program manager indicated that mentoring relationships should only begin after the more immediate needs of newly arrived refugee young people were addressed:

Settlement takes awhile and often in the early days there are a lot of practical things that other organisations are doing, like the IHSS providers...accommodation and medical appointments...New arrivals are busy with those things, which are not youth specific but they are the urgent needs...It's after the first few months that young people start to need...youth centres and make friends and start doing social and recreational things, so...it [mentoring] might start three months after arrival (PACT3).

Including the CALD mentee's family during initial relationship development

Mentors, program managers and policy makers in Stage 2 agreed on the importance of including the CALD mentee's family during the initial stages of the relationship development. This is because mentoring is a foreign concept in Horn of African cultures, and initial contact can help allay any mistrust or anxieties the mentee's family may have about the relationship. As one program manager indicated about their matching and screening process:

[It's a] very Western model. We assume that we can essentially knock on your door, tell you we've got a screened mentor, and that we're going to let your son or daughter run off with this stranger. That generally works for the bulk of the community, but [it is] not the way to go with...African based communities...And our mentoring model, where you just present an adult once, isn't going to cut it (PMVIC4)

This was confirmed by the experience of one mentor who pointed out that it is 'very important for family to be involved at the start'. She explained:

You need the agreement of the family; everyone should be aware of the relationship, and you have to be really flexible at the start anyway like any situation, to start a trust with each other (MVIC2).

The extent to which government departments and non-government organisations in Stage 2 involved the mentee's family varied. For example, one mentor indicated that the program they were involved in did not encourage contact with the family. However, one program manager specified that it was an important part of their matching process:

Families are involved when we first conduct the organised matches...When the young person requests a mentor, we then meet at their family's home and their parents/guardians give consent; it works well because it involves the family (PMVIC1).

Therefore, involving the CALD mentee's family in the matching and initial stages of the relationship is an example of tailoring the general approach to ensure culturally appropriate service delivery. Doing so is effective because it can protect the longevity of the mentoring relationship:

If you've got parents who are supporting...their child's involvement, it's a lot more effective. Usually if the parent's not onboard, then it's not going to happen. The parent will find a reason why the young person can't meet with their mentor, and they don't make it as a priority, and...it usually fizzles out. So we don't match young people without full parental support now (PMSA2).

Providing mentoring service providers training in cultural competence

Jucovy (2002) suggests that all mentors should undergo some form of cultural awareness training regardless of whether or not the young person they are mentoring, or going to mentor, is from a background different to their own. This is because any two individuals, who are separated by age, socio-economic, or ethnic and racial differences, are likely to have at least some values that conflict.

Such conflicts can be beneficial in that the differences actually promote discussion and activities that assist young people in developing their personal and cultural identities. However, for such benefits to be attained the mentor must be aware of their own values as well as the ways in which they differ from their mentees' values. Such awareness ensures that differences are acknowledged and respected, rather than unknowingly interfering with the process of helping the young person reach their full potential (Jucovy 2002; Bagdas 2005).

Cultural awareness and sensitivity requires mentoring service providers and policy makers to know and understand how the trauma they have experienced as a result of civil warfare and poverty in the Horn of Africa, interacts with the unique culture, ethnicity, religion and language of the individual, as well as the acculturative challenges and barriers to opportunities the individual experiences in Australia. Cultural competence, on the other hand, requires that mentoring service providers and policy makers understand the needs that are common to young people regardless of their cultural background, as well as those that are specific and unique to young people from the Horn of Africa. By understanding similarities and differences across cultural groups,

mentoring service providers and policy makers can indicate their awareness of and sensitivity to their needs without making them feel targeted and different, as such feelings may in turn fuel a sense of social exclusion or isolation; the key to cultural competence is being aware of differences between people without making them feel different.

To achieve this, mentors and service providers need to be aware of their own cultural values and experiences. Such insights will allow mentors to understand the needs of the mentee, acknowledge and respect the cultural diversity within the relationship, assist the mentee to become empowered without feeling excluded or targeted, and minimise the chances of relationship breakdown that may result from a lack of understanding. The Refugee Council of Australia (2005) has suggested seven possible areas where mentors and services may lack understanding of issues specific to Horn of African young people: gender roles, family norms and hierarchy, community harmony, community politics, the size of the refugee community, cultural norms, and the type of torture/trauma experienced.

The organisations represented in Stage 2 varied in the extent to which they support cultural diversity in their program's objectives and provide training in cultural awareness and competency. The extent to which programs were tailored to promoting awareness of the needs of young people from the Horn of Africa largely depended on the number of mentees in their organisation from this region. Therefore training in cultural awareness was generally responsive to the need for it.

Organisations that provided specific training in cultural awareness used a variety of strategies to inform their mentors of the issues and challenges that Horn of African young people and/or refugees experience in Australia. These included monthly cross-cultural seminars that involved inviting elders or guest speakers from the community to "talk about their life back home, their political history, things to do and not do" (PMQLD3), training on cross-cultural communication, understanding the refugee experience and the different types of visas and refugee statuses, and involving a Horn of African youth facilitator to conduct the cultural competency training to "give the mentor the opportunity to have that exposure to... a young person's perspective of her own experiences" (PMVIC1). Although many of the organisations provided training in cultural awareness, some mentors reported that they would have liked more information and training. This study found that although training in cultural competence is extensive and acquired both implicitly and explicitly from the mentoring experience, more formal training may be received positively.

This study found evidence for the assumption that settled CALD migrants in Australia are more culturally competent than Anglo-Australians, and so the need to train the former is less. As one policy maker said: "I don't think we are going to be using many Australians. I think we are going to be using more settled migrants, so I think the amount of cultural awareness training will be fairly minimal" (PACT3). Although settled CALD migrants may be empathetic to the challenges newly arrived migrants experience in Australia, they may not necessarily be culturally aware, sensitive, or competent when interacting with a mentee from a CALD background different to their own. Even among people from the same country, differences in cultural values are likely and can unwittingly interfere with the mentor's ability to help the young CALD mentee reach their full potential.

Training in cultural competency is important for learning about how to appreciate and celebrate difference, without judging the difference. For example, in one cultural competency training module provided by a program manager, they invite:

people from different cultural groups to speak...during the training...to get them thinking about their own world views, and how the world is made up of a lot of different people, and what we think might be black or white, or wrong or right, or a certain way, can be challenged (PMSA2).

Therefore, mentoring service providers and mentors would benefit from training in cultural awareness and sensitivity, in which they receive information about the issues and challenges relevant to Horn of Africans or refugees, as well as insight into where differences in cultural values between themselves and their mentee may arise. Interestingly, one interviewee believed that the effectiveness of training in cultural awareness and sensitivity for individual mentors also depends in part on their mindset:

It's about a volunteer having a certain mindset and sensitivity, to not generalise and see that young person for who they are, and adjust and compromise as they need to. I don't think you can teach that, you're just born with that! (PMVIC4).

While attitudes are important, they are not necessarily sufficient for allowing the CALD mentee to reach their full potential. When interacting with a niche group of mentees such as refugees, it is especially important for mentors to be informed in advance of their likely experiences, needs and challenges. Cultural awareness training is essential as it can increase the mentor's sense of efficacy when addressing the emerging issues of their CALD mentee.

Having staff in the mentoring organisation from the Horn of Africa and training staff to be aware of settlement issues relevant to Horn of Africans

Organisations that have high proportions of Horn of African mentees were more likely to have staff from the Horn of Africa or Arabic-speaking staff. This was cited as particularly helpful when liaising with the mentee's family. However, having staff from the Horn of Africa may not be sufficient as it can unevenly distribute the workload. It is also important to train other staff in the organisation on settlement issues relevant to young Horn of Africans. One program manager used the strategy of "shadowing" a trusted person in the Horn of African community as a way of training them in cultural awareness, as well as establishing rapport with that community:

For our worker... to be actually engaged and build a trusting relationship with these communities, they'll shadow someone who's already trusted in these communities. This is important especially with resettlement workers (PMVIC4).

Therefore, having staff from the Horn of Africa and/or training staff in awareness of settlement issues relevant to young Horn of Africans can make service delivery more effective. The client group will then have staff they can relate to or identify with and who can act as an interpreter. They will also have staff whom they perceive as being aware of and sensitive to their needs, and whom they can trust to assist in meeting their needs.

Designing a mentoring program that is community-level, has partnerships with the local Horn of African community, and is based on consultations with locals and young people from the Horn of Africa

While policy makers aim to design and fund large-scale mentoring initiatives to reach as many young people as possible, the effective implementation of such large programs may be compromised if local community needs are not accounted for. As one program manager noted:

This program was state-wide so it was quite ambitious, but mentoring really has to come from the local community. If we did it again, we would target a community, because mentors come from so many suburbs so they don't understand the issues of that community (PMVIC1).

The community organisations in Stage 2 had established partnerships with their local Horn of African communities, however making it common practice to establish this kind of network could also be beneficial to mentoring organisations. Some of the mentoring

organisations in Stage 2 had consulted with locals from their African communities to develop partnerships and ensure that the design and implementation of their mentoring program was culturally appropriate. For example, one program manager consulted with the elders from the local horn of African community:

To get some sense of what works and what doesn't...to see how our model can best accommodate the needs of these groups...It's apparent in those communities you can't just go in with a generalisable [sic] model. You need a grassroots approach, meet the stakeholders and build up that rapport with the elders in that community (PMVIC4).

It is also important to involve CALD young people in the planning and designing stages of a mentoring program. As one program manager noted, consulting with them and using their feedback in an interactive way is crucial to effective and culturally appropriate service delivery. Therefore to promote effective and culturally appropriate service delivery, it is important to tailor mentoring programs to local community needs, liaise and have partnerships with local Horn of African community agencies, and include young people in the design and implementation of the mentoring program.

5.3 YOUNG HORN OF AFRICAN MENTEE'S EXPERIENCES OF EFFECTIVE MENTORING

Mentees involved in formal mentoring programs reported positive experiences and generally recommended being part of a mentoring program to the non-mentees in their focus group. Participants reported that their mentor is someone they consider a friend, look up to and can talk to, and who guides and helps them.

Horn of African mentees provided numerous examples in which their mentoring experience was positive. Mentors gave these young people someone they could call at any time for a range of advice and they provided contacts, connections and support with education and employment issues. For example, mentors assisted them with writing CVs, preparing for job interviews, public speaking, school assignments, internet skills and personal hobbies, such as entering a mentee's writing into a writing festival. Activities included recommending books to read, going to the movies, and eating at different restaurants.

The benefits of mentoring for Horn of African young people are evident in some of the case studies the focus group participants provided. A young Sudanese female explained not only the benefits regarding negotiating the education system and other aspects of society, but also the emotional support afforded to her. This case study, detailed in Box 1, also demonstrates the reciprocal benefits of a mentoring relationship.

Box 1—Case study of an effective mentoring relationship between a young Sudanese female and an older Anglo-Australian woman.

I talk to my mum or dad, they won't really understand what it is that I want to do... but you know I find her [my mentor] to be a lot more helpful because she understands this system a whole lot more, and in particular the education system and how things work.

...And I was happy to be part of the program; we're now friends, so she's continued to meet up with me ...

And just recently when she heard about what happened [re: recent media to withdraw refugee visas for people from Sudan] she sent me an email, and she thanked me for enriching her life by educating her more about Sudanese people, and their plight and the problems in Sudan, and she's now volunteering in doing things to help

refugee communities, so she feels like I've contributed to her life, just as much as she has to mine...

And occasionally when I get really frustrated with things, I do send her an email because it's just good to have you know somebody's who's a lot older than you as your friend...with the maturity she has, is really good...

I did become a part of it [the program] for her to support me to make a decision about my education and career, but I've chatted to her about my relationships and you know, like my sister's getting married and she's younger than me, and I have all this pressure, and we talk about marriage, what is marriage, and how I need to make the right decision for me and stuff, so she's played a role like also like a counsellor but she's somebody that I'm very comfortable with, but I understand that, I might not have gone to a counsellor but I came to her (MF3).

The benefits attained by this young Sudanese female, coupled with the ongoing nature of their relationship, despite the formal completion of their mentoring contract, shows that a cross-cultural mentoring match can be effective.

Overall, participants felt that it was important that their mentor was a good listener, approachable, trustworthy and able to pass on some knowledge and experience. As noted above, matching based on race and age may facilitate the development of a trusting relationship for some individuals but is not necessary. Therefore, the needs and preferences of the individual are more important than heuristics about demographic matching for young Horn of African mentees. Where this should not be applied (at least for young people), is in regard to gender.

5.4 PERCEPTIONS OF HORN OF AFRICAN YOUNG PEOPLE NOT INVOLVED IN FORMAL MENTORING PROGRAMS

The young people attending the homework support group reported positive experiences with the program. As such, they indicated that if they were part of a formal mentoring program, assistance with education and negotiating the challenges of schooling would be important. This suggests that, for some Horn of African young people, the types of activities and support required in formal mentoring relationships reflect age-related needs, and as such programs for young people should have some focus on scholastic attainment and support.

The young people who participated in the focus groups who had no mentoring experience initially expressed disinterest in participating in a mentoring program. These young people, who were either born in Australia to Horn of African parents or came to Australia with settled migrant families, perceived mentoring as irrelevant for them. Yet, this may have reflected their limited knowledge of and understanding about mentoring, because they later indicated that they would consider mentoring for attaining guidance on decisions relating to education and employment opportunities. After reflection, there was some agreement that a mentor may be of some benefit “to get an insight from someone who’s gone through what I’m going through, and [who] knows the steps I need to know, to get to where I want to go” (MM1).

Newly arrived young Horn of African people in all the focus groups had generally not heard of mentoring. After explanation, however, they were receptive to being part of a mentoring program to help them with future needs, have a mentor to show them around and learn about the community, help them learn the language, access sporting activities, and “talk about what’s facing us in Australia” (AM7). This is particularly important for newly arrived young people from the Horn of Africa because of the generational gap between themselves and their parents, compounded by other factors, which compromises the extent to which families can offer these young people effective and sufficient support (see Section 3.3 for more information about the issues and challenges young people from the Horn of Africa experience). As one young participant from Adelaide commented:

Sometimes it might be easier to actually talk to mentors than your parents...because a big generational gap...happens a lot in African communities...the mentality is different (LF1).

6 ISSUES, CHALLENGES, AND OPPORTUNITIES IN PROVIDING MENTORING TO YOUNG PEOPLE FROM THE HORN OF AFRICA

Invariably across the respondents, mentoring was perceived as a useful strategy for helping young people from the Horn of Africa establish networks and explore opportunities in Australia. No respondents cited any known examples of where mentoring had been detrimental or harmful. Several positive outcomes were identified for refugees who had been part of a mentoring program, which is encouraging given that although “refugees have high levels of resilience...they also have learned helplessness” (PMQLD3). Evidence for the efficacy of mentoring was provided by one program manager who noted that:

Often we see in the intake process people with not a lot of hope, and when they're exiting [the program]...people...feel a lot better about themselves and about their future. They've got clearer goals and clearer ideas on how to achieve those goals (PMSA2).

A number of issues, challenges and opportunities were identified in regard to providing mentoring services to Horn of African young people.

6.1 ISSUES, CHALLENGES, AND OPPORTUNITIES IN PROVIDING MENTORING SERVICES TO HORN OF AFRICAN YOUNG PEOPLE

General issues and challenges young people from the Horn of Africa face

Consistent with and in addition to the literature, respondents in Stage 2 and young people in the focus groups identified a number of issues and challenges that young Horn of Africans experience living in Australia. Mentoring service providers should be aware of these in their service delivery to promote effective practice. These issues and challenges include:

- Language barriers
- Challenges at school
- Difficulty finding employment
- Displaced sense of belonging or cultural identity
- Acculturation and loss of country
- Racism and discrimination
- Trauma
- The effects of fractured families
- Role reversal in providing support to parents
- Poverty
- Lack of information about Australia's systems and services and insufficient services for newly arrived migrants and refugees.

Language barriers

Stakeholder interviewees considered learning English as an immediate barrier that some Horn of Africans experienced, especially for those who had received their schooling in Arabic. As one mentor pointed out:

If they spend time in Kenya in a (refugee) camp, the education is all in English so that helps a lot when they come to Australia, but if they spend time in Egypt in camp where the education is in Arabic, it makes it very difficult for them to get the language and to get into the normal mainstream education system (MVIC2).

As their general English proficiency was high, few focus group participants noted that language was a barrier to their full social inclusion, however low English proficiency was cited as a barrier for their parents even if they “completed a degree in English back home...their verbal communication is not up to scratch” (MF3).

While English proficiency was not a barrier among the participants in this study, some participants noted that their accents were used as a proxy for their ethnicity, from which they experience other barriers to their social inclusion. One male from Melbourne felt “accents play a big role...with Aussies” (MM3). Similarly, one female from Adelaide stated that:

Sometimes, you like talk to an Australian person...even if you say something right they will be like, “Excuse me what? What, sorry?” And they are going to make you feel like you said something wrong (AF4).

Therefore, low English proficiency is a challenge, but even where English proficiency was high among young Horn of African people, there were concerns about how accents presented barriers to full social participation. Young people reported that their accents were a proxy measure of the extent to which they perceived or experienced racism and/or discrimination, and this hindered their experience of living in Australia. It is important for mentoring and other service providers to be aware of how they respond to their client’s accent as it can induce negative feelings of incompetency or inadequacy. The presence of an accent, for example, should not result in a presumption that a person requires translated materials or an interpreter. This, and other similar experiences, can affect people’s sense of belonging in Australia and thus compromise their full social inclusion.

Challenges at school

The “interrupted school(ing) is definitely an issue” (MVIC3) among young Horn of African refugees. This may be compounded by gender. As one advocate from a Horn of Africa community organisation stated:

Boys have adopted the Australian attitude that being studious isn't cool, so it's quite difficult to get them to sit down and involve themselves in study. Girls are much more adaptable really...they are more focused on the home and the family, and education and being part of Australian society (CVIC1).

Horn of African young people who participated in the focus groups who were in high school reinforced the difficulties experienced at school. These challenges often related to language difficulties where they found it hard to keep up with their peers. As one participant demonstrated: “they are behind because they not only have to learn the language but they have to catch up on the curriculum” (LF1). These participants were also older than their school peers. For example, some were 18 years old and in Year 10 or 11. However, compared to young people at school who have peers to help them learn the language quicker, older Horn of Africans may find it more difficult to integrate. Therefore, Horn of Africans at school experience a number of challenges keeping up with their peers because of language barriers and the difficulty of the curriculum, but the experience may be easier for the younger age group.

Difficulty finding employment

Although several participants perceived that education and employment opportunities were plentiful in Australia, some of the older participants reported that they had difficulty finding employment because of their age, lack of experience, if they were also studying, and bureaucratic delays. These barriers are not exclusive to young people from the Horn of Africa. Racism was also cited as a factor that made finding employment difficult. As one female participant noted:

It's really hard to find job. Actually most Australians are pretty racist...like I would go like to find a job right now...and employers...accept the Australian and not me (AF6).

Difficulty finding employment was also related to the lack of extended family and community networks. As one participant noted:

Even for jobs as basic as waitressing...often how you get into those places is because you know somebody that's already working there, and unfortunately for many of us, we don't have those networks...I don't have anyone...that could open that door for me (MF3).

Therefore, some young people from the Horn of Africa experience difficulty finding employment despite opportunities being perceived as ample. While racism and small extended family and community networks may contribute to this difficulty, lack of experience is also a factor. Mentoring programs could significantly assist young people in finding employment through assistance with applications, resumes, networks and work experience.

Displaced sense of belonging or cultural identity

Many participants noted that Australian-born citizens generally do not consider citizens born overseas as Australian. As one female participant from Adelaide noted: "some of us got like the citizen...but they still say "oh the Sudanese"...They don't count us as Australian" (AF4). Similarly, another participant noted that: "if I go to country towns in Victoria and I tell them I think I'm Australian they might not accept it...To them I know I will never be an Aussie; that's upsetting" (MF3). This differentiation can produce feelings of exclusion and possibly contribute to or fuel a displaced sense of belonging. For example, one young person from Adelaide noted that: "when you are in school you don't feel belonging because there are a lot of white people ... but when you go to the Sudanese community or other black community you feel belonging because they are your people and they will treat you nicely" (AF3).

Particularly for refugees, a sense of belonging is important for their effective settlement and inclusion in Australia. As one participant from NSW noted:

We all come from a war zone area; we need a place to call home. Coming from that bad experience, a place of no racism, no discrimination, free of segregation...when you come to this land, you expect those things to happen...we need government support to settle into this society and to call Australia our home (LM3).

Therefore, most participants expressed a desire to be accepted as Australian or indicated that they felt Australian, but that they do not feel accepted by others as some Australians have hindered their sense of inclusion. This may be more problematic for refugee Horn of Africans, compared to migrants who have chosen to live in Australia, because their need for a sense of belonging could be stronger.

Acculturation and loss of country

Lack of understanding about Australian culture was cited frequently among the respondents as a barrier that young Horn of Africans face in Australia. As one interviewee from a Horn of African community agency stated:

The major issue they face is grappling with their place in Australian society and in Australian culture...they have to traverse two cultures, they have to live double lives (CVIC1).

While young Horn of Africans, like all CALD groups in Australia, face the challenge of acculturating two cultural worlds, it is particularly difficult for refugees from this group because they may experience loss of country. As one program manager indicated:

They have similar issues to migrants because they still need to acculturate...but unlike migrants often they can't go back home (PMQLD3).

Racism and discrimination

The one thing I don't like is people pretending things are ok and that we live in an inclusive society when we don't...as much as there are great things in Australia, there are many things that are getting swept under the carpet...I would love to be living in a multicultural inclusive society but we're not...we're not there yet and we've a got a long way to go (MF3).

Racism and discrimination were also pointed out as issues young Horn of Africans experience in school and elsewhere in Australia, "as a minority group" (PMQLD3). The extent to which focus group participants reported experiences of racism and discrimination by Anglo-Australians, non-African migrants, and different tribes within the African communities, largely depended on the area they resided in. The least number of incidences were reported among the participants in Melbourne. As one Melbourne participant noted, "most of the people who are immigrants live in the city so it's mixed...everybody just talks to people" (MM3). The cultural diversity that is typical of larger cities, like Melbourne, may moderate the experience of racism and discrimination. However, participants from Sydney and Adelaide provided numerous examples of feeling targeted because of their African ethnicity. Therefore, a population's cultural diversity is not sufficient in dampening the likelihood that migrants will experience racism and discrimination. It is possible that the size of the city also matters. As Sydney covers a large area, it can produce pockets of communities in which integration is less likely to occur than in a smaller area. As one participant noted: "Sydney is a very big city...and you find you are not welcome. You come and here and people tell you, you have to integrate" (LM3). While the geographic area of Adelaide is comparatively less than Sydney and Melbourne, its cultural diversity is also smaller, and

this can increase the extent to which stereotypes are used and interfere with positive intercultural interactions or at least minimise the occurrence of negative ones.

Racism and discrimination were perceived not only because of the participant's skin colour but also because of their religion. As one participant stated, "Muslim, black! We got the double-edged sword" (MM2). However this is compounded for women. As one female participant noted:

I'm Muslim, I'm an African and I'm a female, so that's three whammies for you...I'd like to think that there's no gender discrimination in Australia but I don't think that's true. As Muslims, you know, we've copped it since September 11...and now as Africans, we're getting it too (MF3).

Particularly in Adelaide, but across all states, participants reported that interactions with the police were often discriminatory. A number of participants believed many, but not all, police officers used stereotypes and made generalisations about them being involved in criminal activity because of their ethnicity; "they stereotype...he's black, he's gotta be a criminal" (MM3). Examples of discriminatory acts by police in Adelaide varied from being randomly asked for identification and having this noted at a sporting event, to staring, being taunted that "this is not America" or harassed when one African person does something wrong. Also, participants noted that because it is customary for Africans to walk in (large) groups, it invites suspicion by the police.

The experience of racism and discrimination among participants in this study was a strong barrier to their full social inclusion in Australia, and varied by the participant's city of residence. Based on the small sample of young people involved in the focus groups, the experience of racism and discrimination was relatively lower in Melbourne and relatively higher in Adelaide where most negative experiences were with the police. The experience of racism and discrimination was compounded by the participant's religion and gender.

Trauma

Young Horn of Africans in Australia often grapple with the trauma they have directly or indirectly experienced in refugee camps, which may not emerge immediately as they address other more pressing concerns, such as the need for housing. These often repressed traumas emerge in other ways and can compound the difficulty of settling into a new country. One advocate from a Horn of African community agency discussed this:

you are not going to be able to think about it [the traumatic experience] until you've actually got a house to live in...the behaviour of the kids obviously reflects their experiences in refugee camps...to survive in refugee camp is a quite different survival mechanism from surviving in middle class Australian society (CVIC1).

While only a few participants had lived in a refugee camp, others were aware of traumas their family and friends had experienced. Examples of trauma ranged from lack of food and water, dehydration, to witnessing friends and relatives being eaten by wild animals, to making long journeys from the jungle to refugee camps. Mentoring service providers need to be aware of and sensitive to these harrowing experiences of refugees from the Horn of Africa and young people who carry this trauma indirectly through their cultural history.

The effects of fractured families

A lack of family support, or “fractured families” (CVIC1) can be detrimental to young people’s well-being and effective settlement and compound the extent to which they require assistance for more entrenched socio-cultural issues such as crime. For example, one advocate from a Horn of African community agency said young people who came to Australia with “no father, no mother...they are the ones who normally get into trouble...may commit crime or not go to school...because basically there is nobody to follow up with them” (CVIC2).

While issues of this magnitude were not discussed by focus group participants, a lack of family or small family networks were reported as causing significant loneliness for some Horn of African young people. The young people who were used to typical large and communal African communities where “neighbours help you with everything” found it difficult in Australia to “do everything by yourself” (AF1). Some participants noted that their families lived in several houses, as the renting policies do not accommodate large families. Others lived alone or with their relatives. The lack of large communal communities caused feelings of loneliness.

Role reversal in providing support to parents

Providing support to parents with low English proficiency and/or education was cited as an issue for young people as they settle into Australia. As one participant described, “I have to support my parents more. I speak English a little bit more, a little bit better than they can...From a very young age I have to support family more than they can support me” (MF3).

Participants from Adelaide who were in high school, also noted that their parents who have not completed school or tertiary education were not in a position to support them with their school work. For example, one participant noted that:

They don't have enough support at home...most of their parents are refugees. They don't have education so they themselves can't help their children with their homework, so then their children fall behind even more (LF1).

However, among families in which parents may have high English proficiency and/or education level, other barriers such as lack of time, poor income or difficulties finding employment or housing, interfere with their ability to support their children: "quite often [they] have to support themselves before they can actually support their family" (LF1). The young people from the Horn of Africa who participated in the focus groups generally felt supported by their parents, but were often unable to use their support for specific tasks such as school homework because of low English proficiency or their low education level. Further, a number of parents had their own set of issues and challenges which compromise the extent to which they can offer support to their children.

Poverty

Among the participants in New South Wales and South Australia, the cost of living was cited as an issue young Horn of Africans experience. These participants were mostly newly arrived refugees and reported difficulties with the cost of food, housing, electricity, and for younger people in their community, the cost of a train ticket often hindered their attendance at school. As one participant in New South Wales noted, "you bring people from Africa and you put them in areas like [name of suburb]. It's like you're bringing Africa into Africa" (LM3). Therefore, poverty is an issue for some newly arrived Horn of Africans.

Lack of information about Australia's systems and services and insufficient services for newly arrived migrants and refugees

Some of the newly arrived migrants reported that lack of information about Australia's systems, and the services that are available to them, were a barrier to their effective settlement in Australia. As one participant noted, "newcomers don't know where they have to go". Mentoring was seen as a solution to overcoming this problem because mentors can inform them about "Australian culture, the society and behaviour ... your rights and responsibilities" (LM2).

The newly arrived refugee and migrant participants in New South Wales and Victoria expressed that they would welcome more services in addition to the nine-month IHSS that is offered, because the length of the IHSS was not sufficient in meeting their needs

for information about Australia's systems and services. For example, one participant in New South Wales noted:

I know this country is a democratic society, but this is not where we came from...we should have a teaching, a kind of orientation, when these people come into this society. They need to know that this is the rights of the child, this is the rights of a woman, this is the rights of a man, you know, just because they don't know the politics (LM3).

Therefore, the period of intense need and support required by refugees may be longer than the nine months for which services under the IHSS are offered. These participants also perceived that a voluntary mentor who met them infrequently was not going to be able to meet their need for information and support effectively and suggested that mentors should be more like caseworkers who are paid to assist newly arrived refugees to provide "more basic things and build more knowledge" (LM2). However, as mentoring programs are typically based on the voluntary commitment of mentors, it may be more fruitful for newly arrived refugees to increase the services offered under the IHSS from nine to 12 months. Therefore, lack of information about Australia's systems and services, and insufficient services for newly arrived migrants and refugees were noted as issues that young people from the Horn of Africa experience.

Identifying the barriers young Horn of African people face in Australia provides the context for mentoring and other relevant service providers from which to determine how mentoring service delivery can best meet their needs and the strategies that maybe used to help overcome them.

Mentoring specific issues, challenges, and opportunities to Horn of African young people

There is no known research or evidence on the issues and challenges that young Horn of African mentees face in Australia and very few issues and challenges were reported by mentees in formal mentoring programs in this study. On the other hand, the literature, the stakeholder interviewees and young people in the focus groups identified a number of issues and challenges that mentees may experience regardless of their cultural background, which need to be considered in effective service delivery for young Horn of Africans. The issues and challenges were discussed above and many of the effective strategies were explored in Section 5. Based on these issues and challenges, a number of opportunities to improve service delivery for young people from the Horn of Africa emerged. These include:

- tailoring general mentoring programs to meet the cultural needs of Horn of African families to facilitate trust with the family;
- translating documents and having interpreters available to address language barriers⁸; and
- providing information on relevant services and organisations mentors can refer their mentee to.

Tailoring general mentoring programs to meet the cultural needs of Horn of African families

The issues and challenges mentors, program managers, policy makers and community organisations reported with Horn of African, other CALD background and refugee mentees mostly related to the mentee's family. Specifically, they related to difficulty establishing trust with the family, difficulty explaining the concept and processes involved in mentoring programs and relationships, and language barriers. These problems largely emerge because mentoring is not a familiar concept to people from the Horn of Africa:

For people from...the Horn of Africa, the idea of mentoring is a foreign concept...they grow up in communities where...they have strong community and family networks and mentoring happens naturally, but obviously in Australia it doesn't...Explaining that concept and the benefit of it and how it all works, has been a challenge to these young people and their parents and families (PMSA2).

It is not surprising, therefore, that mentoring service providers reported a range of difficulties with families. These included obtaining consent from the mentee's families, explaining the one-to-one nature of mentoring especially with female mentees, jealousy and tension with and among other family members not being mentored, and parents viewing the mentor as a "watchdog" rather than as the mentee's confidante. For example, one mentor described:

It's very clear within the guidelines...I have written permission from [name of youth] guardian to take her...but at times I have been asked by the family to take say a cousin with me...and I have had to say no, and I have felt really uncomfortable about that because culturally they don't understand why I am saying no, whereas legally I am not allowed to...that's been really tough (MVIC3).

⁸ Although participants in the focus groups did not have issues with their English proficiency, the literature indicates that language barriers present in the Horn of African community in Australia. As such, translation and interpreting services should be available, preferably as a standard.

Similarly, a program manager noted that when they approached the African community about mentoring they said:

“Some of our young people are acting up and need to be watched”. This creates a tension when the young person thinks mentoring is to fix them... We try and educate family members... that it’s a special friendship, we try to keep what they share as confidential, and some parents struggle with that concept (PMVIC4).

There are particular challenges when mentoring programs specify that families are not to be involved in the mentoring process. One mentor explained the difficulties she faced as a result of the mentoring program inadequately tailoring the model to Horn of Africans:

The model of mentoring...was not culturally specific to Horn of Africa, so very generic... In the guidelines...you are not supposed to build a relationship with the family...I found that very hard because it probably took six months for her family...to trust me... Culturally, they didn’t understand why I was doing it (MVIC3).

To overcome this potential problem it is important for program managers to be aware of the cultural needs of this group, or any other CALD group their services may reach. This can help ensure the general program is appropriately tailored to accommodate cultural factors and quickly allay any anxieties the mentee’s family may have about the mentoring relationship.

Therefore, it is important to explain upfront the concept and processes associated with mentoring, in particular the nature, scope and boundaries of the relationship and the specific roles and (legal) responsibilities. One program manager suggested that “if we say it has a bit of education focus...this is the selling point of the mentoring program. Parents and elders might be a bit more accepting of that” (PMVIC4). This is another opportunity that can be considered for promoting effective and culturally appropriate service delivery for Horn of African mentees, but programs should be transparent about the programs’ aims and objectives.

Similar to the stakeholder interviewees, the major issue identified by young people from the Horn of Africa in the focus groups was conveying to their family the goals and benefits of a mentoring relationship. Given that mentoring is a foreign concept in African cultures and that it is a cultural norm not to share “personal things with an outsider [non-family member]” (AM6) this is a critical issue for mentoring programs. A young female from Adelaide felt that some parents would perceive a mentoring relationship with suspicion: “[they might think] you are hiding something from them... (because) they think they can help you with everything” (AF5). Others believed that once mentoring was explained to their parents, parents would be supportive because

“they don’t know how to help us” (MF2). Some of the more settled participants reported that their families would be indifferent to their participation in a mentoring program.

Therefore, as part of good practice especially for newly arrived mentees, parental or familial support of the program appears necessary for it to be effective. The young person’s family may play an important role in whether a mentoring program is successful. If the family do not support the young person participating in the mentoring program then there is a chance the relationship may breakdown. Many of the participants noted that their parents would need to understand the benefits of mentoring, how the program works and what would be involved. Several suggested that the family meeting the mentor is important. This is in contrast to some of the policies by the program managers in Stage 2 of this study who indicated that they try not to involve the family. This process may need to be tailored to meet the needs of young people from the Horn of Africa to ensure service delivery is effective and culturally appropriate. Family members should be introduced to the mentor and provided with (translated) documents explaining the concept of and processes involved in mentoring.

Translating documents and having interpreters available to address language barriers

Two mentors noted that language barriers made communication difficult, and they were unsure about whether their mentee had understood them accurately because of possible misinterpretations. Another mentor noted that the consent forms their mentee had signed were in English and believes that “there should be translators to ensure that they understand both the forms and the process”. To overcome these challenges it may be useful to place mentees with low levels of English proficiency with a mentor that speaks their main language and/or provide mentees with contacts that can assist in interpreting, translate any information or documents that need signing and provide details of English classes if the mentee is interested.

Providing information of relevant services and organisations mentors can refer their mentee to

Providing information about relevant services and organisations mentors can refer their mentee to is important. As one program manager stated: “I think a lot of mentoring is about...finding out about their community and what they can access...give them that information so they can further explore...and participate” (PMVIC1). However mentors may need support and assistance in locating these resources. One mentor pointed out that it was “a bit of challenge to find out what actual service will help [my mentee]” (MVIC2). Therefore, it may be useful to provide mentors with a list of relevant

organisations and services that their mentee may require. If these lists are readily available for likely needs and issues relevant to Horn of Africans and/or refugees, then this may increase the mentor's sense of efficacy in assisting their mentee.

Issues, challenges and opportunities to be considered when providing mentoring services to all young people

Mentors, program managers, and policy makers also reported a number of issues and challenges they experienced in the implementation and delivery of mentoring services that were not specific to CALD young people. Based on these issues and challenges, a number of opportunities for improving mentoring service delivery generally can be considered. These include:

- reimbursing mentors for the cost of transport and activities;
- providing longer-term funding, brokering funds and having a diverse source of funds; and
- increasing dissemination of information relating to effective mentoring practice.

Reimbursing mentors for the cost of transport and activities

Mentors generally did not mind paying for the cost of transport and activities, often because the mentees might not “necessarily get to do those things...if I didn't pay for it” (MVIC3). However, these costs can add up over time for the mentor, may result in early termination of the relationship or restrict the number and socio-economic status of volunteers. Most of the mentoring organisations in Stage 2 reimbursed their mentors for expenses, however not all mentors took advantage of the reimbursement offered. It may be helpful for program managers to encourage mentors to not take on the costs of the activities during the mentoring relationship as well as encouraging participation in free activities.

Providing longer-term funding, brokering funds and having a diverse source of funds

Overwhelmingly among the mentors, program managers and policy makers, insufficient funding was cited as a barrier to effective service delivery, regardless of whether the program was tailored for specific cultural groups. Typically, programs were funded for a short fixed term of one or two years and usually from one source. Staff retention, engaging volunteers and providing a quality service were believed to be compromised by the funding structure. There are “issues for job security for staff...By the time they're trained, they have to look for other opportunities” (PMVIC4). There was

also concern in regard to attracting funding and/or volunteers through corporate social responsibility because businesses generally want “long-term and sustainable project[s]” (PMVIC4). Another program manager indicated that small amounts of government funding for mentoring programs could place young people at risk:

[Governments] need to be more realistic about the numbers of people they want serviced with the amount of money that they are actually offering... it's just unrealistic in terms of offering a quality service... You are always [at] risk... that you are actually going to do more damage to a young person than good, particularly with young refugees (PMSA2).

To overcome funding issues it may be useful to have various funding sources. Respondents generally felt that it was important for governments to consider funding longer-term programs of three to five years. This could help allay any feelings of disempowerment service providers may experience for investing their efforts in an endeavour that needs time for the results to show. One mentor felt that funding for a 12 month mentoring program was only sufficient “to just establish the relationship” (MVIC1):

Funding should be at least for three years to get any significant results... Just knowing this program wasn't going to be funded on-going, I feel like it's a waste, not that my time is wasted, I just feel that so much more could be achieved in a structured manner (MVIC1).

Increasing dissemination of information relating to effective mentoring practice

The dissemination of information on effective mentoring practice was an issue with one program manager suggesting that there is not enough sharing of information on effective mentoring service delivery between stakeholders:

One arm of [the department] is not sharing their knowledge with other arms, so new initiatives are picked but are not built on previous knowledge... So then new agencies take a long time to get off the ground, because they don't have the infrastructure to manage that program effectively because of the steep learning curve they'll have at the outset (PMVIC4).

However, this may be due to a lack of awareness of the web-based information available. Information dissemination might be increased if stakeholders were more aware of the information available.

Therefore, it may be useful to increase the number of good practice forums and workshops on mentoring to increase awareness about the information available so that dissemination on effective practice is increased (refer to Section 9 for details of available guidelines). This will also help ensure that funding is used more on developing partnerships and culturally appropriate service models, rather than upfront training on effective mentoring service delivery.

Issues, challenges and opportunities for mentors supporting CALD young people

Beyond the factors discussed in the section on effective mentoring, little additional research is available on the issues and challenges that mentors experience in providing mentoring to CALD young people. Regardless of the cultural background of their mentee, however, mentors consistently report fluctuating or limited availability as an ongoing challenge. In some cases, and in response to their own changing lives, early termination of the mentoring relationship can occur. To address mentor's time constraints and ensure mentees continue to feel supported, it is important to establish additional modes of communication (telephone and/or email) to face-to-face contact. Ensuring that the mentee's and mentor's expectations of the relationship are realistic from the initial stages of the relationship is also important.

Mentors and mentees should be clear about the commitment they are making to a mentoring program. Mentees should be interested and committed to the mentoring relationship, but the expectations of mentors are especially important. Research has shown that volunteer mentors who start a relationship believing they can change young people are likely to be ineffective mentors (Sipe 1999). Conversely, mentors who expect to simply 'befriend' a youth and develop a rapport with them, are likely to be involved in successful mentoring relationships (Sipe 1999).

The cost of transport and activities may also be an issue for mentors and so it may be useful for mentoring programs to have a fund from which they reimburse mentors for these costs. In addition, it may be useful for mentoring programs to offer free activities to reduce costs.

7 GOOD PRACTICE

7.1 GOOD PRACTICE MENTORING MODELS FOR HORN OF AFRICAN YOUNG PEOPLE

After reviewing the literature, no examples of good practice for mentoring Horn of African young people were found. And, without comprehensive evaluations of mentoring programs, it is not possible to identify whether any of the mentoring programs that were discussed in Stage 2 of the research were good practice models. However, stakeholder interviewees and young people in the focus groups provided examples of practices within mentoring programs that may assist to meet some of the challenges experienced in mentoring or to increase opportunities for CALD (or all) mentees.

Some examples of good practices for working with all mentees

Getting mentees to set clear goals about what they want from the program

Some mentors and program managers indicated that their mentees were asked to develop three goals that they would like to attain by the end of the mentoring

relationship. The type of goal is not important, but having a goal enables mentees to consider what they would like to achieve, help clarify the role of the mentor, and give direction to the mentoring relationship.

Organise regular relationship building and strengthening exercises and activities

Several program managers indicated that they organise relationship-building and strengthening exercises and activities during the initial stages of the match, as well as at group events that are held approximately every one to three months. This gives mentors and mentees the opportunity to “work through [activities] together [and]... equally participate” (PMVIC4). For mentoring programs that are based on the one-to-one model, it is especially important for the organisation to run regular activities in which mentors and mentees can meet with others. This is effective practice regardless of the mentee’s cultural background and important for both mentees and mentors. As one program manager indicated:

We’ve been bowling; going out for a BBQ...it’s really crucial they have the opportunity to meet other mentors...just to have that social interaction because mentoring can be isolating (PMVIC1).

Group activities facilitate the development of a trusting relationship; they provide peer support networks and opportunities for mentors and mentees to have an ongoing dialogue about their experiences, challenges, and how they have overcome these challenges and to celebrate their successes.

Having volunteer, rather than paid, mentors

All of the respondents in Stage 2 were volunteer mentors rather than paid mentors. As one program manager indicated:

There is a real difference between the service that someone is paid to do and the service that someone is volunteering to do...A volunteer who is wanting to spend time with these young people is a lot more powerful than what a youth worker or a teacher or someone else might be able to do (PMSA2).

This is a widely accepted good practice for mentoring programs because young people perceive their mentor’s voluntary time as a genuine interest to assist them. This in turn can facilitate the development of a trusting relationship.

Inviting ex-mentees to volunteer as mentors

One program manager noted that using ex-mentees as mentors was effective because they have some “authority” with the young people, but can also promote a relaxing atmosphere that makes the mentoring experience enjoyable. Ex-mentees may also offer the empathy mentees require, can act as a good role model of success, have shared experiences and are aware of the services available.

Providing mentees with tangible rewards

Several program managers and personnel from Horn of African community agencies indicated that they provided mentees with a variety of tangible rewards such as certificates and awards, as well as inviting mentees to speak at forums. Others offered financial awards, such as school scholarships, to mentees who had done well in their homework clubs. These tangible rewards can provide mentees with a sense of accomplishment and positive reinforcement.

Some examples of good practices for working with Horn of African mentees

In addition to the examples of good practices noted above for all mentees, the following practices were cited as beneficial by stakeholders who support Horn of African mentees.

Organising sports and other activities

The community organisations in Stage 2 organised a number of sporting activities, especially soccer and football, as well as camps for young Horn of Africans who “have never been to camp” (CVIC2). These activities are important for Horn of African and refugee young people because they provide opportunities to engage in activities that are both meaningful and novel. Organising sports and other activities also enables mentees to interact with other young people who may be in a similar situation and develop their own social networks.

Providing cultural fact sheets

One example of effective practice with young Horn of African mentees is providing mentors with cultural “fact sheets”. Doing so can increase the mentor’s cultural awareness and sense of efficacy in how to approach any emerging issues during the relationship. One program manager had developed 47 cultural fact sheets, which are updated annually and include information about:

The language, map, flag, population, religion, history...changes to immigration, [and] demographics of migrant changes...and how to understand family dynamics, how to work with people from these backgrounds, etc. (PMQLD3).

Providing culturally appropriate food to develop rapport

One program manager indicated the importance of organising activities in which culturally appropriate food was offered. Food was cited as an important way for young people from these collective communities to “share meals...keep their motivation... (and build) really strong rapport” (PMQLD3).

Inviting older Horn of Africans to talk about their success stories as part of cultural awareness training for mentors and provide good role models for younger Horn of African mentees

Many of the mentoring and community organisations in Stage 2 invited refugees and ex-mentees from the Horn of Africa “to talk about their stories, their...situation and experiences” (MVIC1). Mentors found these seminars useful because it gave them greater insight into the experiences and challenges of refugees settling in Australia. Program managers also indicated that mentees could relate to the guest speakers and mentees could use the speakers as role models who have overcome similar challenges. As one interviewee from a Horn of African community agency indicated:

Kids need role models. They are struggling with...who they are going to be in this society, and to see people who have successfully managed to get through into tertiary [education], and are confident in their own identity is a really good thing for them (CVIC1).

Providing mentors with counselling

One mentor indicated that he found the counselling sessions with psychologists useful to assist with strategies to engage and talk to the mentee. This was considered especially important when the mentee is a refugee.

7.2 OPTIONS FOR EVALUATING MENTORING MODELS AND PROGRAMS

Evaluating mentoring programs is instrumental to informing program development, demonstrating outcomes and ensuring a level of quality control. There is a significant amount of information in the literature on how to evaluate mentoring programs, but there is a paucity of programs with publicly available evaluation results. This may be because there are insufficient resources (such as funding and/or time) to conduct evaluations, or because evaluations have been internal and not publicly available.

There are three main national and international evaluations of mentoring programs. These include:

1. Evaluation of the Mentor Marketplace Program—Final Report (FaHCSIA, 2005) <www.deewr.gov.au>
2. Refugee Council of Australia <www.refugeecouncil.org.au/docs/current/mentoring.pdf>
3. Making a Difference: Big Brothers Big Sisters, USA <www.ppv.org/ppv/publications/assets/111_publication.pdf>

For more information on how to conduct evaluations on the effectiveness of mentoring programs, see the following links:

1. Mentoring Australia <www.dsf.org.au/mentor/benchmark.htm>
2. International Mentoring Association <www.mentoring-association.org/membersOnly/Process/ProcessEvalImprv.html#ProgramEval>
3. National Mentoring Centre <www.nwrel.org/mentoring/links_evaluation.php>

As the mentoring models and programs represented in Stage 2 are only nascent in their development and implementation, their comparative efficacy for young Horn of Africans in the long term is yet to be evaluated. However, some of the mentoring programs in Stage 2 are being internally evaluated and in an on going manner, using DEEWR's four-part model of action research—observation, plan, action, and reflect. These program managers involved the young people, mentors and other staff in this process as a way of gauging the effectiveness of the program. The Victorian Department of Planning and Community Development is conducting an external evaluation.

The results of these evaluations are important to address “the need for a national framework...for engaging people from CALD backgrounds” (PMVIC1). However, in the short term, it may be useful to ensure that all mentoring program managers are aware of and have access to the guidelines on effective practice, outlined by DEEWR and the Victorian Department of Planning and Community Development.

8 PRINCIPLES UPON WHICH MENTORING SHOULD BE BASED

The principles upon which mentoring with CALD communities should be based can be categorised into general and CALD specific. These lists of principles are drawn from all three stages of this research.

8.1 GENERAL PRINCIPLES FOR MENTORING ALL YOUNG PEOPLE

Model

- Select the appropriate mentoring model depending on the individual's needs;
 - One-to-one mentoring: effective in meeting the mentee's personal needs;
 - Group mentoring: effective in meeting the mentee's social needs;

- Work to empower young people, regardless of the model used;
- E-mentoring should be offered as a supplement rather than alternative model of mentoring; and
- Consider the program structure (frequency and duration of contract): relationship should continue for at least 12 months, and have the opportunity to extend beyond this time frame if it is required or desired.

Organisational responsibilities and supports

- Have extensive screening processes;
- Provide effective training;
- Have program managers and youth mentoring officers who are well trained and with extensive experience;
- Provide supervision and support for mentors;
- Supervise mentoring relationships (ensure a developmental relationships, not authoritative one is occurring; provide opportunities to debrief about the relationship);
- Ensure mentors have realistic expectations;
- Ensure mentees have clear goals of what they want from the program;
- Have volunteer mentors rather than paid mentors;
- Invite ex-mentees to volunteer as mentors;
- Reimburse mentors for the cost of transport and activities and encourage mentors to accept reimbursement;
- Provide on going relationship-building and strengthening exercises;
- Organise regular group activities; and
- Provide mentees with tangible rewards.

Matching

- Match the skills of the mentor with the needs of the mentee;
- Race-match mentee and mentors when requested;
- Provide cultural competency training to mentors and mentoring service providers; and
- Gender-match mentees and mentors.

Evaluation and program development

- Reflect on mentoring processes and outcomes, evaluate and use findings to further develop programs;
- Use evaluation findings as an evidence base for current and (potential) future funding sources;
- Professional development and training for programs/community organisations in grant/submission writing (and also use evaluation evidence to support grants/ submissions);
- Consider using DEEWR's four-part model of action research—observe, plan, act, and reflect—to conduct internal and on going evaluations on the effectiveness of the mentoring program; and
- Involve young people, mentors and other staff in the evaluation process.

Government support

- Increase dissemination of information relating to effective mentoring practice (e.g. guidelines on effective practice, outlined by DEEWR and the Victorian Department of Planning and Community Development); and
- Provide funding and in-kind support, together with the non-profit and business sectors, to strengthen partnerships.

8.2 PRINCIPLES FOR MENTORING HORN OF AFRICAN OR OTHER CALD YOUNG PEOPLE

Culturally adapted mentoring models

- Design mentoring programs that are local-level, have partnerships with the local Horn of African community, and are based on consultations with locals and young people from the Horn of Africa;
- Choose a mentoring model based on the needs and preferences of the individual;
- Tailor general mentoring programs to meet the cultural needs of Horn of African families:
 - Introduce the mentor to the mentee’s family and provide (translated) documents that outline the benefits of mentoring and what is involved in the mentoring relationship;
 - Explain and discuss the concept and processes of mentoring with Horn of African families and communities;
 - Include the CALD mentee’s family during initial relationship development;
- Be aware of issues, challenges and barriers experienced by young Horn of Africans;
- Offer mentoring to newly arrived migrants at least three months after arrival—after other more immediate issues and needs have been addressed;
- Translate documents and have interpreters available to address any language barriers;
- Invite older Horn of Africans to talk about their success stories as part of cultural awareness training for mentors and provide good role models for younger Horn of African mentees; and
- Organise sports and other activities for mentors and mentees and provide culturally appropriate food at events.

Matching mentors and mentees

- Race-match mentees and mentors when requested by the mentee or their family;
 - Race matching, or matching based on similar experiences such as being a refugee or newly arrived migrant, is most effective when the mentee needs more empathy for and understanding of their settlement issues;
 - Non-race matching is most effective when the mentee needs more information and a sense of empowerment on how to overcome their settlement issues, and does not want to become overly dependent on their mentor;
- Consider age differences between mentees and mentors when requested by the mentee or their family; and
- Gender-match mentees and mentors.

Supporting staff and mentors

- Have staff in the mentoring organisation from the Horn of Africa and train staff to be aware of settlement issues relevant to Horn of Africans;
- Provide mentors with cultural fact sheets;
- Provide training to mentoring service providers in cultural awareness and competency; include training regarding the issues and challenges young people from the Horn of Africa experience in Australia, as a migrant and/or refugee;
 - These issues and challenges may include (but are not limited to): language barriers, racism and discrimination, displaced sense of belonging or cultural identity, role reversal in providing support to parents, challenges at school, finding employment, loneliness from small family and community networks, lack of information about Australia's systems and services and insufficient services for newly arrived migrants and refugees, coping with experiences in refugee camps, and poverty;
- Provide mentors with counselling if needed and ensure that mentors are aware of counselling services that they can refer mentees to; and
- Provide information on relevant services and organisations mentors can refer their mentee to.

9 EXISTING RESOURCES AND GUIDELINES FOR EFFECTIVE MENTORING SERVICE DELIVERY

The benefits associated with mentoring may be compromised if the program is not organised and managed effectively (Long 1997). Despite recognising the importance of having guidelines on effective practice, especially for refugee and CALD young people, the stakeholders interviewed reported that many mentoring programs either do not have enough time to develop policies or are not aware of the resources available. As one program manager stated, “we’re so hands-on, so we don’t have time to write the policy!” (PMQLD3). Given their time constraints, it may be useful for personnel in mentoring and community organisations to use, build on or adapt the guidelines already available, especially those produced by state and federal government departments, to meet the needs of their client group/s. Only one program manager noted that they were developing their own resources: “an orientation kit, picking up on themes (and) survival tips” (PMVIC4). Generally, policy makers were aware of the resources available because of their involvement in designing them. Therefore further communication between policy makers and program managers may be required

to ensure all organisations and/or services providing mentoring are aware of the guidelines and policies available.

In addition to insufficient time and lack of awareness of resources on effective practice, policy makers especially, indicated the need for good practice guidelines specific to Horn of Africans. Available resources were considered too general for effective service delivery with this cultural group, and there were no known good practice policies for Horn of Africans. This is unsurprising, given that “mentoring is such a new field...and we’re learning a lot as we go” (PACT4). One strategy that may be effective in adapting the general principles on effective service delivery is through consultation with the local Horn of African community, which one program manager indicated.

Mentoring guidelines are essential for effective service delivery, however many mentoring program managers are not using any guidelines. Some policy makers and program managers find the guidelines available too general and not specific to young people from the Horn of Africa. They also reported having insufficient time to fully utilise the resources or did not know that these resources were available. However, the general guidelines can be useful if used in conjunction with guidelines specific to Horn of African young people, particularly if the specific guidelines reflect the needs of the mentoring program and community consultation. Several government departments and organisations have developed guidelines for effective service delivery of mentoring programs for young people in Australia. The four key documents and websites are:

1. Australian Mentoring Programs for Refugee and Humanitarian Entrants (Refugee Council of Australia, 2005, <www.refugeecouncil.org.au/docs/current/mentoring.pdf>);
2. Mentor Marketplace Program Guidelines (FaHCSIA 2007, <www.deewr.gov.au>);
3. A Guide to Effective Practice for Mentoring Young People Victorian Department of Planning and Community Development 2006, <www.youth.vic.gov.au/Web21/ofy/dvcofy.nsf/allDocs/RWP88411F438E780479CA257339001580E0?OpenDocument>; and
4. The National Youth Mentoring website (in particular the National Youth Mentoring Benchmarks 2007 document <www.youthmentoring.org.au>).

The general principles and guidelines on effective service delivery across these four documents and websites are similar. However they differ in the extent to which they emphasise or consider culture in program design, and the government guidelines place relatively more emphasis on evaluation. Notwithstanding, all four recognise the

importance of involving the community in mentoring program design, particularly for young people from a CALD background.

The Victorian Department of Planning and Community Development (2007:26) through its Mentoring and Capacity Building Initiative acknowledges the need for additional guidelines for specific groups of young people. Suggests mentoring programs consider five additional questions if young people from CALD backgrounds are to be mentored:

1. Have existing organisations or community groups been consulted in the design of the program, and if so, do they support the program?
2. What pre-program planning is required to ensure the community embrace the program, especially if mentoring is not normally a part of the community culture?
3. If non-community members are to be involved in mentoring, what cross-cultural training and support is needed?
4. Has the program engaged interpreters where needed?
5. Are the performance measures used to assess success culturally appropriate?

The mentoring program guidelines on research, design and development outlined by the Refugee Council of Australia (2005) are specifically for refugee and Humanitarian entrants of all ages (see Table 9.1). There are a number of other additional guidelines available on the Internet:

1. Guidelines for Mentoring and Supporting Students (NSW Department of Education and Training, 2005, <www.schools.nsw.edu.au/media/downloads/schoolsweb/studentssupport/studentwellbeing/mentoringguidelines.pdf>);
2. Young Refugees: Setting up mentoring schemes for young refugees in the UK (Save the Children, 2003, <www.savethechildren.org.uk/en/docs/mentoring.pdf>);
3. National Youth Mentoring Benchmarks (2007, <www.youthmentoring.org.au/benchmarks.php>);
4. Mentorship Project Training Manual: Ethnic Communities Council of Western Australia, <www.multicultural.online.wa.gov.au/cgi-bin/dpms/dvl.cgi/1193789400/eccwa/49/1299414716/EXPLORER6/mentoringtrainingmanual1v2.pdf>); and
5. FUSE Mentoring Program: Volunteer Handbook (FUSE Mentoring Program, 2007, <fuse.sabaptist.asn.au/wp-content/uploads/2007/04/bcs-fuse-volunteer-handbook-2007.pdf>).

In summary, incorporating cultural considerations with general mentoring guidelines in the program design, can ensure that mentoring programs for Horn of African young people are both effective and culturally appropriate in meeting their unique needs and challenges. In particular, building on these existing resources through community consultation can ensure that mentoring programs play an instrumental role in the lives of young refugee and migrant Horn of Africans.

Table 9.1—Mentoring program guidelines on research, design and development (Refugee Council of Australia, 2005:18)

Mentoring program guidelines on research, design and development
The involvement of an experienced volunteer coordinator with the ability to be available for support to both mentors and mentees.
Thorough research on core client groups before program establishment. Social taboos, social norms and torture and trauma histories need to be thoroughly researched and made available to the mentor and incorporated in training sessions in a sensitive manner. This will ensure the delivery of culturally appropriate support and also avoid cultural embarrassment or humiliation between mentor and mentee.
Adequate screening and assessment of clients' needs to ensure the mentor/mentee 'match' is made sensitively and appropriately. This also prevents insubstantial or inaccurate analysis of entrants needs.
The development of a support agreement between the mentor and mentee that clearly sets out the expectations of both parties about the mentoring relationship and its parameters (duration, time commitment, expected outcomes etc).
A long-term commitment from mentors volunteering their time. This enables the development of trust within the mentoring relationship.
A thorough briefing for mentors on the emotional and financial costs of establishing a relationship with someone from a refugee background. For example, volunteers need to be emotionally equipped to deal with a mentee being refused refugee status, suffering post-traumatic stress syndrome or losing family members overseas in traumatic circumstances.
Briefing structures that ensure mentors, mentees and agencies that may be referring clients to the program have realistic expectations of what it can provide.

A holistic approach and work in conjunction with other settlement agencies to address settlement issues from a range of angles. This requires volunteer coordinators to have strong contacts and a working knowledge of settlement service provider agencies and mainstream governmental departments.

Structured goal setting and regular communication with both mentors and mentees on the attainment and continuous restructuring of goals.

Adequate protocols on confidentiality, security and conflict of interest including signed agreements between mentor, mentees and program coordinators.

Guidelines for clear communication between mentor/mentee (ensuring contact details are passed on when moving) and mentors/program coordinator (debriefing, complaints resolution processes).

Flexible approach to time limits of the program as some mentees will need ongoing assistance. In some situations the complexity of mentee programs might not be immediately apparent and volunteer mentors need to be able to commit to a reasonable time frame (1–2 years) in the eventuation of a mentee with considerable settlement needs.

Protocols and contingency plans for emergency requests of support for mentors (situations of self harm or law breaking from mentee).

Structured debriefing for participants.

Adequate exit plans for participants to reduce trauma of unfulfilled obligations.

10 CONCLUSION

When should mentoring programs be offered to newly arrived Horn of African young people?

This study found that mentoring may be a useful way of engaging young people from the Horn of Africa and providing them with the support and guidance they may need to traverse the process of acculturation; a process that involves negotiating their balance between cultural preservation and cultural adaptation. Although acculturation is a long-term process, extending even beyond generations, the most intense period of adjustment and negotiation is when CALD migrants first arrive. As such, it is not surprising that this study found newly arrived young people from the Horn of Africa generally more responsive to the idea of being part of a mentoring program than settled migrants who have lived in Australia for some years.

Currently, most mentoring provided by the service providers target newly arrived migrants and refugees, and it is likely that that this is reflective of the fact that programs are designed and offered in response to the need for them. Newly arrived participants who require an intense set of services to help them settle effectively in Australia, reported that mentoring would be useful but insufficient in meeting their needs for assistance because of its infrequent nature. In conjunction with the recommendation offered by a service provider that mentoring services should be offered to newly arrived migrants and refugees who have been in Australia for at least three months, the results of this study indicate that there is a greater need to offer and tailor mentoring programs and service delivery for newly arrived Horn of Africans compared to more settled Horn of Africans.

Mentoring programs may be inappropriate for newly arrived migrants and refugees who have been in Australia for less than three months. For newly arrived migrants and refugees who have been in Australia for between three and 12 months, other more frequently accessible support services that aim to facilitate their integration into Australia should be offered in conjunction with mentoring programs. It may also be necessary for mentoring service providers to offer the mentee other relevant sources of support that the mentor cannot provide, such as trauma counselling or English classes. This can help ensure that the assistance they receive for settling and integrating into Australia is holistic and meets their range of needs.

What are the characteristics and benefits of mentoring?

Some characteristics of a successful mentoring relationship include the longevity of the relationship (that is, that early termination of the relationship did not occur); that the mentee considers the mentor a trusting confidante over and above other sources of friendship, support, guidance, information, connections and networks they can receive from outside the mentoring relationship; and that some of the positive outcomes often associated with mentoring are attained. These include (but are not limited to) increasing the mentee's self esteem and confidence, awareness and access of support services, educational outcomes and school attendance, career opportunities, English proficiency, social and emotional support, social and interpersonal skills, and relationships with other family members. Mentoring can also decrease the mentee's feelings of exclusion or isolation, and decrease their participation in harmful or risky behaviours. To ensure that a mentoring relationship is successful for newly arrived young people from the Horn of Africa it is important to engage the mentee, their family, and their community in a culturally appropriate way.

How do Horn of African families and communities feel about mentoring?

Young people from the Horn of Africa in Australia have their own unique set of issues and challenges that are independent from their parents and as families. As such, their parents or guardians may not be able to assist them completely in addressing the process of settling into a new country. While mentoring is one strategy that can effectively fill this gap and provide the young person with the extra-familial support they may need, participants in this study indicated that mentoring is a foreign concept in Horn of African cultures. Consequently, misunderstandings and anxieties about the nature of the mentoring relationship may occur. To overcome these and deliver culturally appropriate mentoring services, the factors contributing to these

misunderstandings and anxieties first need to be identified and then used as a springboard for generating strategies on how best to address them.

Potential Horn of African mentees may perceive the mentor to be an authoritative “watchdog” as if they were a proxy parent, which can deter them from participating in the mentoring program. Therefore, it is important to assure them that the role of the mentor is to be a trusting confidante who will focus on providing support and engaging in activities that facilitate their development. While the mentoring relationship may be able to offer attachment to an older person that resembles a parent figure, from which positive outcomes associated with mentoring are attained, the relationship is to be founded on a democratic and egalitarian relationship that focuses on developing the mentee’s full potential. The literature indicated that it is important to emphasise the non-authoritative nature of the mentoring relationship to all mentees regardless of their cultural background, and the results of this study are consistent with this finding. Newly arrived participants indicated that they would participate in a mentoring program if confidentiality of information disclosed in the mentoring relationship (with their mentor or other mentees in a group mentoring model) could be assured, especially from their parents or guardians.

While such a strategy is relatively easy to implement, the causes for the young person’s anxiety about breaching confidentiality is comparatively more difficult to address. This is because mentoring contravenes (collectivist) cultural norms such as, that families are able to provide all the support their children may need, that issues the family experiences are not traditionally shared with outsiders, and that young people should not have private confidential relationships with others outside of the family to the exclusion of the family (Lieh-Mak Lee & Luk, 1984 cited in Forehand & Kotchick 1996). Therefore, the mentee’s family will experience their own set of misunderstandings and anxieties about the mentoring relationship, and these were experienced extensively across the service providers. To help allay this, the service providers, and the newly arrived participants, indicated that involving the family in the initial stages of the mentoring relationship was important to develop trust, and it was important to explain in person and with translated documents (and using an interpreter if necessary) the concept, benefits and processes involved in mentoring with the mentee’s family.

Finally, the perception by Horn of African communities of what mentoring can offer their young people needs to also be clarified. One service provider indicated that their local Horn of African community supported their mentoring initiative because they saw it as a way of keeping an eye on their troubled young people. Mentoring service providers indicated that one of the most successful ways to market the mentoring program to the mentee’s family and community was to emphasise the importance

of mentoring on educational outcomes. This is because education is highly valued in Horn of African cultures, and especially for refugee families who believe that education and employment opportunities are some of the greatest benefits of living in Australia. School-aged newly arrived participants also indicated that they would like to be part of a mentoring program if some of the activities involved receiving help with their homework and addressing any other challenges they experience at school. Therefore, it is important for service providers to explain the aim of mentoring to the local community during consultations with them on effective and culturally appropriate design and implementation of mentoring programs, as well as marketing the benefits of mentoring in a culturally meaningful way.

Culturally competent mentors and service providers

Therefore, service providers should be aware of how (collectivist) cultural norms can lead to misunderstandings or anxieties about mentoring relationships and programs, and thus act as a barrier to the extent young Horn of Africans participate in mentoring programs. This cultural awareness can enhance the degree to which mentees feel understood by and thus trust their mentor and other relevant service providers, and inform the ways in which mentoring programs, policies and procedures should be tailored to promote effective and culturally appropriate service delivery.

In addition to cultural awareness, it is also important for mentoring service providers to be culturally competent. Cultural competency involves knowing when and where to tailor programs, policies and procedures. If a mentee feels they are being treated differently to others then the young person might take offence or not be as responsive to the service because they are made to *feel* different from others. This can create or fuel a sense of exclusion and undermine the extent to which they trust service providers. It is important to be aware of the similarities and differences in the needs of young people across cultures, so that mentees perceive they have equitable access to the service and so service providers appropriately tailor their programs to meet culturally-specific needs.

While there was strong focus in the literature on the importance of training in cultural competency, the extent to which service providers participated varied, mostly in response to the number of CALD young people who access their services. Organisations that consulted and had partnerships with their local CALD community, who had CALD staff in their organisation, and who used strategies such as information sheets, seminars, forums, and workshops generally provided services that targeted and/or were accessed by young CALD people. However, given that any two individuals vary in their schemas for making sense of themselves and others, a lack of awareness of these differences may prohibit the effectiveness of a trusting relationship developing.

Contrarily, having these differences openly acknowledged, respected and/or celebrated will assist to strengthen relationships. Thus cultural competence training should be provided by all mentoring programs. This is especially important given that all the mentors and many of the newly arrived participants viewed a non-race match favourably, for the learning and enrichment it can offer them.

Race-matching

The literature indicated that although non-race matching was still useful in linking the CALD mentee to information, services, and networks in the community, race-matching is generally more beneficial because mentees are more likely to feel understood by their mentor in regard to the challenges they face settling into a new country. The results of this study, however, only provide partial support for this. Service providers were in the main not matched by race, religion, culture or similar experiences of being a refugee, and all found that the matches were effective and rewarding. Although some of the newly arrived participants indicated that they would prefer a race-matched mentor because of the empathy or understanding that is afforded by the match, some actually preferred a non-race match because of the interesting discussions and learning that was derived from their differences. The service provider interviewees reported that it was effective to match CALD mentees with settled CALD mentors and Australian-born (second generation) CALD mentors. This is not only because they can understand the issues that relate to settling into a new country, but also because they know about the systems and services that are available in Australia. However, overall, neither mentors nor mentees were concerned with the cultural background of their counterpart. Therefore, the results of this study indicate that race-matching should not be used as a guiding principle for CALD mentees; individual preferences matter more, and where possible CALD mentees could be matched with second generation or migrant people from CALD backgrounds.

Gender-matching

Most service providers gender-match their mentees and mentors but this was not always enforced, and most of the newly arrived participants indicated a preference for a gender-match because they would feel more comfortable. Therefore, newly arrived participants should be gender matched despite their cultural or religious background to ensure culturally appropriate service delivery. However, in some cases a cross-gender match may be preferred if mentees do not have a significant role model of relationship and experiences with the opposite gender.

Age-matching

This study found from the literature that a relatively older mentor was most beneficial, which was supported by the focus groups with the newly arrived participants, in which most mentees involved in formal mentoring programs viewed the significant age difference positively, and in preference to a smaller age difference. However, service providers who were not mentees and one who was currently part of a formal mentoring program indicated a preference for a mentor who was only a few years older than themselves. Therefore, it may be that mentees respond best to a significantly older mentor when they are more in need of guidance than friendship. To ensure the match meets the mentee's needs and preferences it is important to scope from the mentee, before a match is made, what they are aiming to achieve from being in the program. If the mentee feels they need a more generalised source of support than can be offered through friendship, rather than connections, networks, and information on how to pursue educational and employment opportunities, then a mentor who is not significantly older may be most effective for some Horn of African young people.

Which type of mentoring model should be used?

This study also found, consistent with the literature, that the newly arrived participants generally prefer the one-to-one model of mentoring. This model enables them to feel comfortable sharing personal information that they would not disclose in a group setting. However, focus group participants also conceded that group mentoring is effective for obtaining information and ideas that the mentor may not be able to provide. E-mentoring has recently received considerable attention in the literature; however the newly arrived participants were generally not receptive to this form of mentoring because of its pervasiveness and impersonal nature. A service provider indicated that they had piloted a peer-mentoring program, which has received positive feedback; however lack of resources prevented continuation and a full evaluation of this model type. After considering resources, the one-to-one mentoring model should be offered first. Depending on the needs of the individual, group mentoring may suit the mentee more, but having the choice is important. If resources do not permit this, the group model should be offered. Ideally, the one-to-one and group mentoring models should be offered in conjunction, so that the mentee can reap the benefits of both models.

Summary and conclusion

In summary, mentoring programs should be offered to newly arrived Horn of Africans who have been in Australia for at least three months, and, if they have been here for less than 12 months, other support services should be offered in conjunction with the mentoring program. Horn of African mentees should be assured that what is disclosed in the mentoring relationship remains confidential. The mentee's family and community should have the concepts, benefits and processes involved in mentoring explained and clarified to them in person and with translated documents. Elders and young people from the local Horn of African community should be consulted to ensure the program is designed and implemented in a culturally appropriate way and meets cultural and local needs.

The model that is offered to the mentee will depend significantly on the resources of the mentoring organisation. If resources permit, one-to-one mentoring should be offered (as this is the most effective in facilitating the development of a trusting relationship). However, group-mentoring is also effective for young Horn of Africans. E-mentoring was generally not viewed favourably, but can be used in conjunction with the other two face-to-face models. Peer-mentoring offers some advantages, but more research is required to determine its appropriateness and effectiveness for Horn of African young people. For school-aged mentees, activities should be geared toward assisting them with their challenges at school, including assistance with their homework.

Mentors and staff at the organisation involved in the mentoring program should receive training in cultural competency. Ideally, at least one member of the staff should be from the Horn of Africa. If this is not possible, the organisation should establish links and liaise with a local Horn of African community organisation who can provide this out-sourced support if and when it is required, especially to meet the needs for translating and interpreting.⁹

Race-matching and age-matching are not necessary for effective service delivery with young people from the Horn of Africa; the individual's needs and preferences are more important than heuristics about the comparative efficacy of matching based on race or age. However, matching CALD mentees with settled CALD mentors or Australian-born CALD mentors could be useful. Gender-matching is more important, and this is regardless of the mentee's cultural background. For Muslim Horn of African mentees, gender-matching is essential.

⁹ Note: in NSW, government-funded services need to include a budget for interpreting and translating, and interpreters should be professionally accredited through NAATI (see <www.crc.nsw.gov.au/services/language_services/national_interpreter_symbol/policy> for a summary of NSW government policy in this regard).

While the results of this study have been fruitful in identifying the needs of young people from the Horn of Africa and how mentoring service providers can best meet these needs, there is much scope for future research and evaluation on the short term and long term benefits of mentoring for young Horn of Africans in Australia. These can be incorporated with and built on the findings that emerge from the current internal and national evaluations that are yet to be conducted by the service providers that participated in this study.

The results of this study are important because they can help mentoring and other relevant service providers become more culturally aware about a newly emerging CALD group in Australia. The results can also be used as a guiding basis for service delivery with other newly arrived CALD refugees and migrants. However, this study did not have an equal representation of Islamic Horn of Africans or young people between 12–16 years. Future research may be able to address this. Notwithstanding these methodological limitations, this study has a number of strengths. Firstly, it has triangulated the perceptions of service providers, stakeholders and peak bodies, with the needs of young people from the Horn of Africa to provide a holistic account of how mentoring may best meet the needs of young Horn of Africans. Also, this study has given a voice to young people from the Horn of Africa, and finally, the results of this study contribute to the literature on good practice.

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APPENDIX A: PHONE INTERVIEW SCHEDULES (STAGE 2)

For mentors with Horn of Africa, other CALD background and/or refugee mentees

Thank you for taking the time to participate in this study. We will be talking to you about your opinions and experiences about mentoring and how it may be useful for young people from the Horn of Africa, other culturally and linguistically diverse groups (CALD) and/or refugees. NYARS commissioned the SPRC to conduct this study.

In this study, people from the Horn of Africa include those from Kenya, Ethiopia, Djibouti, Somalia, Eritrea, and Sudan and young people are those aged between 12 and 25 years. All of the questions will be about young people from the Horn of Africa, any other CALD group or refugees.

You have been asked to participate in this study because you are currently mentoring a young person who is from the Horn of Africa, another CALD group or is a refugee.

1. Can you please confirm this? Yes/No
2. Are they from the Horn of Africa or another CALD background? Are they a refugee?

We will be asking you a series of questions some are quick to answer and some might be a bit longer. You do not need to answer any questions that you do not want to. However all your responses are, and will be, kept confidential. We will be transcribing the interview by typing your responses as we go along. Is this okay? If you give us permission, we will also digitally record the interview to make sure that we do not miss any information and so it is accurate when we write up the report.

1. Can you tell me a little bit about the organisation you mentor for? (what it does, how it is funded, who participates)
2. How did you get involved and how long have you been a mentor?
3. From your experience, what are the main issues young people from the Horn of Africa face in Australia? (language, religious, cultural, displacement, mental and physical health, racism, poverty, other)
4. Describe how your mentoring relationship works?
 - Young person/people you mentor—demographic background, age, culture, religion, socio-economic status etc.
 - Models/communication strategies used—face-to-face, electronic, peer, group
 - Activities participated in together
 - Frequency of contact
 - Referral—to other organisations, community groups, opportunities, counselling etc
5. How well do you believe you and your mentee are matched? (prompts: differences and similarities in experiences, age, gender, race, religion, SES etc.)
6. How do think the differences and/or similarities (in experiences, age, gender, race, religion, SES etc.) between you and your mentee affect your relationship?
7. What are the advantages of (face-to-face/peer/group) mentoring for you and your mentee?
8. What are the disadvantages of (face-to-face/peer/group) mentoring for you and your mentee?

9. Would you consider using other forms of communication as well as (face-to-face/peer/group) mentoring?
10. Can you talk about policies, practices or strategies you (and the program you work for) use to help facilitate an effective, strong mentoring relationship?
 - Recruiting (appropriate people; incentives/payment)
 - Screening
 - Training (including cultural training)
 - Matching (gender/race/religion/geography/age etc.)
 - Models (face-to-face, electronic, group; preference for or against)
 - Monitoring
 - Re-matching
 - Recreational activities etc.

ASK for EXAMPLES of effective mentoring meeting youth needs.

11. Can you describe policies, practices or strategies that you've found to be unsuccessful, or have heard were unsuccessful, in mentoring Horn of African/CALD/refugee young people?
 - Recruiting (appropriate people; incentives/payment)
 - Screening
 - Training (including cultural training)
 - Matching (gender/race/religion/geography/age etc.)
 - Models (face-to-face, electronic, group; preference for or against)
 - Monitoring
 - Re-matching
 - Recreational activities etc.

ASK for EXAMPLES of ineffective mentoring where youth needs haven't been met.

12. What are some of the challenges or barriers you have experienced in mentoring youth in general? (support from organisation—training, monitoring, debriefing; resources for appropriate activities; program length; communication types; cultural issues; understanding young person's experiences)
13. How have you and/or the program worked to address these challenges?
14. (If mentor has worked with youth from different backgrounds) Are the challenges or barriers of working with Horn of African/CALD/refugee youth different from working with Caucasian Australian young people?
15. How have you addressed these extra challenges?
16. To what extent do you liaise with the young person's parents/guardians? How important do you think the family is in mentoring relationships being effective?
17. (If not already covered) Do you consider religious and cultural beliefs and values when meeting with your mentee?
18. What kinds of resources, support and training do you think you need as a mentor to effectively meet the needs of a young mentee from the Horn of Africa, other CALD groups or refugees? (training, supervision, support, other)
19. What extra resources/supports would help you to more effectively address the challenges you face and meet the needs of Horn of African youth? (prompts: recruitment, financial, infrastructure, training, other support)
20. What do you think are the major issues governments and NGOs need to consider in designing, funding and effectively running mentoring programs for young people from Horn of Africa/CALD/refugee backgrounds?
21. Do you have any examples of the areas you believe mentoring has helped the young person you mentor? (prompts: confidence, self esteem, relationships, social and interpersonal skills, school attendance, educational outcomes, career opportunities, linkages with social and emotional supports, reductions in harmful, risky behaviours such as violence and substance abuse and feelings of social exclusion or isolation)
22. Do you have any examples of the areas you believe mentoring has hindered or been detrimental to young people?
23. Do you have any other comments or questions?

For mentoring program managers

Thank you for taking the time to participate in this study. We will be talking to you about your opinions and experiences about mentoring and how it may be useful for young people from the Horn of Africa, other culturally and linguistically diverse background (CALD) groups and/or refugees. NYARS commissioned the SPRC to conduct this study.

In this study, people from the Horn of Africa include those from Kenya, Ethiopia, Djibouti, Somalia, Eritrea, and Sudan and young people are those aged between 12 and 25 years. All of the questions will be about young people from the Horn of Africa, any other CALD group, or refugees.

You have been asked to participate in this study because you have designed or managed a mentoring program for young people (specifically for, or including, youth from the Horn of Africa, other CALD groups or refugees).

1. Can you please confirm this? Yes/No
2. Is the program specifically for Horn of Africans, or is it generally for CALD groups and/or refugees?

We will be asking you a series of questions, some of them are quick to answer and some might be a bit longer, and you do not need to answer any questions that you do not want to. However all your responses are, and will be kept, confidential. We will be transcribing the interview by typing your responses as we go along. Is this OK? If you give us permission, we will also digitally record the interview to make sure that we do not miss any information and so it is accurate when we write up the report.

3. Can you tell me a little bit about your organisation? (what it does, how it is funded; who participates)
4. Describe what you do in the organisation?
5. Describe how your program works with young people from the Horn of Africa, other CALD groups and/or refugees?
 - Number mentored
 - Models/communication strategies used
 - Activities/services provided—social/recreational activities?
 - Frequency of support

- Other support types besides mentoring—counselling, referral to other networks/ contacts etc.
 - Paid versus voluntary
6. How does your organisation match mentors and mentees (where mentees are Horn of African youth/CALD/refugees)?—prompts: gender/race/religion/ geography
 7. Describe how mentoring relationships are monitored?

Can you talk some about things your organisation does or uses to help facilitate effective, strong mentoring relationships for Horn of African/CALD/refugee youth? For example, policies, practices or strategies?

- Recruiting (appropriate people, incentives/payment?)
- Screening
- Training (including cultural training)
- Matching (gender/race/religion/geography/age etc.)
- Models (face-to-face, electronic, group; preference for or against)
- Monitoring
- Re-matching
- Recreational activities etc.

ASK for EXAMPLES of effective mentoring meeting youth needs.

8. Do you have a policy document on guidelines for good or effective mentoring practice, or any other existing resources, for mentors when they have a mentee from the Horn of Africa, other CALD groups or refugees?
 - If no, is there one being developed?
 - If yes, is it possible to obtain a copy of this guideline?
9. Can you describe policies, practices or strategies that you've found to be unsuccessful for Horn of African/CALD/refugee youth?
 - Recruiting (appropriate people, incentives/payment?)
 - Screening

- Training (including cultural training)
- Matching (gender/race/religion/geography/age etc.)
- Models (face-to-face, electronic, group; preference for or against)
- Monitoring
- Re-matching
- Recreational activities etc.

ASK for EXAMPLES of ineffective mentoring where youth needs haven't been met.

10. What are some of the challenges or barriers your organisation/program has experienced in mentoring youth in general?
11. How has your organisation addressed these challenges?
12. Are the challenges or barriers of working with Horn of African/CALD/refugee youth different? How are they different?
13. How has your organisation addressed these challenges or how would you like to address these if you had the resources needed?
14. How does your organisation/program liaise with parents/guardians? How important do you think the family is in mentoring relationships being effective?
 - Do family's involvement and/or expectations influence the kind of mentoring practices used with Horn of African/CALD/refugee youth?
15. (If not already covered) Do you consider religious and cultural beliefs and values when designing and running mentoring programs? Is it important to match mentors based on cultural background or similar experiences as the mentee?
16. What extra resources/supports would help your organisation/program more effectively address these challenges and meet the needs of Horn of African youth? (prompts: recruitment, financial, infrastructure, training, other support)
17. What do you think are the major issues governments and NGOs need to consider in designing, funding and effectively running mentoring programs for young people from Horn of African/CALD/refugee backgrounds?

18. Do you know of any examples where mentoring has helped young people from Horn of African/CALD/refugee backgrounds? (Follow-up of young people who have left the program? Has the program been evaluated—are copies available?)
 - prompts: confidence, self esteem, relationships, social and interpersonal skills, school attendance, educational outcomes, career opportunities, linkages with social and emotional support; and reductions in harmful, risky behaviours (such as violence and substance abuse) and feelings of social exclusion or isolation.
19. Do you know of any examples where mentoring has hindered or been detrimental to young people from Horn of African/CALD/refugee backgrounds?
20. Do you have any other comments or questions?

For mentoring policy makers

Thank you for taking the time to participate in this study. We will be talking to you about your opinions and experiences about mentoring and how it may be useful for young people from the Horn of Africa, other culturally and linguistically diverse background (CALD) groups and/or refugees. NYARS commissioned the SPRC to conduct the study.

In this study, people from the Horn of Africa include those from Kenya, Ethiopia, Djibouti, Somalia, Eritrea, and Sudan and young people are those aged between 12 and 25 years. All of the questions will be about young people from the Horn of Africa, any other CALD groups or refugees.

You have been asked to participate in this study because you are responsible for writing policies on mentoring programs and practices for young people who are either from the Horn of Africa, another CALD group or refugees.

1. Can you please confirm this? Yes/No
2. Do you write mentoring policies specifically for Horn of African, or is it generally for CALD groups or refugees?

We will be asking you a series of questions; some are quick to answer and some might be a bit longer. You do not need to answer any questions that you do not want to. However all your responses are, and will be, kept confidential. We will be transcribing the interview by typing your responses as we go along. Is this okay? If you give us permission, we will also digitally record the interview to make sure that we do not miss any information and that it is accurate when we write up the report.

3. Can you tell me about your role and the department you work for?
4. Do you believe there is a need in your area (adjust language accordingly e.g. community, state, territory etc.) for mentoring programs to support Horn of African youth?
5. What are the main aims and objectives that you strive for when designing and implementing mentoring policies for young people from the Horn of Africa, CALD or refugees?

- Do you provide:
 - support for specific skills and goals (e.g. resume writing; computer skills etc.)?
 - short or long term support?
 - holistic support (e.g. counselling, referral etc.)?
- Do you consider cultural and religious differences? How?
 - Are there any differences in designing programs for young people between 12–17 years of age and those between 18–25 years of age?
 - If yes, what are these differences?
- 6. What kinds of issues, challenges or barriers do you face when writing mentoring policies for young people from the Horn of Africa, other CALD groups or refugees?
 - Record examples
 - Other legislation and policies?
 - Resources or funding to do the kinds of activities you want to do?
 - Understanding the issues that the mentee is facing?
- 7. What kinds of resources, support and training do you think you need as a policy maker to design effective mentoring programs for young people from the Horn of Africa, other CALD groups or refugees?
 - Training in cultural awareness?
 - Other resources?
- 8. What kinds of resources do you have now that you think can be modified to improve service delivery?
 - Training in cultural awareness?
 - Other resources?
- 9. If you were training new mentors or mentoring program designers/managers in cultural awareness, what kinds of things would you include?
 - Religious, cultural beliefs
 - Different mentoring principles

10. In what ways would you modify or adapt current mentoring programs and policies to meet the religious and cultural beliefs and values of people from the Horn of Africa (or other CALD groups or refugees)?
 - What kinds of mentoring principles would you keep the same as you do for other mentees?
 - What kinds of mentoring principles would you change or adapt for mentees from these groups?
11. Can you think of any examples where a policy regarding mentoring practice effectively met the needs of a young mentee from the Horn of Africa, other CALD group or refugee?
 - Examples can include types of activities or services provided etc.
12. Can you think of any examples where a policy regarding mentoring practice did not effectively meet the needs of a young mentee from the Horn of Africa, other CALD group or refugee?
13. Do you have a policy document on guidelines for good or effective mentoring practice, or any other existing resources, that mentors with a mentee from the Horn of Africa, other CALD groups or refugees can use?
 - If no, is there one being developed?
 - If yes, do you think this can be modified and used specifically for young people from the Horn of Africa? Is it possible to obtain a copy of this guideline?
14. Any other questions or comments?

For Horn of Africa community organisations

Thank you for taking the time to participate in this study. We will be talking to you about your opinions on the experiences and needs of young people from the Horn of Africa and how mentoring may be able to assist in overcoming these needs. NYARS commissioned the SPRC to conduct the study.

In this study, people from the Horn of Africa include those from Kenya, Ethiopia, Djibouti, Somalia, Eritrea, and Sudan and young people are those aged between 12 and 25 years.

You have been asked to participate in this study because you are part of an organisation that assists young people from the Horn of Africa.

1. Can you please confirm this? Yes/No

We will be asking you a series of questions; some of them are quick to answer and some might be a bit longer. You do not need to answer any questions that you do not want to. However all your responses are, and will be, kept confidential. We will be transcribing the interview by typing your responses as we go along. Is this okay? If you give us permission, we will also digitally record the interview to make sure that we do not miss any information and so it is accurate when we write up the report.

1. Can you tell me a little bit about your organisation? (what it does, how it is funded; who participates)
2. Describe your role in the organisation?
3. Describe how your organisation works with young people from the Horn of Africa, other CALD groups and/or refugees? (services and activities provided)
 - Holistic support (e.g. counselling, referral)
 - Support for specific goals and skills (e.g. writing a resume or learning computer skills)
 - Short-term or on going support?
 - Difference in programs/services for refugees/Aust born; 12–17years v. 18–25years; boys v. girls?

4. From your experience, what are the main issues young people from the Horn of Africa face in Australia?
 - Language barriers
 - Religious and cultural
 - Difference for refugees
 - Displacement
 - Cultural identity
 - Participation in social life, education and employment
 - Mental and physical health (including trauma)
 - Racism and discrimination
 - Compounding minority issues—disability, sexuality etc.
 - Poverty
 - Other
 - In what ways are the issues different for:
 - Refugees compared to those who are born in Australia? 12–17 year olds compared to 18–25 year olds?
 - Boys compared to girls
5. Can you talk about policies, practices or strategies your organisation uses that help you to effectively work with young Horn of African/CALD/refugee youth?
6. Can you think of any examples in your work experience or practice where the needs of a young person from the Horn of Africa have been effectively met?
7. Can you describe policies, practices or strategies that you've found to be unsuccessful for Horn of African/CALD/refugee youth?
8. What kinds of issues, challenges or barriers do you face when you are trying to meet the needs of young people from the Horn of Africa in Australia?
 - Resources—time, financial, infrastructure, volunteers etc.
 - Recruitment/engagement
 - Networking and coordination with other community agencies

9. What kinds of opportunities do you think people in your organisation should or can provide to young people from the Horn of Africa?
10. What could your organisation do to improve these opportunities? And what extra supports/resources would you need to do so?
11. Have you heard of mentoring?
 - If no, 'Mentoring is a type of support that young people can use. Usually, a young person is matched with an older person who has lived in Australia for longer and their job is to help the younger person access a whole range of social, emotional, cultural and community supports and networks. But it can also occur in groups, so that one older person mentors about four young people in a group. Or the mentor can even be the same age, and this is called peer mentoring. If a young person joins a mentoring program they will normally meet their mentor for a few hours each week or fortnight, over a few months (say three to 12 months) and they meet to discuss any specific problems that the young person has).
 - Would you recommend a young person from the Horn of Africa to join a mentoring program?
 - If no, why not?
 - If yes, do you think certain requirements would have to be met for mentoring to work with Horn of African youth?
 - e.g. gender-matching?
 - race-matching?
 - age-matching?
 - Is group mentoring better than one-to-one mentoring?
 - If it were group mentoring, do the other young people have to be same sex or race?
 - How would parents/guardians of young Horn of African's respond to mentoring? Would they like it? What kinds of reservations or problems do you think they might have?
 - What kinds of cultural beliefs and values would mentoring programs have to aware of?
12. Any other questions or comments?

APPENDIX B: FOCUS GROUP SCHEDULES (STAGE 3)

For youth from the Horn of Africa who ARE involved in a mentoring program

1. Just to start, can you tell us a bit about yourself, like what is your name, where are you from and when did you come to Australia?
 - How did you enter Australia? (e.g. refugee).
 - Past education (in both countries)
 - Social and family situation (e.g. Do you have family here in Australia?)
2. What things do you like about living in Australia?
 - Identify their perceived opportunities (e.g. employment and education)
 - Any changes in employment from Horn of Africa to Australia?

3. What things don't you like about living in Australia?
 - Racism
 - Social isolation
 - Feelings of displacement
 - Lack of belonging
 - Language barriers
 - Lack of family support
 - Perception of social exclusion
 - Cultural identity differences
 - Employment and education opportunities (differences between countries)
 - Poverty
4. Do you use any services in your community other than mentoring? (e.g. migrant resources centres, language, settlement or job seeking services, mentoring service)
 - a. If yes, what are they and are these services Horn of Africa specific?
 - b. If no, why?
 - Not aware of the services available?
 - Are not able to access any of the information?
 - Do not need any services?
 - Can't afford them?
5. Getting back to mentoring, can you please tell us about the mentoring program you are in?
 - How often you meet
 - The activities that you participate in
 - Specific versus general support
 - Structure (on-to-one or group?)

6. How do you feel about your mentoring relationship?

PROVIDE EXAMPLES

- Is your mentor matched well to you and your needs? (e.g. age, sex, cultural and religious beliefs, language).
 - Is the relationship good? Why or why not?
 - Are you happy with how often you meet?
 - Do you like the activities you do together?
7. How do you feel about your mentor?

PROVIDE EXAMPLES

- Is your mentor culturally and religiously aware of your needs?
 - Do you know if they have received training to be a mentor?
 - Do you know if they have received training in cultural awareness?
8. Is there anything that you would change about your mentoring relationship or your mentor?
- How would you tailor mentoring to meet your cultural and religious beliefs?
9. How do you think mentoring has helped you?
- Confidence, self esteem, relationships, social and interpersonal skills, school attendance, educational outcomes, career opportunities, linkages with social and emotional support; and reductions in harmful, risky behaviours (such as violence and substance abuse) and feelings of social exclusion or isolation
10. Any other comments?

For youth from the Horn of Africa who are NOT involved in a mentoring program

1. Just to start, can you tell us a bit about yourself, like what is your name, where are you from and when did you come to Australia?
 - How did you enter Australia? (e.g. refugee)
 - Past education (in both countries)?
 - Social and family situation (e.g. do you have family here in Australia?)
2. What things do you like about living in Australia?
 - Identify their perceived opportunities (e.g. employment and education)
 - Any changes in employment from Horn of Africa to Australia?
3. What things don't you like about living in Australia?
 - Racism
 - Social isolation
 - Feelings of displacement
 - Lack of belonging
 - Language barriers
 - Lack of family support
 - Perception of social exclusion
 - Cultural identity differences
 - Employment and education opportunities (differences between countries)
 - Poverty
4. Do you use any services in your community? (e.g. migrant resources centres, language, settlement or job seeking services, mentoring services)
 - a. If yes, what are they and are these services Horn of Africa specific?
 - b. If no, why?

- Not aware of the services available?
- Are not able to access any of the information?
- Do not need any services?

Can't afford them?

5. Have you heard of mentoring?

- If yes, what is your understanding of it?
- Give definition of what mentoring is both for those who have and haven't heard of mentoring:
 - "Mentoring is a relationship where a more experienced person helps a less experienced person to achieve their goals" (Mentoring Australia website: <www.dsf.org.au/mentor>). For example, a person who has lived in Australia for a long time can help someone who has arrived in Australia recently to help them with anything they may want help with. And usually the person who helps (who is called a mentor) is a volunteer (that is, they don't get paid).
- Would you want to be a part of a mentoring program?
 - If yes, why?
- Able to be close to someone
- Assist with English, job seeking, settlement
- Able to participate in activities that would not normally be able to
 - If no, why?
 - Do not need because has enough family support
 - Model structure not suitable (e.g. uncomfortable in one-to-one?)
 - Already using other services
 - Perceived cost of mentoring
- If you were to be part of a mentoring program:
 - What types of activities would you like to do?
 - What kind of mentor would you like? (e.g. age, gender, country, cultural and religious background?)

- How often would you like to meet?
 - What would you want to get out of it? e.g. specific skills (e.g. job or resume writing) v. general support (e.g. a friend)
- There are a few different types of mentoring:
 - Traditional one-to-one (or face-to-face) mentoring: one adult in a relationship with one youth;
 - Group mentoring: one adult mentor forming a relationship with a group of up to four young people;
 - E-mentoring: connects one adult with one youth. The pair communicates via the Internet.
 - Which of these would you like and why?
- How do you think your family would feel if you were involved in a mentoring program?
 - What kind of cultural and religious beliefs would a mentoring program for young people from the Horn of Africa need to consider?
- 6. If you would like more information here are some pamphlets
- 7. Any other comments?

APPENDIX C: SURVEY ON DEMOGRAPHIC INFORMATION (STAGE 3)

These questions are about you and your time in Australia.

If you have any questions, please ask Megan or Pooja.

1. What is your first name? _____
 2. How old are you? _____ (in years)
 3. What is your postcode? _____
 4. Which country were you born in? (Tick one box only)

<input type="checkbox"/> ₁	Djibouti	<input type="checkbox"/> ₄	Kenya
<input type="checkbox"/> ₂	Eritrea	<input type="checkbox"/> ₅	Somalia
<input type="checkbox"/> ₃	Ethiopia	<input type="checkbox"/> ₆	Sudan
<input type="checkbox"/> ₇	Other (please write here which country) _____		
 5. If you were NOT born in Australia, how old were you when you arrived in Australia?
_____ (in years) Not Applicable
-

6. Do you speak a language other than English at home?
- ₀ No
- ₁ Yes (please write here which language) _____
7. Does anyone in your household speak a language other than English at home?
- ₀ No
- ₁ Yes (please write here which language) _____
8. How would you describe your ethnicity? (How would you describe yourself?)
(e.g. African, South Sudanese, Australian-Kenyan, Ethiopian-Australian, Australian etc.)
- _____
9. Which of the following best describes your citizenship status? *(Tick one box only)*
- ₁ I'm an Australian citizen
- ₂ I'm a permanent resident of Australia
- ₃ I'm a temporary visa holder in Australia
(please write here which type of visa) _____
10. Which of the following best describes your religion? *(Tick one box only)*
- ₁ No religion ₄ Hinduism
- ₂ Buddhism ₅ Islam
- ₃ Christianity ₆ Judaism
- ₇ Other (please write here which religion) _____
11. Who do you live with in Australia? (e.g. my parents, my older brother, etc.)
- _____
12. Do you have a disability?
- ₀ No
- ₁ Yes (please write here what kind of disability) _____
13. What is the highest level of education you have completed?
- ₁ University ₃ Year 12 or equivalent
- ₂ Trade certificate/
apprenticeship ₄ Year 10 or equivalent
14. What is your main source of income? *(Tick one box only)*
- ₁ Paid work
- ₂ Government benefits
- ₃ Child support or maintenance from an ex-partner (not from the government)
- ₄ Other (please write here your main source of income) _____

15. In an average week, which best describes the way you spend your time in each of the following?

(Tick one box only in each row)	Full-time	Part-time	Not at all
A Paid work	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃
B Caring (e.g. for children, grandparents, etc.)	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃
C Studying	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃
D Volunteering	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃

16. Are you part of a mentoring program now? (Circle one only)

- ₀ No Go to Qn.17
₁ Yes Go to Qn.18

17. Have you been part of a mentoring program in the past? (Circle one only)

- ₀ No Go to Qn.21
₁ Yes Go to Qn.18

18. How long have you been in the mentoring program or how long were you in the mentoring program? _____ (months / years)

19. What is the name of the mentoring program? _____

20. My mentor is... (Tick all the boxes that are true for you)

- ₁ the same age as me
₂ the same gender as me
₃ the same religion as me
₂ from the same culture as me

21. How did you hear about this study?

22. 22 Any other comments?

THIS IS THE END OF THE SURVEY. THANK YOU FOR YOUR TIME.