NURTURING NEIGHBORHOOD SPIRIT: CULTURALLY RESPONSIVE
MENTORSHIP IN COMMUNITY-BASED EDUCATIONAL SPACES (CBES)

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Doctor of Education
In
Educational Leadership

by

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CERTIFICATION OF APPROVAL

I certify that I have read *Nurturing Neighborhood Spirit: Culturally Responsive Mentorship in Community-Based Educational Spaces (CBES)* by Jonell Molina and that in my opinion this work meets the criteria for approving a dissertation submitted in partial fulfillment of the requirements for the degree: Doctor of Education in Educational Leadership at San Francisco State University.

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NURTURING NEIGHBORHOOD SPIRIT: CULTURALLY RESPONSIVE MENTORSHIP IN COMMUNITY-BASED EDUCATIONAL SPACES

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This study was conducted to examine the phenomenon of mentoring experiences and relationships by former participants and current mentors in community-based educational spaces (CBES), including after-school programs, out-of-school time programs, community centers...etc. in urban neighborhood communities. Emerging research shows that oppressive structural adverse conditions of community trauma are experienced by youth in these communities (Ginwright, 2016). To counter these harmful experiences, scholars (Valenzuela, 1999; Camangian, 2015; and Hannegan-Martinez, 2019) argue the necessity of humanizing pedagogical practices. Scholars have identified CBES' positionality of mentors—to guide and support students—understanding the social context and identifying what youth of color (YOC) need to thrive (Baldrige, 2017 and Wong, 2018). To gather data, I conducted focus groups and walked participants through an identity mapping process that resulted in diagrams that I used in this study and I followed up the focus groups with 1-on-1 interviews with mentors that captured the participants' mentorship experiences and practices. The qualitative data led to 2 key themes 1.) meaningful and responsive relationships and 2.) cultural practices in mentorship. These themes will be useful in understanding how culturally responsive mentorship can be implemented in other CBES and beyond to nurture a spirit of awareness and access to community cultural wealth (Yosso, 2005) in urban neighborhood communities.

Keywords:

Critical Pedagogy, Mentorship, Community Cultural Wealth, Community Centers, Community-Based Educational Spaces, Urban Education

I certify that the Abstract is a correct representation of the content of this dissertation.

Allyson Tintiangco-Cubales, Chair

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#Nuff’ Respect Due x Salamat Po’. #Your.Legacy.Lives.Through.Me

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My 2017 SFSUD EDDL Cohort- Sharing space to be vulnerable, honest, and fierce in your experiences and work in the community is dope x fresh. We will only get doper and fresher!

#Squad.Up #BarangayDokzNaman #Respect.All.Day

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CHAPTER 1: PURPOSE OF STUDY

My Positionality as a Mentor

During the evening of February 2016 in the Tenderloin (TL) neighborhood I stood front and center under the spotlight of the Spotify SF performance stage, filled with pride and poise alongside my colleague Mike and our teen leaders from the Boys & Girls Clubs of San Francisco TL Clubhouse. We were the closing out the “In Our Village: San Francisco’s Tenderloin Through the Eyes of Its Youth” youth-led book launch and fundraiser to a crowded room of families, friends, colleagues, and community partners supporting youth voice and arts in the TL community.

Figure 1: In Our Village Flyer

Showcasing thriving voices, experiences, and arts of youth in the TL community began as early as September of 2015 in mentoring our teen leaders to intentionally plan the event as organizers, hosts, performers, and story-tellers. Together we explored why it is important for people to know who they are, what they do, and why their experiences matter in the TL community. This challenged our teens to look inward and reflecting on their own identity and experience coming from immigrant families, where their parents speak limited English, work long-hours, and earn minimum wage jobs to provide a better life for their family as they learn how to be resourceful and ends meet. Through daily-

check-ins and weekly meetings, the TL youth were able to develop their truths and narratives of being an involved youth participant at their local community center, the TL Clubhouse, where relationships with staff helped them access support services and resources to meet their needs- personally, socially, academically, and financially. Teens were reminded with clarity that the TL community they belong to is culturally rooted in valuing the interdependence of caring and loving relationships between providers and mentorship practitioners in community who thrive despite adverse conditions and social toxins in their neighborhood.

As I gripped the mic and spoke into it, I thanked and acknowledged everyone in the room sharing the transformative process that not only our teen leaders and youth have experienced in our TL Clubhouse space, but how we all benefit by supporting and learning about the challenges, hopes, and talents of youth in our TL community. I firmly stated:

Becoming an impactful leader is a process. Becoming an impactful mentor is a process and it's produced by the compassionate heart and effort of a community...a village....a TL Village to raise our youth together. Thank You all for coming to represent support our youth' stories and experiences tonight! You are the people who help to make up the TL village and TL Community.” That evening we came together to celebrate the stories and lives of the youth and families in the TL Village and community.

As a mentorship practitioner it was critical for me to optimize the event space and moment to remind the community that it takes a village to process and developing meaningful relationships together.

Figure 2: In Our Village Pantoum Performance

Looking out in the crowd was the support in our community, in our TL village which is why I stood confident and poised alongside my colleague, and teen leaders as we spoke truth to our experiences as mentor and youth through a collective pantoum that evening standing side by side entitled “It Takes a Village”:

It Takes A Village!

I saw it 1st hand, my first day at The Club

Being Responsible, Being Reliable, Being Successful, Being Involved!

Who knew this was all going to happen?

I saw it 1st hand, my first day at The Club

Youth leading Youth and an Invitation from an adult to do the same

Who knew this was all going to happen?

We are acknowledged at Community Meetings...at Youth of the Month, Youth of the Summer, Youth of the Year...Graduation!

Youth leading Youth and an Invitation from an adult to do the same

Ambassadors. Art Club. Gamesroom Workers. Bankers. Green Knights. Torch Club. Teen Staff. Keystone.

We are acknowledged at Community Meetings...at Youth of the Month, Youth of the Summer, Youth of the Year...Graduation!

Surprised! Shocked! Speechless! Ecstatic! Engaged! Empowered!

Ambassadors. Art Club. Gamesroom Workers. Bankers. Green Knights. Torch Club. Teen Staff. Keystone.

Leaders of the True School....Leaders of the Village

Surprised! Shocked! Speechless! Ecstatic! Engaged! Empowered!
 They are reflections of me...they are reflections of us...in the past, in the present,
 and in the future...

Leaders of the True School....Leaders of the Village
 Being Responsible, Being Reliable, Being Successful, Being Involved! (Alternate)
 They are reflections of me...they are reflections of us...in the past, in the present,
 and in the future...
 It Takes a Village!

That evening was transformative for me as I further rooted myself in sharing the struggles and empowering the identities of youth and families in this urban neighborhood community that many call their village and home. These stories and realities in the fringes of urban neighborhoods like the TL are often unseen and ignored. As a mentorship practitioner in the community it is my responsibility to make sure that there are visible and heard more often. Each step I have taken in my twelve years of service in the Tenderloin as a mentorship practitioner has challenged me to learn and provide relationship-building and leadership skills through awareness of one's identity and storied experience in the community. I carry this knowledge and experience of pain, joy, and fear with me every day as a leader and mentor in the TL Community.

As a seasoned community-based educator and youth mentor for the past eighteen plus years in San Francisco's urban neighborhood cityscape of the Excelsior, to the South of Market, and now in the Tenderloin, I have learned that it is critically important to have youth workers in CBES who can critically relate to and understand the deep impact and influence of social toxins on a youth' identity formation and well-being (socially, emotionally, physically, and spiritually) as they navigate through their educational and personal experiences inside and outside of school in their neighborhood. As a man of color, critically conscious youth worker, and long-time mentor positioned in a CBES

located in an urban neighborhood community, I am accountable to ensure youth and their families are exposed to and live in a neighborhood culture and climate that values and nurtures healthy and empowering youth and adult relationships through mentorship.

I am a second generation Filipino American born in San Francisco, CA in 1980 at SF General Hospital; I was born in the same hospital room as my two older brothers. My parents immigrated from the Philippines to the United States, specifically in the South of Market (SoMa) neighborhood of San Francisco in the early 1970's. Separated from family and their community back home, my parents learned through trial and error. My brothers and I attended public school throughout our K-12 experience, where much of the curriculum was more memorization to pass a test rather than including experiences of our cultural identities of being Filipino and American simultaneously. My family moved around a lot (San Francisco, Redwood City, Vallejo, Union City, and Sacramento). My parents could not afford child-care and would get some support when my from my uncles and aunts when possible. Otherwise, we were latchkey youth who would head directly home after school or just hang out until we got bored to go home. The absence and lack of access to mentorship-type services, resources, and opportunities meant we struggled with our growing pains, challenging experiences, growing up as a Filipino American youth on our own. I can relate to the experiences of YOC that I have served in urban neighborhoods of San Francisco because I can relate to many of the struggle they experience and know the importance of listening to what they are going through. Walking the streets and engaging with community partners has informed my critical perspectives of why it is important to continually understand, and identify existing traumatic barriers harming our youth and families so we can courageously respond to them. As a

mentorship practitioner I am committed to providing the necessary guidance and support to youth and families in the community.

My participatory training during my undergraduate and graduate school experience as a student-teacher of Ethnic Studies in the Pin@y Educational Partnerships (PEP) program at San Francisco State University (SFSU). PEP helped me better examine and act upon the inequitable oppressive that have harmfully impacted and damaged communities of color. Creating more distinct connections in my critical pedagogy led to more relevant discussions of community issues with youth and their families towards developing loving relationships on an individual and community level. My critical pedagogical praxis centered on building inclusive relationships of respect, responsibility, and accountability through community cultural wealth (Yosso, 2005 and Ginwright, 2016). Community transformed into a space and place where students and teachers were co-constructing knowledge and action through narrative identities together.

During my time as a case manager in a CBES, my close proximity as an identified and trusted mentor exposed me to traumatic conversations with many YOC who were lost, confused, and angry in their schooling experience-with teachers/faculty and systems that often neglected and rejected their experiences. Developing “critical mentoring” (Weiston-Serdan, 2017) relationship skills to provide necessary guidance and support for YOC and families to navigate through they challenges, barriers, and trauma they were experiencing. As a critical community leader and mentor, my service to the neighborhood was framed in the critical context of being inclusive of all forms of “neighborhood”- adulthood, motherhood, fatherhood, brotherhood, sisterhood, and childhood. Unexamined trauma due to social toxins threatens the identity development for YOC to acquire the

tools to be resilient and persistent their communities. My humanizing my engagement with YOC and their families as a mentor in a CBES creates bridges of opportunities to create action plans in how to critically and confidently access support services and resources in the community to meet their needs.

Chronic structural violence and inequalities continually harm YOC and their families in urban neighborhood communities. These adverse social conditions commonly known as social toxins creates a “social reproduction” (Giroux, 1983) of structures that feed on “community trauma” (Pinderhughes, Davis, and Williams, 2016). Community trauma exists in normalizing harmful and damaging experiences relegated to low-income immigrant and communities of color in urban contexts (Anyon, 1997; Camangian, 2015; Ginwright, 2016). Youth and families in urban neighborhood environments turn to and reach for additional support services, resources, and guidance from mentorship practitioners in CBES to help them navigate through the challenges and barriers they are experiencing. CBES rooted in “authentic care/carino” (Valenzuela, 1999) centers the importance of valuing the cultural contexts of youth in relations to their school, families, and community. Understanding the cultural identity and narratives of YOC helps to learn about their talents, skills, and aspirations necessary in mentoring relationships to confront traumatic experiences. Mentoring relationships are strengthened through coping skills and healing practices that address the strength and courage YOC already possess internally and in their community. (Camangian, 2015; Ginwright, 2016; Baldrige et. al., 2017, and McLaughlin, 2018). Ginwright’s (2016) critical praxis of radical healing advocates the necessary intervention of culturally responsive and transformative mentoring practices by educators to teach ways of healing in urban neighborhood

communities. Radical care (Ginwright, 2016) practices increases the capacity of a community to heal, protect, and defend themselves from social toxins. The unconditional nurturing relationship building between mentorship practitioners in CBES and youth strengthens opportunities of building healthier and strong neighborhood communities (Baldridge et. al., 2017).

Effective mentoring relationships leverages strengths YOC possess like talents, skills, and passions as a vehicle of developing healing-centered engagement (Ginwright, 2018) in their identity formation in their community. A closer examination is needed in the phenomenon of mentorship experiences of youth participants and mentorship practitioner's in CBES in urban neighborhood communities. In 2020 YOC and their families are accessing CBES for support services, resources, and opportunities in order to thrive despite challenging barriers in their lives. It is necessary for me as an educational leader and mentorship practitioner in the community to better name culturally responsive mentorship relationships on an individual and community level.

Statement of the Problem

The concept of culturally responsive mentorship in meeting the needs of YOC in urban contexts is intrinsically tied to the lack of intentionality of critical pedagogies by mentorship practitioners in CBES. The lack of knowledge and praxis of critical pedagogies that are humanizing and responsive by mentorship practitioners in CBES means they are ill-prepared to meet the needs of the YOC they serve in the community in leveraging social and cultural capital (Yosso, 2005; Ginwright, 2016) that is within reach or needs to be advocate for in urban neighborhood communities. The limited research of critical pedagogies by mentorship practitioners in CBES needs to be addressed has led to

an underdevelopment of cultural competency, comprehension, compassion, and capacity mentoring YOC. There needs to be more research that examines mentoring practices in CBES towards developing youth agency and healing-centered engagement for YOC in urban neighborhood communities (Ginwright, 2016 and Baldrige, 2019). Delpit (2006) reminds educators need to be critically equipped to see family and community as a resource and to extend the curriculum beyond its current scope of subtractive schooling and deficit perspectives. The limited research and documentations of mentorship practitioners and youth participant experiences is problematic, it is a missed opportunity to engage with the social identities, experiences, and realities that could better inform the practice growing forward.

More research is needed of current and existing mentoring practices in CBES that connect YOC to support services, resources, and services they need in their urban neighborhood community. Current educational practices existing in schools are disconnected from the cultural and social identity experiences youth bring to the classroom (Valenzuela, 1999). As a result of negligent schooling experiences, studies show when compared to the national high school average graduation rate of 87.6% for white students, students of color still fall behind at 78.6% (NACES, 2018). In 2017, California's 62% of youth were enrolled in free/reduced-price school meals and 1.3 million (21.4%) and reported being English learners (Ed-Data, 2018). National high school graduation rates for low-income students at 76.1% compared to 89.8% for non-low-income students, English language learners (ELL) at 65.1%, and students with disabilities at 64.6% (NACES, 2018) further illustrate a narrative of needs to better support low-income YOC and immigrants. Schools alone cannot address and meet all the

needs of the YOC they serve, it requires a collaboration between youth, community advocates, and community spaces in. After-school program (ASP) youth participation has risen by 50% since 2004 in California, many of whom are from low-income backgrounds in urban neighborhood communities. In 2018, 1.7 million K-12 students were enrolled in an ASP program, with 2.4 million students waiting to be enrolled (After School Alliance, 2018). The rising numbers in CBES shape a narrative that glaringly exposes the need to pay closer attention towards improving culturally relevant and responsive pedagogies that must be addressed not only in schools, but in CBES. (Baldrige et. al., 2017). CBES are educational institutions and spaces in urban neighborhood communities that are positioned to better understand the context of lived experiences and realities often overlooked in school. Mentorship practitioners in CBES, just like teachers in schools, need to be better equipped with critical pedagogical tools to meet the needs of YOC and families turning to them for guidance and support. In 2016-2017, 6.2 million youth were enrolled in K-12 California schools and 4.7 million reported to be YOC.

YOC and their families in urban neighborhood communities are not aware of many of the support services, resources and opportunities available in their community, CBES are a bridge towards accessing them. Research of critical pedagogies by mentorship practitioners in CBES needs to examine the importance of developmental assets and developmental relationships that impact and influence youth development, especially for YOC. The *Search Institute's* research study (1990) of 89,000 6th-12th grade youth identified 40 positive strengths, experiences, and qualities youth need to succeed categorized as developmental assets. These 40 external assets (support, empowerment, boundaries & expectations, and constructive use of time) and internal assets (commitment

to learning, positive values, social competencies, and positive identity) is guiding youth development framework. These assets based frameworks is recognized by Yosso (2005) as Community Cultural Wealth- aspirational capital, social capital, linguistic capital, familial capital, navigational capital, and resistance capital-when applied with critical pedagogies engages youth participants to look towards their own social and cultural identities as a tool towards their own critical consciousness and agency in their lives. Mentorship practitioners need to learn how to mitigate barriers inside and outside of school on a daily basis with their youth participants through critical pedagogies that are humanizing, responsive, and healing through social and cultural capital-found in assets' based framework and community cultural wealth.

The lack of intentionality, awareness, and development of critical pedagogies by mentorship practitioners needs a closer examination in leveraging community cultural wealth as leadership skills sets and tools to cultivate agency and healing for YOC individually and in their community. The limited documentation of critical pedagogies in CBES needs to be researched since it can illustrate healing practices from trauma and illuminate mentorship experiences and relationships for YOC that persevere despite toxic environments in the community (Ginwright, 2016 and Baldrige, 2019). Many educators and mentorship practitioners in CBES are not equipped with enough culturally relevant and responsive strategies to meet the needs for YOC in the adverse conditions in their urban neighborhood communities.

Research Questions

Through this research project, I focus on the experiences of former participants in CBES who identified as having, a.) received mentorship; and also b.) experiences of

being mentorship practitioners themselves. I conducted both focus groups and 1-on-1 interviews to answer the following main research questions in this study:

1. How do Community-Based Educational Spaces (CBES) impact and influence the lives of youth participants?
2. What are the effective pedagogical practices of CBES mentors? How do the mentorship experiences in CBES shape youth participants' engagement with "multiple literacies" (academic, social/emotional, and financial) and leadership development?
3. How do mentors who were former youth participants in CBES describe their decision to return?

Research Focus

My research is a phenomenological examination of mentorship experiences and those provided in CBES in urban neighborhood communities. I explore mentorship experiences and relationships in CBES that are critical for YOC in urban contexts to thrive in the formation of their identity of self-determination and agency by embracing the power of community cultural wealth (Yosso, 2015).

As a mentorship practitioner in a CBES that youth participants often call their 2nd "home" I am able to engage with them regularly to listen and learn about what they are experiencing-personally, socially, mentally, academically...etc. inside and outside of the classroom space. I begin to frame and recognize youth participants empowered transformation with the term youth protégé. These candid interactions with youth participants who I recognize as protégés are deep conversations that are rooted in caring, loving, and healing practices on an individual and community level. The exclusion of

social realities and identities of students in their schooling experiences by teachers and staff leaves them frustrated by the lack of understanding of their circumstances and the lack of support they need to thrive in their learning experience (Valenzuela, 1999; Duncan-Andrade & Morrell).

Freire (1970; 2004) refers to critical consciousness as a cultural production of students, teachers, and of people being critically responsive to humanizing their experience in the world towards liberation and freedom. Similar to a student's humanizing experience in the classroom, implementing critical pedagogies in mentorship in CBES can also humanize the lived experiences of YOC individually and in the urban neighborhood communities they call their second home. Critical pedagogies nurture empowering learning environments and relationships to that engaged in meaning-making of given social and cultural contexts (Freire, 1970; Duncan & Morrell, 2008; Tintiangco-Cubales et. al, 2014; Camangian, 2015). Culturally responsive mentorship experiences focuses on mutual relationship-building that is empowering between mentorship practitioner and youth protégé to critically confront adversity as a shared struggle. Empowering and effective mentorship provides actionable steps of exploring lived experiences, skills, and nurturing the values of self-care and self-determination for YOC in their life. Critical pedagogies when used in CBES by mentorship practitioners nurtures the critical consciousness and literacies of protégés and mentors to confront existing oppressive conditions that negatively impact their lives (Camangian, 2015; Duncan-Andrade & Morrell, 2008; Ginwright, 2007; Scorza, Bertrand, Bautista, Morrell, and Matthews, 2017; Tintiangco-Cubales et al., 2014). When the agency of mentorship practitioners and protégés is critically conscious and empowered together, social and

cultural capital becomes a transformative vehicle for change for YOC, individually and in their urban neighborhood community. Culturally responsive mentorship will contribute and expand on the limited research of mentorship practices in CBES.

Context of Research

Urban Communities

Urban communities are often referred to as “Ghettos” or “The Hood”- marginalized low-income immigrant and communities of color that are explicitly concentrated in structurally oppressive and adverse living conditions. Farmer (2004) describes urban communities, namely communities of color, as the result of structural violence purposefully designed to destroy and harms these communities. These adverse conditions become normalized environmental conditions in the “Ghetto” or “The Hood” negatively impacting and influencing lived experiences of youth and families. Wacquant (2008) further explains that “Ghettos” are ethno-racial prisons that intentionally assigns spatial location and dishonors a population as destitute and dangerous. Wacquant’s (2008) statement holds true to fact, however, out of this challenging circumstance is also possibility in the “Ghettos”. “Ghettos” can transform into a space of connection where unity and affinity for YOC and their families is borne out of struggle in the community to be persistent and survive during hard times. The intersecting identities from immigrant experience to class position and knowledge of cultural practices becomes a rallying point to address issues that YOC and families in urban neighborhood communities are impacted by. Intersectionality of race, gender, class, and spirituality influence how power and relationships function between two people or between groups of people (Anyon, 1997; Giroux, 1983a; Giroux, 1983b). Intersectionality creates possibilities in urban

neighborhood communities that can bring together an oppressed people to advocate unjust barriers that exist in their neighborhoods.

Anyon (1997) argued that before educational reform and improvement projects can take place in failing schools, fundamental changes in the federal, state and local government practices and policies need to restore the investment and social interests of resources back into the communities they serve. It is evident that compulsory education in the United States socially reproduces values of conformity-obedience, memorization, and meritocracy standards, which excludes and marginalizes the lived experiences of YOC in their school and local communities. Unfortunately, students in poor communities are significantly impacted by compulsory education and the various sociopolitical factors that maintain a self-perpetuating system of social reproduction (Bourdieu, 1989; Darling-Hammond 2010). Ladson-Billings (2006) defined these historically growing educational disparities compounded over generations between urban and suburban communities in the United States as an "educational debt" that has denied access to key educational resources and opportunities to lift up oppressed communities. This educational debt is more visible and visceral today that feeds more than just perceptions and stereotypes of urban neighborhoods and communities, it is feeding a thriving narrative of neighborhood. Ginwright (2016) explicitly argues that the result of these oppressive structural conditions produces traumatic experiences that need to be addressed because it hinders growth and healthy development of spirit of YOC and their families in urban neighborhood communities. The limited studies of critical pedagogies in CBES mentoring needs to be further examined to contextualize it as an intentional tool of intervention to the adverse conditions in these communities.

Re-Investing in Community-Based Educational Spaces

City initiatives that reinvest and secures monies in neighborhood communities like San Francisco vote on Proposition C in 2014 provides a glimpse of hopeful healing practices in urban neighborhood communities whose needs have been severely impacted by poverty and the high cost-of living in San Francisco. Proposition C is led by a collective of civic, educational, and community leaders. Their objectives as a collective is to transform local policies towards re-investment and sustained access to resources, services, and opportunities for youth and their families. Proposition C, the "Children's and Families First" City Funds, Tax, and administration initiative which passed in November 2014 by SF Voters renewed 2 key programs-the Children's Fund and the Public Educational Enrichment Fund (PEEF) stabilizes and institutionalizes a guarantee of children's fund for the city through the year 2040-2041. Giroux (1983a; 1983b) clearly argues the position that it is important to 1) have a critique of social oppression and 2) be motivated by an interest in social justice.

Prop C's passage into law in the city of San Francisco addresses the educational disparities in urban neighborhood communities by establishing the Our Children, Our Families Council (OCOF) of San Francisco. The OCOF leverages and coordinates systems of support by aligning efforts across the city and county, the school district, and the community with improving outcomes for children, youth, and families in San Francisco every 5 years. Prop C places accountability on the OCOF to ensure the investment of ~\$135+ million in annual funding for schools and children's programs improves, strengthens, and sustains the community cultural wealth of San Francisco for years to come . Yosso (2005) framing of community cultural wealth as different forms of

social & cultural capital that fosters the learning and acquisition of leadership skills and assets from within one's own cultural community. Prop C is about San Francisco leaders taking a stand and investing in the future of children, youth, and families during the changing dynamics of the San Francisco communities then in 2014, and now in 2020, and beyond through 2040. Prop C addresses trends of improving learning environments and healing-centered engagement practices for urban neighborhood communities in San Francisco. The stakes are high in meeting the needs of social, physical, emotional, and financial well-being of the diverse communities of children, youth, and their families in San Francisco. Improving access, awareness, and agency of resources and services in urban neighborhood communities means that CBES programming and professional development trainings look at increasing capacity and collaborative strategies to support the needs of urban youth and their families in the community.

Participation in CBES by youth and families have been on the rise and provide the additional space, resources, and services after-school for youth to further explore and realize their identity and agency to do better personally, academically, and professionally in their lives and community. San Francisco is an appropriate location for me to do this research because of the strong presence and abundance (350+ and counting) of youth-serving organizations and spaces in the community. Since Prop C was passed by San Francisco voters in 2014 renewing funding for the Public Education Enrichment Fund (PEEF) and the Children's Fund for the next 25 years through 2040-2041 in the local school district and CBES across the San Francisco community and also established an Our Children, Our Families Council (OFOC) led by city-government, school district leaders, community leaders, community educators, and other stakeholders to better

identify and address the needs of keeping the various communities of children, youth, and families in San Francisco hopeful and healing moving forward.

Current Study

Using a phenomenological qualitative approach, I analyzed the mentorship experience of eighteen former participants who accessed CBES in San Francisco as a youth through a group identity map workshop and how they described the impact and influence of mentorship in their development and agency as a young adult. I also conducted ten 1-on-1 interviewed with former protégés who are currently mentors in a CBES, the experiences, practices, and pedagogies of mentorship as a youth and now as a mentor themselves. The overarching goals of this study is to show the importance and influence of crafting a critical praxis of culturally responsive mentorship that his healing and hopeful when engaging with youth of color in CBES. Analyzing the processes and experiences of these protégés and mentors in CBES in urban neighborhood communities. Using an explanatory qualitative research method approach I will highlight different narratives that will show how protégés and mentors a.) received mentorship and b.) developed culturally responsive practices to heal from trauma in their lives and persistently hope in the face of adverse conditions, and how they access social and cultural capital through building healthier kinship in the community.

Organization of the Study

In this chapter, I introduced the importance of exploring and studying culturally responsive mentorship practices in CBES by contextualizing the construction of community trauma in urban neighborhood communities. The use of critical pedagogies through mentorship are important in nurturing neighborhood spirit for YOC and their

families. I then moved into understanding the challenging circumstances of YOC in urban in urban neighborhood communities-inside and outside of school that when left unexamined is problematic. The problem is that YOC and their families need additional support, services, and opportunities to develop the skills needed to thrive-academically, personally, and professionally in the ghettoization of their urban neighborhood communities. My statement of the problem grounded me to the research questions that will guide my data collection and analysis throughout the research. This study contributes to the growing scholarship and educational policies of CBES as a transformative and re-imagining of the space and place of mentorship relationship-building in urban neighborhood communities with YOC.

Operationalization of Concepts

Community-based educational spaces (CBES): CBES is short for community-based educational spaces. Refers to community centers located in urban neighborhood communities that provide support services, resources, and opportunities to residents-youth, young adults, seniors, and families. Staff in CBES, are educational leaders and youth works who serve as informational agents, allies, and accomplices to residents accessing CBES.

Mentorship: Viewed as the collaborative relationship and partnership between an educational leaders/youth workers and the youth participant s'. Mentor-Protégé critical progress and enhance their critical consciousness in CBES by understanding and exploring social and cultural contexts to transform conditions and circumstances. Mentorship is a long-term process that may start as a one-to-one relationship, but is tied to a collective community effort of wrap-around services in CBES.

Protégé: Instead of using the term mentee which implies a hierarchical relationships between mentor and youth, protégé is used in framing the relationship between a youth and mentor. The mentor may provide guidance and support towards access of resources and services of learned skills, but the youth's interaction with the mentor informs the direction of what is needed in the mentoring relationship.

Social and cultural capital: Refers to knowledge and experience that one brings from resources that are inherent in their own cultural, ethnic, and social identity. Social and cultural capital can also be gained and enhanced through relationships (membership and partnership) in a network of multiple communities that enable social mobility.

Spirituals: Refers to the practice of keeping a cultural spirit of practices that emphasizes the important of values and beliefs by CBES staff/mentors in positively engaging with youth participants/protégés.

Urban neighborhood community: This term is used to describe a neighborhood setting set in a city center or cityscape. Immigrants and communities of color make up the majority of residents in these neighborhoods. Youth and families live under and are exposed to a higher concentration of social toxins and environments (poverty, violence, homelessness, drug and alcohol use...etc.) in these neighborhoods. Community centers or CBES are important institutional spaces that youth and families of the neighborhood access. Despite these social toxins residents and CBES community leaders are able to build relationships and access support services and resources that help to address and advocate against these adverse conditions together as a community.

Youth of Color (YOC): Refers to black and brown youth and children of immigrants residing in urban neighborhood communities who are impacted by oppressive structures

and systems that trickle down to their lived experiences in their neighborhood community. Despite, these systems of oppression, youth of color are powerful, resilient, and persistent agents of change who represent the next generation of leaders shaping the growth and development in their urban neighborhood communities.

List of Abbreviations

ASP:	After school program
BGCSFCP:	Boys & Girls Clubs of San Francisco Columbia Park
BGCSFTL:	Boys & Girls Clubs of San Francisco Tenderloin
CARECEN:	Central American Resources Center
CBES:	Community-based educational spaces
CC:	Culture and Climate
CPAR:	Critical Participatory Action Research
CYC:	Community Youth Center
DCYF:	Department of Children, Youth, and their Families
ELL:	English Language Learner
HCCC:	Harborview Chinatown Community Center
JCYC:	Japanese Community Youth Council
LE:	Learning Excellence
MYEEP:	Mayor's Youth Employment and Education Program
OCOF:	Our Families Our City
PEEF:	Public Enrichment Education Fund
PEP:	Pin@y Educational Partnerships
SEL:	Social emotional learning

VYDC:	Vietnamese Youth Development Center
TL:	Tenderloin
YMCA:	Young Men's Christian Academy
YOC:	Youth of Color
YPAR:	Youth Participatory Action Research
YUCA:	Youth United for Community Action

Significance & Importance of Study

The significance and importance of this study will be exploring narrative experiences of mentorship with former CBES participants' to support their lived experiences inside and outside of school and by practices of CBES mentorship practitioners. In this mentoring partnership, mentor and protégés cultivate a culture of shared values and practices with youth participants is centered on relationship-building to access skills, tools, and experiences in their learning environments as decision-makers. Incorporating critical pedagogies in constructing empowering and meaningful mentorship experiences in CBES positively impacts the well-being on an individual and community level for YOC and their families to thrive. I refer to this mentoring approach and concept as culturally responsive mentorship. Culturally responsive mentorship is a response to transform adverse circumstances and conditions in urban neighborhood communities through hopeful agency (Duncan-Andrade & Morrell, 2008; Ginwright, 2016; McLaughlin, 2018). The purpose of culturally responsive mentorship practice is to empower the overall well-being of YOC in urban neighborhood communities. Understanding the intentionality of relationship-building between mentorship practitioners and youth protégés to critically transform toxic experiences into empowered

ones will be closely examined through strengthened strategies of guidance and support for YOC in urban neighborhood communities.

The study of culturally responsive mentorship will contribute to a deeper understanding of in the relationships between critical pedagogies and mentorship practitioners' relationship-building in CBES to provide support services and resources of community cultural wealth for the empowerment of YOC in urban neighborhood communities. The hopes of this study is to better define and enhance critical pedagogies by mentorship practitioners in CBES through narrative experiences of those who have experienced them first-hand as a protégé and/or a protégé who is now a mentorship practitioner. Culturally responsive mentorship fosters the positionality of youth participant's growth and development as change-agents, allies, and accomplices of nurturing neighborhood spirit as a critical response to tension and trauma due to adverse structural conditions in urban neighborhood communities.

CHAPTER 2: LITERATURE REVIEW

To contextualize my research questions and develop a better understanding of culturally responsive mentorship, my theoretical framework is grounded within several bodies of literature: *cultural responsiveness*, *community cultural wealth*, *mentoring*, and *critical pedagogy*. By identifying meaningful connections in these bodies of literature, a deeper understanding of how traumatic experiences and realities on the community and individual level can be strengthened and healed through existing mentorship spaces, relationships, and practices in serving youth of color, especially those from urban communities. The literature can help define more clearly approaches in the importance of how mentorship practices in CBES produces a narrative agency of healing and hopeful spirit in urban neighborhoods communities by the collaboration of youth and youth workers. In examining mentorship experiences in CBES, the nurturing and guidance of youth-centered relationship is important on building and contextualizing active steps of persistence and perseverance by youth and youth workers locates an empowered experience from belonging to becoming an agent of healing and hope through adverse conditions on an individual and community level. I refer to this conceptual process as culturally responsive mentorship throughout this research.

Overview of Chapter

Throughout this chapter, I set out to develop the concept of culturally responsive mentorship, by locating social and cultural contexts in educational spaces, centralizing the relationship between a mentor-protege to deliberately co-construct a critical praxis of social and cultural capital that disrupts social inequities present in the lives of youth of color in urban communities. It is necessary in locating a critical pedagogical approach in

mentoring that is inclusive of integrating social and cultural contexts of YOC. An awareness, application, and agency to respond and transform social toxins in the community is a process of developing critical consciousness to heal and hope forward. It involves applications of critical pedagogies through mentorship that humanizes context and experiences of proteges to live, learn, and thrive through a critical and culturally responsive discourse of mentorship. I refer to the previous works of scholars and concepts that emphasize the significance of inclusivity, critical consciousness, and humanizing pedagogies through mentorship (Freire, 1970, Watts, Abdul-Adil, & Pratt, 2002; Tintiangco-Cubales et. al, 2014, Camangian, 2015; Ginwright, 2016; and Baldridge, 2019). The critical discourse between a mentorship practitioner and protégé involves a contextual exchange of social and cultural values, attitudes, and perceptions that humanizes the lived experiences through each interaction. Protege, is a term that I use as a mentoring term in which neighborhood values and action-oriented practices are nurtured between the interactions of mentor and student-participant, that is intentional in planting and growing culturally responsive and transformative mentorship seeds in CBES. Then, I transition of how the presence of cultural responsiveness facilitates a process of critical awareness and access to social and cultural capital, community wealth (Yosso, 2005) in creating healing and hope as a participant-leader in CBES. From there, I begin to explore existing mentorship pedagogies and practices that inform applying social and cultural capital in the community as an action of agency and responsiveness.

Critical mentorship practices address the needs, enhances the opportunities, and connects the resources for academic success and personal growth youth of color need to successfully navigate through trauma and tension in their urban communities (Curry,

2016; Gallo & Link, 2015; Ginwright, 2007, 2016; Nasir and Cooks, 2009; Tintiangco-Cubales et al., 2014). The significance of this literature review provides a political, social, and cultural context of the impact and influence of urban reform measures that culturally responsive mentorship needs to be a more researched transformative practice in CBES, especially in urban communities.

Responsiveness to Social and Cultural Contexts in Educational Spaces

For most urban youth, the final school bell signifies a break before they transition to a CBES after school in the community. Many YOC experience being negatively impacted by social toxins (Ginwright, 2016) present in their urban neighborhood communities creates tension and trauma in their growth and development- socially, emotionally, and intellectually. Oppressive structures and toxic environments existing in urban communities impact and influence widening gaps of inequity from the high-patterns of crime and poverty to delinquency YOC experience and face daily in their lives (Gabbidon and Greene, 2005). These toxic and traumatic experiences become further complicated and agitated by deficit perspectives (Noguera, 2003) and subtractive schooling (Valenzuela, 1999) experiences and teaching practices for youth of color in urban communities. Traditionally, the content and curriculum does not reflect the social and cultural experiences of students and this often creates a common disconnect and distrust with schooling that does not care about the lives of students they serve. Thus, many YOC and their families look to CBES in their community for support and guidance to survive. CBES are intentionally growing in urban neighborhood communities to provide services, resources, and opportunities to engage youth in building their competency, literacy, and leadership (Baldridge, Medina, & Reeves, 2017). CBES in

urban neighborhood communities are responsible for providing safe learning environments where youth can authentically express themselves and develop characteristics that shape the intersectionality of their identity as young adults.

Understanding the importance of CBES requires locating and exploring a social context of intersectionality of youth' identities-race, class, gender and other cultural spheres that influence human development in urban communities. Therefore, the promise of CBES in disrupts patterns of negative values, behavior, and attitudes YOC experience in their identity formation.

As seen in Godwin and Potvin's (2017) study, the student's interaction with an educational space that incorporated culturally relevant and responsive mentorship empowered attitudes, behaviors, beliefs, aspirations, and motivation to graduate high school and pursue an engineering career in college. However, the educational learning environment in the college did not provide any of the mentoring structures she experienced in high school, ultimately leaving the student disconnected and powerless in their identity formation and agency that they eventually transferred out of the 4-year university to a community college. Curry's study (2016) Interviews and surveys of 43 high school students and faculty explored the importance of incorporating cultural values, habits, language and ritual practices in developing an empowered identity of their student body. This illustrates the positive impact of an authentic care of relationships in education through school community rituals as rites of passage. This model centers on strengthening a sense of belonging and accountability to the community. The integration of a community space and process that instilled cultural identity and values of knowing and being in their "habits of mind" provided a safe and engaging learning environment

for students to actively participate as learners (Curry, 2016; Ginwright, 2007, 2016; McLaughlin, 2018).

Positioning Shared Community Values and Needs

The body of educational reform literature has focused on strategies and ways to hold educational leaders accountable to improve cultural responsiveness to the diverse needs of the minoritized youth and communities they serve. Gay (2010) emphasized that culturally responsive teaching emphasizes the need for teachers to adjust their craft that effectively respond to cultural learning and social needs to the challenges of minoritized youth face as a starting point, but all aspects of educational reform and transformation need to be responsive to entire school culture and climate. Additionally, using an Ecological systems theory (EST) lens helps to facilitate understanding the process of human development in which a person's active interrelationships of the environment spaces they are participants in contextualizes and informs the values, attitudes, behaviors, and actions in their lived experience (Bronfenbrenner & Morris, 1998). When discussing responsiveness in serving youth of color in urban communities, it is critical for teachers, educators, and students alike to discuss ways of addressing issues and being responsive to students' needs by providing spaces, tools, resources, and services in supportive learning environments.

Khalifa, Gooden, and Davis' (2016) study of implementing action-based culturally responsive leadership practices to better address the low-academic performances and behavioral needs of the youth of color and families in an urban community. The recognition of culture, informed school leaders collectively to create contexts and curriculum that responded effectively to the social, political, and cultural

needs of the youth and community they serve. Smith and Yeh (2019) recognized the importance of nurturing and caring learning communities while simultaneously avoiding *education enabler culture*. An educational enabler culture oversimplifies social justice education by over-nurturing students with minimal accountability. Therefore, a strategic structure and alignment is important for teachers and school leaders to appropriately leverage school resources, community resources, and engage in community-based issues with their students', families, and community leaders reproduces the context of a culturally affirming learning environment (Hammond, 2015; Khalifa, et al., 2016). Factoring the intersecting and overlapping layers of minoritized students' identities from school-community contexts is important when being culturally responsive to issues and needs of students. Students become silenced and marginalized in classroom spaces that does not acknowledge what is impacting and influencing their attitudes and behaviors.

Similarly, Gallo and Link's (2015) ethnographic study confirmed that youth of color, especially children of immigrants, shaped by experience and realities at home and in the community come into the classroom with *politicized funds of knowledge* in their identity. Latina/o immigrant children with immigration policies and deportation impacted their life and learning contexts across home, school, and alternative learning spaces (Gallo and Link, 2015). The study highlighted that teachers' semi-scripted curricula and accountability-driven pedagogies limited and restricted them to literacy and math programs that focused on testing outcomes instead of personal topics and issues that impacted student identities and experiences. When students in the students did not speak their truth or *la verdad (the truth)* it was because they did not feel safe and authentically supported in the classroom to share their experience due to the presence of a *hidden*

curriculum (Anyon, 1980). *Politicized funds of knowledge* (Gallo and Link, 2015) refers to life knowledge, skills, experiences and identities that students develop and bring into the classroom space to deploy survival strategies. One teacher committed towards being an ally engaged with students, family, and community organizers outside of the school to better understand the politicized the identity of immigration policy and deportation. Engagement outside of school in an after-school program located at the public library is where the students spoke *la verdad* to develop and deploy their *politicized funds of knowledge* through personal issues such as immigration policies and practices to peers because of trust and vulnerable was present in the learning environment. Dismissing important issues and experiences youth bring into space creates a dehumanizing learning environment (Duncan-Andrade & Morrell, 2008) lacking authentic care (Valenzuela, 1999; Curry, 2015). A deeper understanding of including student's lives puts teachers in a better position to appreciate and positively influence how these social contexts affect educational outcomes for urban youth.

CBES are an added influential dimension and layer that is often left out in educational reform that needs further examination to better support the needs of youth of color in urban communities. Baldrige, Hill, and Davis' Study (2011) concluded that student participants, in a CBES described a place that was welcoming, challenged, and engaged them to developed in contrast to the negative and disciplinary experiences they commonly associated with school. CBES are safe-havens for youth and families where they socialize and engage in their lived experiences through their community in various ways such as academic support, parent support groups, address issues of safety and housing for residents, social recreational activities, community involvement, and

celebratory events through positive and strong relationship-building and connections in their neighborhood community. Lee (2017) affirms the core of learning environments in the educational space by emphasizing that teachers [and educators] must take into account the lives of youth' [inside and] outside the classroom as contextual resources AND materials for learning to be sustained on a relevant and responsive level for student-learners. Academic skill-building support (tutoring and college prep), career prep training, and youth leadership are practices in CBES that exposes students to the importance and impact of mentoring relationships (Ginwright, 2007; McLaughlin, 2018; Wong 2018). YOC that are participants in CBES are exposed to the presence and integration of a culture of positive youth development practices and loving practices defined in their neighborhood community that includes creating safe environments; developing supportive relationships, obtaining specific opportunities, and having realistic expectations. This culturally responsive level of involvement allows students and families the opportunity to access and determine the necessary and relevant mentorship guidance and support services to address their social and cultural learning needs.

Community Cultural Wealth and Youth Culture

Deficits and poor schooling practices combined with pervasive social toxins in urban communities create unhealthy perceptions, attitudes, and values of youth of color that must be transformed. A poverty of opportunities is what limits the growth and potential for youth of color to thrive, connect, and survive (McLaughlin, 2018). Locating and understanding the strengths and perspectives of students within the classroom is interdependent on the social and cultural experience that youth bring with them from their neighborhood community. Yosso's (2005) theory of community cultural wealth is an

assets-based framework that challenges deficit thinking in urban communities of color by engaging educators and students in these spaces that they bring valuable knowledge and experiences from their own cultural identities to the educational and learning spaces they are a part of. Community cultural wealth is defined through 6 forms of social and cultural capital: - aspirational (hopes & dreams) social (peers and community allies), linguistic (language & communication skills), familial (social and personal resources in their family), navigational (ability to move through institutional spaces), and resistant (ability and secure tools equitable educational rights) as tools of empowering their identities. Yosso' definition of wealth centers and values youth' identities that need to be fostered and applied in relationship building and learning environments by educators. Leveraging and tapping into the social and cultural capital that youth bring with them and in the community then becomes a necessary value and skill to further empower and enhance youth' agency and responsiveness to social toxins in school and in their community. In youth-centered learning environments like CBES in urban neighborhood communities, a deeper understanding of the social context and cultural identity of youth narratives provides a platform of developing mentoring relationships that provides information, skills, and perspectives for youth and mentorship practitioners to thrive together.

Ginwright's (2007) study further develops the concept of critical consciousness in the urban community towards the concept of critical social and cultural capital amongst Black youth participants in the Learning Excellence (LE) after school program in Oakland. LE program provided a safe and empowering learning environment where participants safely shared experiences of racism, violence, and anger as Black males in an urban community (Watts et al., 2002 and Ginwright, 2007, 2016). Integrating the

experiences of LE participants into empowering workshops of African-American cultural identity to mirror what was going on in their lives created strong social and personalized relationships to praxis critical social capital as a tool of agency and liberation. Many of the Black participants came from rival neighborhoods, but the LE ASP was a neutral space that focused on unity in the community through an examination of shared struggles, success, and opportunities in their cultural and ethnic identity (Ginwright, 2007). Caring learning environments thrive when cultural identities and experiences YOC bring into learning spaces is not a threat to educators, but an asset and resource in connecting relationships towards opportunities of building academic, social, and leadership literacy skills (Ginwright, 2007; McLaughlin, 2018; Nasir & Cooks, 2009; Scorza et al., 2017). Focusing on ways to humanize tension and trauma of socially toxic experiences .

CBES are positioned in the community connect youth and families to support services, resources, and extracurricular activities in their identity formation. Mentorship practitioners and YOC in urban neighborhood communities will need to be aware and informed of how these different forms of community cultural wealth-social and cultural capital-can help politicize connections between the tension and trauma they navigate from adverse structural conditions in their neighborhood community from childhood into adulthood. Likewise, educational leaders and youth workers need to be able to utilize learning environments in CBES towards nurturing the growth of students' humanized and politicized identities through community cultural wealth.

Accessing Engagement, and Awareness in CBES

Strengthening trust with youth and families connections to social and cultural capital in their community fosters their sense of agency and responsiveness to face

challenges in their lives. Wong (2018) assessed that the effectiveness of serving low-income working class immigrants in the Harborview Chinatown Community Center (HCCC) and its youth program Community Youth Center (CYC) was based on its ability to bridge and center family-community-school partnerships with culturally relevant practices. The culturally relevant care (Watson, Sealey-Ruiz, & Jackson, 2016) practices provided the tools for CBES participants needed to access information, services, and resources in the dominant culture of the U.S. while at the same time preserving and empowering their own cultural wealth. HCCC and CYC's was a felt presence in the community as a trusted ally and advocate for immigrant youth and families is rooted in how they embraced the immigrant families' cultural wealth as a strength and asset instead of a burden. CYC youth often had limited academic and technological resources at home and their parents worked long hours to make ends meet to pay bills and provide food. The CYC clubs- cooking, band, college prep, tutoring and more- provided different outlets for youth to be actively involved and empowered to make decisions. resilient and persistent in their community. CYC Families would recommend HCCC and CYC as a space and place in the community to friends and families to access resources and services as needed. HCCC and CYC coordinated their programming support services and activities to meet the needs of immigrant youth and families to develop critical literacies of the cultural codes they would need to navigate through the dominant U.S "culture of power" (Delpit, 1988,1995; Wong, 2017) ranging from educational system to housing.

Similarly, McLaughlin's (2018) 30 year longitudinal study of the CYCLE after-school program alumni in Chicago's Cabrini Green project, unearthed the positive impact and influence of social and cultural capital for young African-American youth in their

urban community. Growing up in the Cabrini Green projects, it was normal for a youth to grow up with lowered expectations of themselves and their future. CYCLE provided exposure to new experiences, cultures, and values to think differently and expand possibilities while unlearning deficit ways of thinking. The intentional social interactions with staff, adult volunteers, and participants facilitated social and cultural through CYCLE programming from academic support (tutoring and college prep), job-readiness, field trips, and leadership clubs. This created a positive learning environment in which mentorship practitioners and youth participants engaged in real-life discussions of everyday struggles revealed the trauma from social toxins and toxic environments harming their identity as YOC (Ginwright, 2007; McLaughlin, 2018).

Growing up in the projects the Junior staff participants' in CYCLE modeled and mentored younger members the importance of motivation, self-esteem, and self-confidence being tied to their aspirations in their work and aspiration towards college, leveraging tools of social and cultural capital in their identity development. The CYCLE staff actively modeled and mentored to CYCLE participants positive images of an adult of color from a similar background thriving through their purposeful work in the community. It was critical praxis for CYCLE staff to cultivate and transform deficit perceptions through their programming and mentorship relationship-building to build a caring and loving community that used community cultural wealth to share struggles, dreams, and goals. The positive images and experiences in the CYCLE program were transformative for participants staff in the space creating a knowledge of self-determination, persistence, and resiliency in the community. Former junior staffers credited their experience in the program in developing a sense of personal responsibility

and strong relationships that contributed to their long marriages, stable jobs, and active roles in the lives of their family now in adulthood.

Watts et al. (2002) study of the Young Warriors intervention program's role in developing critical consciousness of African-American youth through media literacy of youth culture, namely hip hop, in the form of films and rap videos. Critical consciousness (Freire, 1970; Watts et al., 2002) refers to the development in the growth in knowledge, analytical skills, emotional faculties, and capacity of participants. Young Warriors were Developing critical literacy was more than academic learning, making distinct connections to oppressive structures and stereotype threats (Steele, 2010) in film and rap videos helped deconstruct everyday economic, social, and cultural challenges the participants faced as African American youth. The young men engaged and invested as Young Warriors reduced interest in negative models, enhanced their critical thinking and critical consciousness in media viewing, academic settings, and community settings, and increased interest in community development and activism. Watts et al. (2002) noted that the sociopolitical development of participants would take a collaboration of community effort in fostering responsibility amongst Young Warriors and non-participants in the community.

As youth and families enter CBES in urban communities their engagement, participation, and access to programming support services, resources, and opportunities strengthens their social and cultural capital-community cultural wealth. Making visible access to the community cultural wealth of opportunities and resources located and existing in urban communities, youth of color can learn to develop persistent, hopeful, and healing skills and tools to thrive in challenging circumstances. CBES connect the

"multiple worlds"- family, friends, school, and community worlds (Valenzuela, 1999; Ginwright, 2007; Wong, 2010) in contextualizing the social intersections of identities and relationships YOC bring into space through interactions in programming activities and spaces provided. Creating and constructing spaces and interactions to process and reflect on these experiences inform the development of their identity also means developing critical literacy and leadership in the process. Establishing the roles and responsibilities in the alliance of mentorship practitioner and youth protégé shifts the importance of guidance and support towards understanding and accessing community cultural wealth (Yosso, 2005). YOC need spaces, places, and adult allies that are more likely to be present in CBES. CBES extends the empowering learning opportunities for YOC beyond the classroom by focusing on practices of social, emotional, and intellectual health of relationships in their lives. Literature needs to further examined the understanding of CBES mentoring practices that sharpens a healthier mind for youth protégés to release tension and anxiety from social toxins to unhealthy relationships within themselves and with others in their lives. Mentoring practices in CBES in urban neighborhood communities that accesses social and cultural capital as a responsive tool to heal from trauma and as a path towards confidently actualizing goals in navigating through harmful and destructive experiences in schools, with their family, and their neighborhood needs to be explored.

Mentorship and Critical Pedagogy

Traditional mentoring programs across the country are generally constructed in the context of a one-to-one vertical relationship by matching an older, more experienced adult who shares knowledge with a younger protege (Rhoades, 2002; Liou, Martinez, and

Rotheram-Fuller, 2016). The harm in this vertical approach excludes the knowledge and experience of the protege to inform the mentor as well as the context of mentorship as a collective practice and effort. Co-mentoring (Mcguire & Reger, 2003) is an important social practice defined by mutual guidance and support in a mentoring relationship. Mentorship is a style and form of education that is an interdependent relationship. Culturally responsive mentorship encourages and engages youth to think independently and critically about their own process of agency and liberation from oppressive structures, systems, and conditions in their lives.

Critical mentoring is not the responsibility of one mentor to meet the needs of a protégé, but rather a diverse mentoring village to produce the necessary support system (Weiston-Serdan, 2017). In this mentoring partnership cultivating a culture of values and practices that empower youth to access skills, tools, and experiences to hope in their learning environments as decision-makers and leaders, also means adult allies as mentors do the same as well across communities (Delpit; 2006; Duncan-Andrade & Morrell, 2008; Ginwright, 2016; McLaughlin, 2018). Therefore, comprehensively implementing mentorship as a critical pedagogy in CBES in urban communities humanizes the experiences of youth by validating and engaging with them the process of transforming their own consciousness of action and reflection in their lives. Liou et al. (2016) study of a critical mentorship pedagogy of low-income students of color level of resiliency with teacher-relationships learning environments. Some students maintained high aspirational capital from family support and high-aspirations of self despite the invisibility of lowered expectations of teachers and academic struggles they were going through. However, the importance of having a knowledgeable teacher-student relationship emerged as a critical

component to strategically guide and activate students' needs, strengths, perspectives, and life experiences through their academic journey (Liou et al, 2016). Teachers and students in the study voiced the importance of a caring teacher-student relationship that coached students practical steps and actions with how to deal with adversities in their lives to increase resiliency.

Critical pedagogies strengthen mentorship experiences and inform the possibility of using social and cultural capital as a vehicle to for YOC to protect, shield, and defend themselves, friends, and families from social toxin threats in their urban community. Camangian's (2015) critical participatory action research (CPAR) study of an engaged, empowered, and humanizing learning environment for Black and Brown student voices developed critical literacy to name and identify relationships between oppression in their community and their own lived experiences. Over the course of a school year, the writing activities and projects in the English class helped to create an honest and safe space for YOC to discuss community issues and realities in their lives. Students wrote personal narratives about the socio-cultural experiences in their communities to critique and acknowledge how violence and poor school conditions determined how they would handle stressful situations. Camangian (2015) highlighted three areas that contribute to the humanizing educational process: 1) Agitate students politically with "content, that connect to and/or reflects social issues they face in their lived realities", 2) Arouse critical curiosity to guide students to study about interests in their communities, and 3) Inspire humanization "to problematize reality, liberate one's voice, and to foster hope in otherwise hopeless conditions. Humanizing pedagogy (Camangian, 2015) helps to situate the social context of interactions between mentor and youth protégé. Humanizing

experiences creates meaning and allows students and adult allies to gain a deeper understanding of lived experiences and social realities in their identities (Duncan-Andrade and Morrell, 2008; Ginwright, 2016; Tintiangco-Cubales et. al., 2014). Although, Camangian's (2015) research about Black and Brown student narratives is set in the classroom space, many of the experiences shared by students in the study were outside of school-in their homes and community. Inviting students to share lived experiences and realities outside of school in their community in class created relevant critical discourse to oppressive structures and conditions in their urban communities. Being inclusive of the stories, experiences, and treating the student voice as an asset and tool towards building a connection between social and cultural capital is a powerful pedagogical practice of education as liberation for YOC.

Scorza et al. study (2017) of youth participatory action research (YPAR) used critical and culturally relevant pedagogies to train YOC to address, question, and take action on inequitable social-emotional learning (SEL) environments and culture and climate (CC) in their urban schools and communities in East and South Los Angeles. Trained in traditional research methods by a *collective* of teachers, graduate students, and professors to address and toxic SEL environments and CC in schools and urban communities, YPAR documents the power and promise of critical and culturally relevant mentoring pedagogies and mentoring support systems in urban communities as change-agents (Scorza et al., 2017). Through YPAR student-researchers are mentored and in turn mentor the *collective* themselves. Through accessing and applying the pedagogical tools of community cultural wealth YPAR student-teachers are prepared in engaging as visible

community organizers and advocates who possess the critical literacy skills and tools of analysis to speak up about inequitable conditions in their urban schools and communities.

YOC benefit from mentorship practitioners as allies as they experience changes and challenges in their identity in school, at home, and in the neighborhood. A critical and culturally responsive approach to mentorship in creating social change to improve conditions of trauma in urban communities requires building an alliance that is positive and empowering. To create change takes a mutual collaboration and reciprocity of responsibility, reliability, accountability, and respect through meaningful mentoring relationships between youth and their adult allies. When mentoring facilitates the awareness and access for YOC in developing and applying skills of agency of community cultural wealth to transform their own lives and oppressive conditions in their community critical leadership skills are developed.

Youth workers in CBES can learn from YPAR and humanizing pedagogical approaches that amplifies youth agency and youth voice to take action on toxic conditions and traumatizing experiences in their lives. When pedagogical practices in school are not humanizing, it becomes critical why mentorship practitioners in CBES to need to humanize youth protégés experiences through deep and meaningful discussions. In Reddick and Saenz '(2012) auto-ethnography study explored the significance of reflecting and sharing transformative personal narratives resulting from mentorship guidance and support. Study participant' emphasized the impact and influence in their transformation from students of color at the university level to professors of color at the university level. Mentorship guidance and support helped these students of color at the university level navigate through their struggles and help them actualize their success of

graduation and becoming professors. Reflective discourse in the narrative experiences of students of color' (in)visibility and how mentorship facilitated an empowered trajectory- personally, academically, and professionally- in one's identity needs to be shared publicly to inspire the next wave of students of color entering higher education (Reddick & Saenz, 2012). Communities of practice fosters structured and meaningful mentorship discourse and activities that positively influence perception and agency in students of color' abilities to succeed, their retention, and graduation towards academic and personal growth (Godwin and Potvin, 2017). Including and sharing narratives of students of color in higher education tied to mentorship is important in providing narratives of hope that is tangible, inspiring, and healing for YOC. CBES create meaningful learning environments in the discourse of what YOC experience in their lives from adverse conditions in their urban neighborhood communities. In examining the humanizing learning environments young people occupy, it is also important to understand the purpose of pedagogical practices that are in place facilitating the conditions for their growth and development. Critical pedagogies need further exploration in CBES in urban neighborhood communities. Instead of a culture that is traumatized and paralyzed by relationships to the fear of challenging conditions and struggles in their lives, it is a culture of engagement and empowerment in relationships that sustains urban neighborhood communities.

Summary

In selecting the literature for this section, I wanted to explore and understand critical pedagogies educators used in facilitating humanizing relationships. Critical pedagogies and traditional mentorship focuses primarily in school-based experiences (high school and college) to enhance academic outcomes to graduate and/or pursue

higher education. Critical pedagogies explicitly includes cultural identities, experiences, and literacies to develop an understanding of existing oppressive conditions, barriers, and challenges for YOC to be critically responsive to their lived experiences and realities confidently (Camangian, 2015; Duncan-Andrade & Morrell, 2008; Ginwright, 2007; Scorza et al., 2017; Tintiangco-Cubales et al., 2014). It is important to provide a mentorship support system that provides the stories that engage and guide youth of color to understand their positionality and development between theory and practice as young healer and hopeful leader in their urban communities. The literature viewed here begins to look at naming and defining the impact of culturally responsive mentorship youth of color experience in developing the trajectory of their individual identity and towards spaces in their neighborhood community.

Recognizing the overlapping oppressive school-community issues that impact and influence students' lives is a call for strengthening critical pedagogies in mentorship practices and learning support resources . The CBES mentorship practitioner and youth protégé must continuously improve their focus of healthy interpersonal communications so that guidance and support meets needs of the complex layers of identities and experiences they are unpacking. Not enough research observes transformative mentorship experiences of YOC in CBES. There is limited research of mentorship in CBES, but not enough that provides a deeper understanding on what culturally responsive mentorship support and service looks like in urban neighborhood communities.

The mentoring experience between a youth participant protégé-mentor is a mutual agreement that is shaped by critical discourse and interactions that make meaning of challenges, goals, and aspirations. By positioning their own growth and development

through mentorship, YOC bridge connections to relevant services, resources, and opportunities in the community. The lack of intentionally defining critical pedagogies within mentoring practices limits identity development and transformative experiences YOC need in their growth into adulthood. Youth cannot heal and hope, what the youth cannot see and practice themselves. Culturally responsive mentorship trains youth protégés to give up negative thoughts and toxic relationships that are holding them down.

CHAPTER THREE: RESEARCH DESIGN AND METHODOLOGY

Overview of Chapter

In urban neighborhood communities, CBES are critical institutions of expanded learning outside of school time that are positioned to provide guidance and support for YOC to thrive through their struggles and to their goals. YOC traumatized by negative lived experiences and social realities, carry tensions with them into school spaces and CBES in urban communities in which they are active participants in. Mentorship in CBES helps YOC respond to the marginalization of their experience by engaging and empowering relationship-building as a growing leader in their community. Those former youth participants in CBES also return to become service providers and mentors in CBES. Delpit (2006) strongly reminds educators that when serving ethnically and racially diverse students”, it is important to see family and community as a resource to extend the curriculum beyond its current scope of subtractive schooling (Valenzuela, 1999). This dissertation is about researching the negotiation and nurturing of mentorship relationships between mentor-youth protégé in learning coping skills, accessing social and cultural capital, to heal from trauma for well-being on an individual and community level.

Through this research project, I focus on the experiences of former participants in CBES who identified as having, a). received mentorship and b). experiences of being mentorship practitioners themselves. I conducted both focus groups and 1-on-1 interviews to answer the following main research questions in this study:

1. How do Community-Based Educational Spaces (CBES) impact and influence the lives of youth participants?

2. What are the effective pedagogical practices of CBES mentors? How do the mentorship experiences in CBES shape youth participants' engagement with "multiple literacies" (academic, social/emotional, and financial) and leadership development?
3. How do mentors who were former youth participants in CBES describe their decision to return?

At the beginning of this chapter, I first go over the research design and why a phenomenological qualitative study is the most effective way to carry out data collection and analysis. In providing a general overview of the research design approach, I then take a closer look at mentoring relationships, experiences, and practices in CBES.

Understanding the space and place of CBES in the urban neighborhood community of San Francisco contextualizes the purpose and practice of culturally responsive mentorship experiences by participants and mentors. I then go into my positionality as a researcher/participant in outreaching and gathering a purposive sample of participants. I then breakdown description of the participants and how their reflective experiences of culturally responsive mentorship in CBES is important and significant to the study. Finally, I conclude the chapter with an overview of the methods that will be used to collect data and process of analysis in exploring experiences and approaches to negotiating and nurturing mentorship relationships and experiences in CBES.

Researcher Positionality

As a second generation Filipino-American my background as a child of immigrants, low-income first-generation college student who has lived and experienced the challenges of navigating both urban and suburban neighborhood communities, allows

me a unique perspective as a YOC who has grown into an community leader, mentor, and advocate for the past 18+ years. My approach to culturally responsive mentorship is centered on critical pedagogies to examine cultural identities and social context of urban neighborhood communities. From my perspective, I see and understand that youth carry a lot of tension about the struggles they experience at home, in school, and in their community. It is in these mentoring relationships in CBES where YOC feel safe to be candid about their experiences, to ask questions, and make their needs be known- from an ear to listen, to a shoulder to lean on, or how create a plan of action towards a goal. The CBES staff becomes identified as mentors that youth are able to explore and takes risks by sharing their experiences and asking for guidance and support in their own growth and development-personally, academically, professionally, emotionally...etc.- towards adulthood in their lives. In looking at former youth participant protégés in CBES and also those who are now mentors, mentorship relationships helped to define their experiences in their identity as a young adult. I have observed and been witness too often how inequitable structures inside and outside of school have negatively impacted and influenced decisions that youth make in their lives. Mentorship practitioners in CBES need to be better equipped to meet the needs of YOC and their families in urban neighborhood communities they serve. Developing an improved praxis of critical pedagogies that are relationship-based and humanizes experiences in the well-being of YOC to value their narrative.

Phenomenological Qualitative Research Design

Through this phenomenological qualitative research design seeks to contextualize the storied experiences and voices of culturally responsive mentorship in CBES to

position guidance, hope, and healing in urban communities like San Francisco. The lived experiences and realities of former participants- those who received mentorship and current mentors in CBES in the urban neighborhood communities of San Francisco through a mixed-method approach of in-depth interviewing. In-depth interviewing facilitates a process of- storytelling and story-listening of participants' experiences in the urban community of San Francisco capture, illustrate, and build the scope of context in the research more transparently. Purposeful sampling as described by Seidman (2013) allows for participants who have experienced 'similar structural and social conditions give enormous power to the stories of a relatively few participants'. The mixed-method in-depth interviewing approach allows for me to be creative in my own critical mentorship pedagogical practices to engage intentional ways of exploring identity and experiences. The research design challenged me to integrate ways as a community educator and researcher to capture empowering mentorship stories and experiences of healing that are rarely studied and research in CBES of urban neighborhood communities (Ginwright, 2016). The significance of this study is to better address how being culturally responsive to the needs and well-being for low-income YOC in urban neighborhood communities required cultivating a culture of shared values and practices that empower youth in their learning environments to grow as hopeful leaders in their communities.

The research design helped me explore my interests in how youth identity and youth agency can be strengthened by authentic and caring adult allies through culturally responsive mentorship practices. YOC, each day face an oppressive system and structural cycle of inequity inside schools, in their own lives, and in their local neighborhood communities. CBES in urban neighborhood communities are hopeful and healing

learning environments where mentorship interactions are co-constructed between YOC and their identified adult mentors. In this mentoring partnership cultivating a culture of values and practices that empower youth to access skills, tools, and experiences to hope in their learning environments as decision-makers and leaders, this also means adult allies as mentors do the same as well (Duncan-Andrade & Morrell, 2008; Ginwright, 2016; McLaughlin, 2018). As youth enter after school programs in urban neighborhood communities they engage, participate, and access programming support services, resources, and opportunities of social and cultural capital-community cultural wealth (Yosso, 2005). The support and guidance of mentors help youth protégés navigate challenges in their lives to pursue personal, academic, and professional goals.

RESEARCH AIM AND RESEARCH QUESTIONS

Research Question 1: How do Community-Based Educational Spaces (CBES) impact and influence the lives of youth participants?		
RQ Component	Data Source	Analyze For
Value & Experience of CBES	Focus Group Workshops Former CBES Participants	Shared Reflections Understanding & Perceptions of CBES in Urban Communities through images and words
Value & Experience in CBES	1-on-1 Interview CBES Mentors	Reflections Understanding & Perceptions of CBES in Urban Communities
Values & Experience in CBES	Auto-ethnography	Current Reflections and Current Practices in CBES

Table 1: Research Question 1 Aim

Research Question 2: What are the effective pedagogical practices of CBES mentors? How does the mentorship experiences in Community-Based Educational Spaces (CBES) shape youth participant' engagement with "multiple literacies" (academic, social/emotional, and financial) and leadership development?		
RQ Component	Data Source	Analyze For
Understanding Pedagogical Practices	Focus Group Workshops Former CBES Participants	Shared Reflections Understanding & Perceptions of CBES in Urban Communities through images and words
Understanding Pedagogical Practices	1-on-1 Interview CBES Mentors	Reflections Understanding & Perceptions of CBES in Urban Communities
Values & Pedagogical Experiences in CBES	Auto-ethnography	Current Reflections and Current Practices in CBES

Table 2: Research Question 2 Aim

Research Question 3: How do mentors who were former youth participants in Community-Based Educational Spaces (CBES) describe their decision to return?		
RQ Component	Data Source	Analyze For
Importance of Mentorship in CBES Today in Urban Communities Importance of Mentorship in CBES Today in Urban Communities	Focus Group Workshops Former CBES Participants	Shared Reflections Strategies, Value, Challenges, & Possibilities of Today
Importance of Mentorship in CBES Today in Urban Communities	1-on-1 Interview CBES Mentors	Shared Reflections Strategies, Value, Challenges, & Possibilities of Today
Importance of Mentorship in CBES Today in Urban Communities	Auto-ethnography	Shared Reflections Strategies, Value, Challenges, & Possibilities of Today

Table 3: Research Question 3 Aim

STUDY DESIGN

To create a critical exploration and deeper understanding of mentorship experiences of former youth participant protégés in CBES and also protégés who are now mentorship practitioners I was inspired by integrating humanizing critical pedagogies as a mentorship practitioners myself. Intentionally designing a two-fold scaffolding process of capturing these reflexive experiences through 1.) a personal identity map focus group workshop with former youth participant protégés and 2.) 1 on 1 interviews with youth participant protégés now mentorship practitioners facilitated a deeper understanding of

the impact and influence critical pedagogies located in culturally responsive mentorship practices in CBES.

I conducted this study beginning in June 2019 through December 2019 within the local urban neighborhoods communities of San Francisco's Tenderloin and Mission district neighborhoods it identified study participants. As a long-time and current mentorship practitioner in San Francisco, I am rooted in a community network of relationships with former youth participant protégés and mentorship practitioners in CBES to have accessed specifically for this study. Looking at the connections between the mentoring practices and relationships provided promising practices for youth developers and educators in CBES. Measuring the impact and influence of experiences of mentorship in CBES helped to inform how I understand mentorship practices, professional development training, and existing policies in CBES. The collection of this data allowed the identification and extraction of emerging themes of mentorship experiences in CBES that needed to be further addressed and examined. By deepening the understanding of how mentorship experiences and practices position the needs of YOC to thrive in urban neighborhood communities, will further contribute to the necessity of intentional critical pedagogies in mentoring practices of CBES in urban neighborhood communities.

Site Description

Many of the former youth participant protégés and mentorship practitioners experiences in CBES are primarily rooted in San Francisco. Therefore, study participants' narrative experiences are entrenched in CBES located in urban neighborhood communities of San Francisco, primarily in the city center of the

Tenderloin and Mission neighborhood districts of the city. The identity map focus groups were conducted at Boeddeker Park, the local park, in the Tenderloin that recently celebrated its 5 year anniversary in December 2019, while the 1on-1 interviews took place in local spaces and places in the Tenderloin and Mission at a park, office space, or café.

Tenderloin (TL) Neighborhood

Nestled between City Hall and Union Square are 50 square blocks of crowded buildings that form the borders of the TL neighborhood. The TL received its name for the neighborhood's seedy character reputation for poverty and crime. "Mom and Pop" restaurants shops are scattered throughout the neighborhood along with liquor stores at almost every corner. The crowded buildings in the neighborhood are a mixture of single-room occupancy (SRO) buildings and subsidized housing that allows for residents to afford the high cost of living in S.F. name The TL, is one of the poorest and densely populated (30,0000+), urban neighborhoods in San Francisco is " best known for being the epicenter of San Francisco's untouchables; the homeless, the addicted, the mentally ill, [open air drug dealing, and violence] (In Our Village, IV, 2015)". Additionally, streets are littered not only with debris, but also needles, human waste, and a count of 400+ homeless camp during this 2020 coronavirus pandemic that contributes to traumatic adverse conditions of safety and health in the community, especially during this pandemic. Although this is true, it also neglects that youth, families, and senior citizens live here; many low-income working-class immigrant communities (Vietnamese, Chinese, Cambodian, Latino, and Yemeni) whose daughters, sons, nieces, and nephews will be amongst the 1st in their family to receive education past elementary, to graduate

high school, and go to college. The TL has a strong community of grass-roots community centers and agencies advocating for safety, health, rights, and access to support services and resources for residents. The Bay Area Women's and Children's Center helped to open up the TL Rec and Park, TL Community school, organizes events in the neighborhood, and provides annual scholarship for local youth going to college. The Vietnamese Youth Development Center (VYDC) now known as the Southeast Asian Development Center (SEADC) has been providing translations, employment, case management, and leadership programming services to youth and immigrant families for 30+ years. Down the block is the Boys & Girls Clubs of San Francisco has a clubhouse that has been a staple in the community going on 25 years providing academic support, employment, and leadership skill building for youth. The Tenderloin Community Benefit District helps to ensure programs and services available in the community address and respond to social toxins in the neighborhood. The local park, Boeddeker, just celebrated its 5 year anniversary after being renovated to create 7 day a week open space for youth and families while also housing programming space for City Academy elementary School, the Shih Yu-Lang Central YMCA, and the Boys & Girls Clubs of San Francisco.

Mission Neighborhood

The Mission neighborhood is located east of downtown in San Francisco consists of four recognized sub-districts from Potrero Hill, Mission Dolores, the Valencia corridor (15th street to 22nd street) and Calle 24 (24th street Corridor). It is a residential community that is a juxtaposition of what used to be and what currently as a result of gentrification. It was the breeding ground for current city politics and policies built around supporting big businesses and incoming money. In Potrero Hill borders the 101 South/West Bound 80

Freeway where you have the projects on the hill where residents are primarily of Latino, African American, and Polynesian descent before you get to the flat lands of the neighborhood. Mission Dolores Park is no longer a place for kids and families, but a place for techie and hipster transplants to drink and sunbath. Between the Valencia and 24th street corridor is a low-income working class immigrant community, that is predominantly Latino. If you go down the 24th Street corridors, parts of Mission Street from 20th Street through 26th Street, alleys like Balmy and Clarion still have these strong Mission Roots. There are still several businesses and parks that provide the feelings, vibes, warmth, and family embrace as the Mission District pre-gentrification. Before the COVID-19 pandemic, there was a lowrider show once a month (sometimes more) presented by the San Francisco Lowrider Council. Layered over and around the Mission staples are bars, restaurants, high-end coffee, trendy ice cream parlors, and \$7 juice bars. During the weekends many places turn into that "hot new brunch" locale. In all this are the many community agencies designed to help keep a culture of community that supports families and residents impacted by gentrification and the growing changing climate of the city. The Boys & Girls Clubs of San Francisco has two locations at different ends of the Mission District. CARECEN supports immigrant families, has a tattoo removal program for people trying to leave "the life", among other services. Mission Neighborhood Centers have youth centers, day cars, workforce development for all ages among other services in start centers, senior centers, housing projects, and more. Seven Tepees is a youth mentorship program that provides job readiness, outdoor camping, and academic support. The number of agencies and services are countless and geared towards supporting the people who need them the most and

those most vulnerable. When possible, these community centers and agencies work with the newer businesses who enter the Mission to deepen their understanding that there is a culture that existed before they arrived. They hold these newer business accountable to honor those cultures and traditions that came before them as they enter this community.

The crowded buildings in the Tenderloin and Mission oversee the darkness and shadows in the streets. However, if you take a closer look at these buildings what you will find are youth and their immigrant families, senior citizens, and community leaders at the fringes supporting and learning from one another. These urban neighborhood communities are learning how to adjust and build community together. It is not beautiful, but, it is needed. There is a Tenderloin and Mission neighborhood community in many cities across the nation. Knowing the social and cultural context of these cities are critical to understanding the needs of the residents in the community.

Background of Research Participants

The participants in this research study are former youth participant protégés who have a.) identified receiving mentoring in CBES, and b.) also those former youth participant protégés who are now mentorship practitioners in a CBES. The participant inclusion criteria is listed in the table below.

Participant Criteria	Identity Map Focus Group	1-on-1 Interviews
# of Participants	18	10
Gender	Male and Female	Male and Female
Age Range	18+	18+

Neighborhood Demographics	Low-Income Immigrant Family Community of Color	Low-Income Immigrant Family Community of Color
HS Participation in CBES	Identified Receiving & Experiencing Mentorship in HS	Identified Receiving & Experiencing Mentorship in HS
Mentorship Practitioner in CBES Now		Yes. Identify as an adult ally or mentorship practitioner

Table 4: Participant Study Criteria

Below is a brief background of the participants. Empowering verbs and adjectives identified by the personality traits and values that they were becoming and/or embraced I their mentorship experience in a CBES.

Chapter 4 Participants: Meaningful and Responsive Relationships

Of the eighteen total participants who participated in the two identity map focus groups at Boeddeker Park in the TL, I identified nine of the participants' identity maps to discuss their experience of mentorship in a CBES. The focus of the nine participants is distributed and focused on 3 subsections (3 participants per subsection) in chapters 4 listed below:

Subsection 1: Receiving Authentic Care

- Pseudonyms: Access, Confidence, and Data

Subsection 2: Experiencing Compa Love

- Pseudonyms: Leaner, Mejor, and Youthful

Sub Section 3: Shifting Towards Radical Healing

- Liberation, Local x Native, and Advocacy

Subsection 1: Authentic Care | Pseudonym: Access

Figure 3: Access Identity Map

Access is an impressive creative artist, excellent cook, and scholar. She is a 2nd generation Chinese American born and raised in San Francisco she attended Galileo HS. Access learned from her 2 older siblings and mother that value of CBES and that adult staff there how to be recognized quality relationships that will help actualize her goals. She values and practices caring relationships in community to help her excel in school and in extracurricular activities. As a 4 year participant at the BGCSFTL clubhouse and the VYDC, Access emerged into a more confident and bolder leader which included becoming the TL Clubhouse Youth of the Year, a Money Matters National Youth Ambassador, traveling to national leadership conferences (Dallas, Orlando, Washington

D.C., and Chicago), and earned scholarships to finance the cost of going to her dream college. Access is currently finishing up her 3rd year at UCLA majoring in Business.

Subsection 1: Authentic Care | Pseudonym: Confidence

Figure 4: Confidence Identity Map

Confidence is born and raised in San Francisco always looks to build connections to help create a sense of belonging and community. Connection is a 2nd generation Chinese American and eldest child of 2 to Chinese immigrant parents. Confidence attended Galileo High School. As the eldest, she took a lot of risks to challenge herself to grow. Soft-spoken, but well-organized and prepared. Confidence is always ready to step-up to not only access support and services in the community towards her goals, but also to provide insightful perspective and voice. In her 4 years as a member at the BGCSFTL,

Confidence's experience as a teen staff and member in the Keystone leadership club helped to develop her becoming more critical and outspoken.

Subsection 1: Authentic Care | Pseudonym: Data

Figure 5: Data Identity Map

Data is a highly energetic, inform coder, and young scholar who is currently attending U.C. Irvine majoring in computer science. Born in San Francisco, Data attended Galileo High School and was raised in multiple neighborhoods from the Mission, to Chinatown, and Tenderloin neighborhoods in the city. During all 4 years of HS, Data participated in a CBES starting with the VYDC and MYEEP to access teen employment services and eventually transitioning to the BGCSFTL Clubhouse where he accessed tutoring support, college prep, and leadership skill building programs. These

CBES experience and relationships helped Data develop the skills address challenges and goals he would encounter as a HS youth.

Subsection 2 : Experiencing Compa Love | Pseudonym: Leaner

Figure 6: Leaner Identity Map

Leaner is a courageous community educator and health advocate in Sacramento, by way of San Francisco, CA. As the youngest of 3 children and only girl is a 2nd generation Chinese American who attended Galileo High School. Leaner's 4 year participation as a youth participant in a CBES helped her develop her interpersonal communication skills that she takes with her now as a community health educator on a personal and community level. She was an active participant as the Tenderloin Leader at the VYDC and MYEEP as a freshman in high school connected her to mentorship practitioners that she was able to be more open, vulnerable and trusting with. She was an

active participant at the Chinatown YMCA where she would participate in exercise classes several times a week. As a member at the BGCSFTL Clubhouse, Leaner developed mentorship skills to younger members while preparing to attend college. Leaner graduated with her B.A. in Public Health from Sacramento State.

Subsection 2 : Experiencing Compa Love | Pseudonym: Mejor

Figure 7: Mejor Identity Map

Mejor is a born leader, community organizer, mentor, businessman, educator, and all things fanboy (comics, video games, movies, cartoons, sports...etc.). Mejor was born in Minneapolis, Minnesota, but moved to San Francisco at a young age and grew up 99% of his life in the Mission neighborhood. He is the youngest of his large immigrant Chinese family; he has 6 older brothers and 1 older sister. He attended Mission H.S. and attended the

BGCSFCP Clubhouse where he excelled and participated in all programs offered that serves as the foundation of how he approaches his role and responsibility as a mentorship practitioner in the Tenderloin community. His friends nicknamed him the Mayor because he was always involved in activity or project in the community. Mejor graduated from the University of Phoenix with his B.A.in. Business Communication

Subsection 2 : Experiencing Compa Love | Pseudonym: Youthful

Figure 8: Youthful Identity Map

Youthful is a talented dancer, comedian, drummer, educator, and mentorship practitioner in the community. Born in San Francisco and raised across multiple neighborhoods in the Bay Area (Mission, South of Market, Fillmore, Bayview-HP, Oakland, and Fremont). Youthful graduated from Mission

High School. One of Youthful' goals is to always resist and transform the negative perceptions of African American/Black Males now that he a mentorship practitioners. Youthful fell in love with all the CBES he has been involved in as a youth since joining the BGCSFCP at 6 years old, provided him with community experience in MYEEP, Loco Bloco, and the JCYC. He was the 1st in his family to graduate HS and go to college. Youthful graduated with his B.A. from San Jose State University in Child & Adolescent Development studies.

Subsection 3: Radical Healing | Pseudonym: Liberation

Figure 9: Liberation Identity Map

Liberation is an community educator, counselor, and 1st year Master's student in San Francisco State's University Master's in Social Work program. Liberation is born and raised in San Francisco, CA Bayview-Hunters Point neighborhood by her immigrant Mexican parents. She attended Galileo High School and would attend CBES in the Tenderloin through her participation in the

LOCAL X NATIVE

MISSION (DEAD / LIVE)

mygp (CHERD 101 TATION LIVE)

ACADEMIC BARRIERS (MY NORTON TOOL BUT WE MADE IT!!) (BARRIERS) (ISHE DATE!!)

YOU THOUGHT! HA! HEAVEN

SUPPORT FAM & FRIENDS (MORE + OTHERS)

NOUTH SPEAKS!! (Jokes of you to show me!!)

NICE (DIREKT)

NICE (Peach!)

BEHAVING WE NEED
HEAVY DRUG USE / ROBBY /
DOMESTIC VIOLENCE / UNDER-
SERVED COMMUNITIES
TAUGHT ME ABOUT
SURVIVAL WHEN YOU HAVE
NOTHING. THOUGH BAD
HABITS RISE EVERY
30 OPTIM. I'VE ONLY
BEEN REMINDER
THAT PERFECTION IS
NOT POSSIBLE. BUT
FITTING YOUR BEST
FOOT FORWARD IS
THE TRUE REWARD!
- UNFOCUS
OPERATE AS AN
ADULT (2M)

"No no... better to
just... straight away"
"What can
I do on
M (2, 23)"
"Growth
Mindset?"
"I know that
what's right"
"You're right?"
"I'm
trying to
show it"
"Be yourself?"
"Do you need
a future?
I can find
one for
you?"
"Feedback
is a
good
thing?"

Local x Native is an amazing educator, community organizer, mentor, and spoken word artist/poet. Born and Raised in the Potrero Hill area of the Mission neighborhood, Local x Native is a 2nd generation Filipino American. Local x Native attended Galileo High School and has been a 10 year youth participant protégé in a CBES. Currently, Local x Native is a mentorship practitioner with a specialized focus on youth workforce development. Local x Native is currently attending City College of San Francisco.

Subsection 3: Radical Healing | Pseudonym: Advocacy

Figure 11: Advocacy Identity Map

Advocacy began participating in CBES since the age of 3 years old at the Wu Yee Children's Services in the Tenderloin which continued through her high school experience. Advocacy is a talented chef, community organizer, educator, and event planner. Advocacy attended Galileo High School. Advocacy was born and raised in the TL neighborhood of San Francisco. Advocacy is well-known in the community for bringing people together since her time as a youth organizer to now. She is a 2nd generation Cambodian American who can speak to the changes of the Tenderloin neighborhood community over the years.

Chapter 5 Participants: Reproducing Mentorship Experiences and Narratives

The ten participants selected for 1-on-1 interviews were conducted in the Tenderloin and Mission neighborhood between September 2019 through December 2019. Several of the participants were also part of the identity map focus groups as well. The participants were matched with the 3 subsections (3-4 participants per subsection) in chapters 5 listed below:

Subsection 1: Spirituals of Belonging: Carry on Traditions

- Pseudonyms: Focus, Translator, Memory, Youthful

Subsection 2: Spirituals of Access: Community Cultural Wealth

- Pseudonyms: Legacy, Mejor, Local x Native

Subsection 3: Spirituals of Accountability: Meeting the Needs of Youth

Subsection 1: Spirituals of Belonging: Carry On Tradition

Pseudonym: Focus

Growing up in a single-headed household in the Tenderloin neighborhood, Focus had to become responsible and reliable at a young age to help her Mexican immigrant father co-parent her 3 younger siblings, 2 sisters and younger brother. A creative matriarch, visual artists, poet, translator, young scholar and mentor, Focus is disciplined and determined in any activities or projects she engages in. She attended Washington HS. As a 2nd generation Mexican American, Focus is the 1st in her family to graduate HS and go to college. Focus is an alumni now mentorship practitioner in the same CBES she grew up in at the BGCSFTL Clubhouse. This Fall 2020 Focus will be transferring to UC Merced to pursue her B.A. in Criminal Justice.

Subsection 1: Spirituals of Belonging: Carry On Tradition

Pseudonym: Translator

With a warm smile and firm handshake Translator will greet you into the CBES space just like he was welcomed 19 years ago when he joined the BGCSFTL at the age of 6. A comedian, husband, father, and mentor, Translator ability to leverage his cultural identity as a 2nd generation Yemeni American and ability to speak the Arab has been instrumental in effectively communicating with many of the Arab youth and families in the Tenderloin community to learn about programming services and resources at a CBES. He attended Washington HS. As a former youth participant and protégés he participated in all the programs and services offered to help him graduate from HS and attend San Francisco State University. This Spring 2020, Translator will be graduating from San Francisco State University with his B.A. in Business Communications.

Subsection 1: Spirituals of Belonging: Carry On Tradition

Pseudonym: Memory

Memory is a community organizer, visual and fine artists, chef, health practitioner, translator, and mentor who always observed and learn the best when she had the opportunity to do activities and projects freely without restrictions and judgement. As a 2nd generation Vietnamese American, Memory is rooted in the family and community values she grew up with as a 12 year participant in CBES in the Tenderloin neighborhood from the BGCSFTL Clubhouse to VYDC MYEEP and the TL Safe Passage program. Memory is one of the youth founders that helped to open up Boeddeker Park in the TL. Memory has an A.A. from Berkeley Community College and an A.A. from Alameda Community College. This Fall 2020 she will be enrolling in a nursing certification program at City College of SF.

Subsection 1: Spirituals of Belonging: Carry On Tradition

Youthful- See Chapter 4 Participant: Subsection 2

Subsection 2: Spirituals of Access: Community Cultural Wealth

Pseudonym: Legacy

Legacy is a bold and loving artist, cook, single father, community organizer, sports enthusiast, self-proclaimed permanent starting QB in any game he plays. As 1.5 generation Cambodian American, Legacy moved to the Tenderloin neighborhood at a toddler and still lives in the same studio that his family of 6 lived in- mom, dad, 2 old brothers and younger sister. Legacy accessed the local TL Rec & Park center, VYDC, MYEEP, and the BGCSFTL Clubhouse in the TL neighborhood. He attended Galileo HS. Currently, Legacy works for the Parks & Rec at the Joel Lee Rec Center in the Bayview Hunters Point neighborhood as facilities coordinator and managing after school program. This 2020 Spring Legacy will be graduating with his B.A. from San Francisco State University.

Subsection 2: Spirituals of Access: Community Cultural Wealth

Pseudonym: Mejor- See Chapter 4 Participants: Subsection 2

Subsection 2: Spirituals of Access: Community Cultural Wealth

Pseudonym: Local x Native- See Chapter 4: Subsection 3

Subsection 3: Spirituals of Accountability: Meeting the Needs of Youth

Pseudonym: Advocacy-See Chapter 4: Subsection 3

Subsection 3: Spirituals of Accountability: Meeting the Needs of Youth

Pseudonym: Oracle

When Oracle first walked into the BGCSFCP Clubhouse at 6 years old he was mesmerized in finding a community space where support resources and services were rooted in empowering youth experiences. Father, community healer and mediator, circle keeper, and educator, Oracle is a story-teller filled with wisdom and sage advice during his 25+ years as a mentorship practitioner. He attended Mission High School and graduated with his G.E.D. Oracle is a 1.5 generation El Salvadorian American who immigrated with his family to the Mission neighborhood as a child and found community through his chosen CBES. Oracle is the Strategic Partnerships Manager of the San Francisco Pretrial Diversion Project. Patient and crafty Oracle blends the importance of knowing, respecting, and proudly representing the culture of community, especially in the Mission neighborhood.

Subsection 3: Spirituals of Accountability: Meeting the Needs of Youth

Pseudonym: Misunderstood

Former youth participant protégé in a CBES, athlete, artist, chef, event planner, community organizer, youth development trainer, community organizer, educator, student, and orator are experienced skills that Misunderstood brings to the tables where decisions are made. each and up as the middle child in a Samoan family with 16 other siblings, 12 brothers and 4 sisters, taught her the importance of sharpening listening and communication skills to be clearly understood. As a 12 year youth participant in a CBES Misunderstood is grounded in upholding community values and experiences from the culture accountability through her 1st Samoan Congregational Church, the Police Athletic League, and her chosen CBES of the Boys & Girls Clubs of Oxnard. Misunderstood is

the Citywide Director of Teen Services at the Boys & Girls Clubs of San Francisco.

Misunderstood graduated with her B.A. from Sacramento State University

Demographics of Participants Document										
Focus Group 1: Nurturing Neighborhood Spirit: Culturally Responsive Mentorship in Community-Based Educational Spaces (CBES)										
<p align="center">Researcher & Facilitator: Jonell Molina</p> <p>Date and Time: Sunday, August 18th, 12-2pm Location: Boeddeker Park, Community Meeting Room, 246 Eddy St., SF, CA 94102</p> <p>Focus Group Key Population: Former HS Participants in CBES x Received Mentorship</p>										
Pseudonym or Nickname	Criteria 1: Age	Criteria 2: Ethnic/Cultural Background	Criteria 3: Immigrant Family • Yes or No • Parents Immigrated to U.S.	Criteria 4: Parents Monolingual • English not Primary Language	Criteria 5: Family Income Level • Low, Middle, Upper	Criteria 6: Siblings • Yes or No • How many?	Criteria 7: Neighborhood Community • Please List	Criteria 8: CBES Participant • Total # of Years	Criteria 9: Received Mentorship in CBES • Yes or No • List Spaces and Programs	Criteria 10: List of CBES Programs/Activities
Misunderstood	30	Samoan American	Yes	No. Bilingual	Low-Income	10	Oxnard	12	Yes.	BGCSF-Oxnard, Church, Police Athletic League
Delay	25	Filipino American	Yes	No. Bilingual	Low-Income	3 (Oldest; 1 younger brother, 2 younger sisters)	Tenderloin	4	Yes.	VYDC, MYEEP, TASP, JCYC
Character	21	Vietnamese American	Yes	Yes. Monolingual	Low-Income	1 (Older Brother)	Tenderloin	8	Yes.	Glide, BGCSF-TL, MYEEP, SF Youthworks, JCYC
Gamer	21	Chinese American	Yes	Yes. Monolingual	Low-Income	1 (Older Sister)	Tenderloin Chinatown	8	Yes.	Glide, CYC, VYDC, BGCSF, MYEEP, JCYC
Knowledge	23	Vietnamese American	Yes	Yes. Monolingual	Low-Income	1 (Young Sister)	Tenderloin	8	Yes.	Glide, VYDC, BGCSF-TL, MYEEP, JCYC
Chuckles	19	Vietnamese American	Yes	Yes. Monolingual	Low-Income	1 (Younger Brother)	Tenderloin	3	Yes.	VYDC, MYEEP, BGCSF-TL, SRA, JCYC
Data	21	Chinese American	Yes	Yes. Monolingual	Low-Income	1 (Younger Sister)	Mission Chinatown Tenderloin	4	Yes.	Cameron House, VYDC, MYEEP, BGCSF-TL, JCYC
Mejor	36	Chinese American	Yes	Yes. Monolingual	Low-Income	7 (Youngest; 6 brothers and 1 sister)	Mission	7	Yes.	Park & Rec, BGCSF-CP, YUCA
Local x Native	25	Filipino American	Yes	No. Bilinguals	Low-Income	2 (Youngest; 2 older sisters)	Mission	10	Yes.	BGCSF-CP, Horizons, VYDC, MYEEP, JCYC

Table 5: Demographics Focus Group 1

Demographics of Participants Document
Focus Group 2: Nurturing Neighborhood Spirit: Culturally Responsive Mentorship in Community-Based Educational Spaces

Researcher & Facilitator: Jonell Molina

Date and Time: Saturday, August 24th, 12-2pm **Location:** Boeddeker Park, Community Meeting Room, 246 Eddy St., SF, CA 94102

Focus Group Key Population: Former HS Participants in CBES x Received Mentorship

Pseudonym or Nickname	Criteria 1: Age	Criteria 2: Ethnic/Cultural Background	Criteria 3: Immigrant Family • Yes or No • Parents Immigrated to U.S.	Criteria 4: Parents Monolingual • English not Primary Language	Criteria 5: Family Income Level • Low, Middle, Upper	Criteria 6: Siblings • Yes or No • How many?	Criteria 7: Neighborhood /Community • Please List	Criteria 8: CBES Participant • Total # of Years	Criteria 9: Received Mentorship in CBES • Yes or No • List Spaces and Programs	Criteria 10: List of CBES Programs/Activities
Fresh	22	Filipino	Yes	No Bilingual	Low-Income	3 (2 older brothers, 1 younger sister)	Tenderloin South of Market	6	Yes.	BGCSF-TL, Church, VYDC, MYEEP, JCYC, SF Youth Commission
Advocacy	36	Cambodian	Yes	Yes Monolingual	Low-Income	3 (2 nd Oldest; 1 younger sister, 1 younger brother)	Tenderloin	15	Yes.	Park & Rec, BGCSF-TL, VYDC, MYEEP, YUCA, JCYC
Outlier	27	Mexican	Yes	Yes Monolingual	Low-Income	1 (Older Brother)	Tenderloin	6	Yes.	BGCSF-TL, MYEEP, JCYC
Pow	26	Filipino	Yes	Yes Monolingual	Low-Income	1 (Older Sister)	Tenderloin Chinatown	4	Yes.	VYDC, MYEEP, JCYC
Access	21	Chinese	Yes	Yes Monolingual	Low-Income	3 (1 older brother, 1 older sister, and 1 twin brother)	Tenderloin	9	Yes.	Glide, VYDC, BGCSF-TL, MYEEP, JCYC, Safe Passage
Leaner	23	Chinese	Yes	Yes Monolingual	Low-Income	2 (Youngest; 2 older brothers)	Tenderloin Bayview Chinatown	4	Yes.	VYDC, MYEEP, BGCSF-TL, JCYC
Confidence	24	Chinese	Yes	Yes Monolingual	Low-Income	1 (Younger brother)	Chinatown Tenderloin	6	Yes.	VYDC, MYEEP, BGCSF-TL, JCYC
Youthful	30	African American	Yes	No	Low-Income	5 (3 rd oldest; 5 brothers)	Mission South of Market Fillmore Bayview-HP Oakland Fremont	12	Yes.	BGCSF-CP, Loco Bloco, MYEEP, JCYC
Liberation	24	Mexican	Yes	No Bilingual	Low-Income	1 (Oldest Child; younger brother)	Tenderloin Bayview-HP	4	Yes.	BGCSF-TL, VYDC, MYEEP, JCYC, SF Youthworks

Table 6: Demographic Focus Group 2

Demographics of Participants Document
1-on-1 Interviews: Nurturing Neighborhood Spirit: Culturally Responsive Mentorship in Community-Based Educational Spaces

Researcher & Facilitator: Jonell Molina
Date and Time: Sept – Dec 2019 **Locations:** Varies/San Francisco
Focus Group Key Population: Former HS Participants in CBES x Received Mentorship **NOW** Mentors

Pseudonym or Nickname	Criteria 1: Age	Criteria 2: Ethnic Cultural Background	Criteria 3: Immigrant Family • Yes or No Parents Immigrated to U.S.	Criteria 4: Born in U.S. • Yes or No	Criteria 5: Siblings • Yes or No How many?	Criteria 6: Neighborhood Community Lived/Grew Up In • Please List	Criteria 7: Participant in CBES • Total # of Years	Criteria 8: Received Mentorship in CBES • Yes	Criteria 9: CBES Mentor • Total # of Years	Criteria 10: List of CBES Programs/Activities Provided
Misunderstood	30	Samoan	Yes	Yes Oxnard, CA	16 (Middle Child; 12 brothers and 4 sisters)	Citywide: Tenderloin, Mission, Bayview-HP, Western Addition, Excelsior, Sunnydale, Visitacion Valley	12	Yes	12	BGCSF, Youth Workforce Development, Teen Staff/Interns, Leadership, College Prep
Mejor	36	Chinese	Yes	Yes Minneapolis, Minnesota	7 (Youngest; 6 brothers; 1 sister)	Tenderloin, Mission	7	Yes	18	BGCSF, Safe Passage, Bessie Carmichael PTA, TL Community Benefit District, Youth Workforce Development, Teen Staff/Interns, Leadership, College Prep
Memory	28	Vietnamese	Yes	Yes San Francisco, CA	1 (1 older brother)	Tenderloin Sunnydale, Visitacion Valley, Western Addition, Excelsior	12	Yes	4	BGCSF-TL, Youth Workforce Development, Leadership, College Prep
Advocacy	36	Cambodian	Yes	Yes San Francisco, CA	3 (2 nd Oldest; 1 older sister; 1 younger brother and younger sister)	Tenderloin	15	Yes	18	VYDC, TL Community Benefit District, SF Youth Commission, Leadership, Youth Workforce Development, Youth Organizing
Legacy	36	Cambodian	Yes	No Cambodia	3 (2 older brothers; 1 younger sister)	Tenderloin, Bayview-HP	7	Yes	18	BGCSF-TL, SF Park & Rec, HS Prep, Social Rec, Youth Workforce Development, College Prep
Local x Native	24	Filipino	Yes	Yes San Francisco, CA	2 (Youngest; 2 older sisters)	Citywide: Tenderloin, Mission, Western Addition, Ingleside, Sunnydale, Visitacion Valley, Bayview-HP	10	Yes	4	VYDC, MYEEP, JCYC, Youth Workforce Development,
Oracle	44	Salvadorian	Yes	No. San Salvador, El Salvador	2 (2 brothers; middle child)	Citywide: Mission, Western Addition, Bayview-HP, Ingleside, Tenderloin, Sunnydale, Visitacion Valley	10	Yes	25	BGCSF-MI, JVS, 5 Keys Charter, Man Alive, Restorative & Juvenile Justice, College Prep, Youth Workforce Development
Youthful	30	African American	No	Yes. San Francisco, CA	5 (3 rd Oldest; 5 brothers)	Mission South of Market Fillmore Bayview-HP Oakland Fremont	12	Yes	11	BGCSF-MI, Loco Bloco, SF Beacon, Youth Workforce Development, College Prep, Leadership, HS Prep
Translator	26	Yemeni	Yes	Yes. San Francisco, CA	2 (Youngest; 2 Older brothers)	Tenderloin	12	Yes	4	BGCSF-TL, Mosques, Academic Support, STEM
Focus	20	Mexican	Yes	Yes. San Francisco, CA	3 (1 younger brother, 2 younger sisters)	Tenderloin	8	Yes	2	BGCSF-TL, BGCSF-MI, Academic Support, Social Rec

Table 7: 1-on-1 Interview Participants

Data Collection

Three Phases of Data Collection

My data collections were broken up into 3 different phases. In the following section I break down each phase and discuss how each phase helped to inform collecting useful data about mentoring relationships and experiences in CBES.

Phase 1

Focus Group Workshops: Former Youth Participants (~90 mins)

Phase one of collecting data was situated with former youth Participant protégés who identified receiving mentorship in a CBES through an identity mapping focus group exercise. I needed to break the focus groups into two sessions with nine participants each. The groups occurred during the third and fourth weekends of August. Focus group participants met in the community room in Boeddeker Park in the Tenderloin. It was fitting to hold the focus group in a community space where these former youth participant protégé's could reflect and connect with each other a similar experience of mentorship in a CBES as a high school teen. Utilizing identity maps (Ravitch and Riggan, 2012) with the focus groups provided a reflexive dimension and visual for participants to draw and define how they saw themselves and their community experiences as a high school teen. During each session I passed out an identity map prompt to participants and used a PowerPoint to break down the purpose of the study and walked them through the purpose and steps of the identity map workshop: writing words, drawing symbols, and drawing images of- a.) their neighborhood community b.) issues, challenges, and conflict in their lives c.) achievements, inspirations, and hope, d.) important people e.) safe and dangerous places and f.) personal characteristics/traits as

they reflect about their mentorship experience. I had participants do a gallery walk around the table to observe each other's identity map until they returned back to theirs. As participants processed their own reflections and observations as they sat down, I reminded them that the purpose was to deepen the understanding of their struggles, challenges, needs, and accomplishments at the time. I read through each research question and encouraged participants' to share. Some would skip questions, while others could be seen processing their thoughts before sharing. Lastly, I had participants write down messages they would remind their younger self and youth in general to remain hopeful. The focus group participant's identity maps became useful data in unpacking and revisiting narratives visually and verbally of how mentorship experiences and relationships were impactful and influential in their growth and development as a young adult in high school. Their recorded responses to the research questions helps to further describe and explain experiences located through images, words, and symbols on their identity maps. This phase one helped to put in perspective why youth in urban neighborhood communities chose CBES and how they experienced mentorship.

Phase 2

1-to-1 Interviews: Mentorship Practitioners in CBES (~60 mins)

Phase two focused on coordinating 1-on-1 interview meetings with former youth participant protégés who identified receiving mentorship in CBES who are now mentorship practitioners in a CBES between September 2019 through December 2019. I would coordinate meeting with these mentorship practitioners in the Tenderloin or Mission neighborhood area they worked at- at their office, in the park, or at a café where they could be candid about their experience. As I flipped the recorder on I restated the

purpose and handed an interview prompt with the 3 research questions and a set of questions that would explore a.) life experiences, b.) details of their experience as a youth in CBES, and c.) their experience as a mentorship practitioner in a CBES. As a mentorship they are situated in and urban neighborhood community serving similar youth and family contexts to when they were growing up in a CBES. Through these 1-on-1 interviews I am able to get an intimate understanding and exclusive narrative reflection of their life history, details of mentorship experiences and practices as a youth participant, and meaning-making praxis as a mentor in a CBES. Phase 2 helped me construct naming the concept of culturally responsive mentorship in CBES. In the previous two chapters I argued the importance of humanizing experiences and relationships when serving youth of color in urban neighborhood communities. This phase helped me better understand the transformation from youth to and adult mentor in conceptualizing the idea according to the data I collected with my own experiences as a mentor in the next phase.

Phase 3

Auto-ethnography/Data-Memos and Mentoring Artifacts

In phase 3 of data I focused on my own self-reflective praxis and experiences as a current community practitioner and mentor in a CBES. Through journal reflections I examined and took notes on youth development trainings and practices, as well as the critical praxis of mentorship through my engagement with co-workers/colleagues, collaborative community partners, and youth and families I would engage with in the CBES programming space. Additionally, I would take notes on interactions I would have with youth and families out in the whenever I attended activities, celebrations, and events in the neighborhood community. This phase helped me to be grounded in the

overall mentorship experience in CBES to better define the in experiences between youth participants and mentors in CBES. As a youth developer, I attend youth development trainings throughout the programming year and prepare mentoring documents to engage with youth participants and youth protégé's. Reviewing these artifacts have helped me to better understand where current structures are and where gaps of critical pedagogies exist in mentoring skill-building of CBES mentors. Documenting my own process and interpretation of experiences challenged me in my own biases and values as a mentor serving YOC in a low-income immigrant urban neighborhood community. The daily exposure to social toxins and toxic environments for YOC and their families is met with CBES and mentors that help youth participants navigate through this place they call home.

Data Analysis

Applying a phenomenological approach in the identity map focus group interviews and 1 on1 interviews with, semi-structured questions helped frame intentional interviewing techniques, so that participants can take the time needed to reflectively describe their rich experiences as a former youth participant protégé receiving mentorship and as a mentorship practitioner in a CBES (Charmaz, 2014; Seidman, 2013). As the researcher, I organized and prepared the data for analysis through transcription of interviews by using the Otter transcriptions software. Otter transcription software helped to facilitate the process of reviewing responses reviewing the validity of the transcriptions while listening to interview recordings for alignment. I used grounded theory to draw themes through several rounds of In Vivo coding to assist in "winnowing" data into interrelated themes and descriptors (Guest, Macqueen, & Namey, 2012). The several

rounds of in vivo and line by line coding of the focus group identity maps and interview transcriptions to identified repetitive key words of relationships and critical pedagogies. This would translate eventually to topics, concepts, and emerging themes from the findings that would be shared with critical colleagues for clarity and validity. Providing a detailed and thick description from the transcription of data respects the contributing experiences and voices of the participants. Additionally, I accessed the support of critical colleagues to help member-check the validity of coding themes that emerged from the transcription of interviews and the identity map focus group exercise and workshop. I would hold onto these themes until I completed a duplicate coding process and checks with the 1on 1 interviews. Comparing and contrasting the relationship in the findings led me to create 2 separate findings: a.) emerging themes from the identity map focus groups and b.) emerging themes from the 1on-1 interviews with mentorship practitioners. The triangulation of the themes revealed the importance of relationships for youth participant protégés and the mentoring practices that fostered these relationship in CBES.

Limitations of Study

While I served as an insider as a community practitioner in a CBES with access to former participants and current mentors, there are limitations to this dissertation study. My sample size was small (18 focus group participants, 9 of which were identified in chapter 4 and 10 1-on-1 interviews with CBES mentors) does not fully reflect all experiences in CBES. Some may question my connectedness to the participants-mentors and former CBES participants-in the study because generalized findings of the research are fairly positive experiences in the CBES which may not be true in related research and studies of urban youth and urban education. However, I contest that these are authentic

and true experiences of the participants in the study that coincides with exploring the phenomenological experience of receiving mentorship in a CBES. Therefore, I think it is important for more research and studies of youth protégé and mentor experiences in CBES to create a fuller scope of the experience.

As a long-time community educator and mentorship practitioner in urban neighborhood communities, I come with a bias of why it is important in serving youth in low-income immigrant communities of color. I selected participants that were fully invested in their CBES experience and I highlighted those in connection to my findings. In future phenomenological research studies of mentorship experiences by youth protégés and mentors, it could benefit from a longer timeline and a group of educational researchers in the study in following interactions of youth protégés and their mentors in CBES programming across several urban neighborhood communities to broaden and create more depth in the experience. This would provide for a deeper and rich analysis of mentorship experiences and practices in CBES. This dissertation study can lay the foundation for other educational researchers and practitioners to further explore the phenomenon of developing culturally responsive mentorship experiences and practices in CBES.

Summary

Many of the former CBES participants shared positive mentorship experiences whose humanizing pedagogical practices were supportive and motivating. The relationship-building fostered growth and healing in their young adult' experience in being persistent to utilize resources, services, and opportunities despite challenging circumstances growing up in an urban neighborhood community. For the current CBES

mentorship practitioners, I was able to identify examples in their practices of how they are becoming more culturally responsive with the youth and families they engage with in a CBES. My sample is a small group, thus, limited experiences of mentorship in CBES contributes to the lack of generalizability. However, the purposive sampling can suggest transferability to similar contexts in CBES inside and outside of schools in urban neighborhood communities.

CHAPTER 4:

MEANINGFUL & RESPONSIVE RELATIONSHIPS

Overview of Chapter

This chapter reports the findings from the identity map focus groups of former youth participant protégés in CBES. The identity maps provided a blank canvas for focus group participants to reflexively make connections of the intersectionality between their social relationships, values, and experiences growing up as a high school teen in their community. Participants literally drew connections to school, family, friends, and multiple CBES they were connected to. The more they were able to identify similarities through their reflections, the more defined the theme of meaningful and responsive mentoring relationships surfaced. As focus group participants observed each other's identity maps and listened to mentorship experiences in CBES head nods, smirks, and remarks of “uh huh”...and “hmm.hmm” were nuances that contextualized affirmation and confirmation during the conversations. The pseudonyms given to the selected nine identity map focus group participants in this chapter- Connection, Data, Access, Leaner, Mejor, Youthful, Advocacy, Local x Native, and Liberation-highlight a character trait and value of how meaningful and responsive relationships in CBES shaped their perspectives and actions as a young adult with relationship-building.

The importance of entering into meaningful and responsive relationships in CBES resonated as a consistent theme in their mentorship experiences.. The consistent effort mentorship practitioners engaged in with youth participant protégés through “checking-in” to inquire how their well-being was inside and outside of school is what participants identified as a simple marker of an adult caring to ask how they were feeling and doing.

This interpersonal communication was not invasive to participants in the study, it was genuine and real. Focus group participants drew images of hearts, and listed names of mentors in CBES who were deeply invested to listen and learn what was troubling them. This act of caring interpersonal communication also led youth participants to inform mentors the kind of care they needed to focus on ways to transform their circumstances. Growing up in an urban neighborhood community where social toxins and toxic environments are normalized, many YOC are on the fringe of decision-making that could impact them in a positive way or one that is negative and harmful (Ginwright, 2016 and McLaughlin, 2018). Valenzuela (1999) states the lack of care in her study of immigrant youth [and YOC] experiences at Seguin High school is that:

Social relationships at Seguin typically are often fragile, incomplete, or nonexistent. Teachers fail to forge meaningful connections with their students; students are alienated from their teachers, and are often (especially between groups of first-generation immigrants and U.S. born) hostile toward one another, as well; and administrators routinely disregard even the most basic needs of both students and staff. The feeling that “no one cares” is pervasive-and corrosive. Real learning is difficult to sustain in an atmosphere of rife with mistrust. (p.5)

Twenty plus years later, similar experiences persist in the experience of YOC in their schooling experience and further emphasizes the importance of forming meaningful and responsive mentoring relationships with youth participants in CBES. Unpacking this pent-up tensions is instrumental in humanizing their experiences, so they were not

victimizing themselves through self-doubt, self-blame, and feeling ashamed. The mistakes youth participants made were lessons learned to improve and do better.

I argue that humanizing pedagogies (Freire, 1970; Freire, 2004; Camangian, 2015) are necessary when forging meaningful and responsive mentoring relationships in CBES. Developing the interpersonal communication skills YOC need to access guidance and support starts with a genuine ethic and effort of care that nurtures trusting sensibilities of YOC to engage with an adult. In the findings of the study themes of authentic care/carino (Valenzuela, 1999), compa love (Hannegan-Martinez, 2019), and radical healing (Ginwright, 2016) are critical components in nurturing meaningful and responsive mentorship for YOC in CBES. As youth enter and become participants in CBES it is critical that staff focus on relationship-building practices that positively impact and influence youth participants to feel a sense of belonging and acknowledgement, which I will call the “I” test in the findings. The “I” test acknowledges and explains the “Impact and Influence” of mentorship as a humanizing practice of meaningful and responsive relationship-building directly from focus group participants. The impact and influence of mentorship is contextualized through the personal identity maps and the conversations conducted through the focus groups.

Receiving Authentic Care/Carino

Authentic Carino (Valenzuela, 1999) centers the cultural experiences of youth by providing genuine acknowledgement and care from CBES staff. Many of the experiences of youth at school with teachers and faculty often dismisses the struggles and challenges they bring into the classroom space. As a result, youth feel disconnected from their schooling experience and turn to CBES in their urban neighborhood communities

for support services and resources. CBES staff are often trusted adult allies whose abilities to listen and connect with youth form the foundation for mentoring relationships. The authentic care/*carino* youth receive in CBES provides the guidance and support of fostering positive values, beliefs, and attitudes to deal with tension and traumatic experiences in their lives- behavioral and mental health, friends and family, violence in the neighborhood, and academic struggles. CBES are comforting spaces where the culture of authentic care/*carino* facilitates a safe and positive environment to be recognized and valued in the CBES community.

Confidence: A Place to Call Home In the Community

This focus group participant is recognized as Confidence because through mentoring relationships in her CBES experience strengthened her self-esteem and self-confidence during high school. Confidence's was raised by her Chinese immigrant parents in the Tenderloin in a single bedroom apartment unit. In Confidence's identity map¹ she draws and defines an experiences that she had to navigate through growing up in the Tenderloin. Since her parents spoke limited English, Confidence has to serve as the main translator and interpreter of information growing up, especially once she reached high school. Confidence listed under issues/challenges/conflict on her identity map that it was a struggle to have a bi-cultural identity as a Chinese-American because it came with the responsibility of being called to explain what is going on at school for her and her brother and even while a member in the multiple CBES she would participate in. As the eldest of two children, she has a younger brother three years her junior, she would

¹ Confidence Identity Map (see fig. 4, pg. 57). Participant drew images, symbols, and wrote down spaces, places, experiences, and people that impacted and influenced their identity as a high school teen. Identity maps help to create a reflexive visual narrative for participants.

be the first to go graduate high school and the 1st go to college as well. With limited family knowledge of pathways to college, mentoring relationships in CBES were important for Confidence to start asking questions herself to receive the information she needed to get to college, excel academically and volunteer in her TL community through opportunities in a CBES.

During her sophomore year Confidence was accepted into the Mayor's Youth Employment and Education Program (MYEEP) at the Vietnamese Youth Development Center (VYDC) to be a teen intern. Confidence would eventually be placed at the Boys & Girls of San Francisco-Tenderloin Clubhouse (BGCSTL) as her worksite. By being accepted into the MYEEP program, Confidence was instantly a youth participant in three CBES. Initially shy and soft-spoken, Confidence's voice grew as her connection to mentors in these CBES challenged her to speak up, ask questions, and give directions. As a teen intern at the TL Clubhouse, Confidence was part of community check-ins and meeting on an individual level with her supervisor/mentor and during community meetings with elementary school members she was assisting TL Clubhouse staff. As Confidence was able to have daily check-ins with her supervisor/mentor in the Art department at the TL Clubhouse, they learned more about her interests of photography, traveling, and wanting to be more helpful in the community. Once her MYEEP internship was completed, Confidence stayed at the TL Clubhouse because of the comforting space and connection she made with her mentors, teen peers, and younger members she was mentoring as well.

At the TL Clubhouse, Confidence was able to connect with other staff would also become her mentors as well. Mentors who would provide additional perspectives of

academic support, laughter, leadership skill-building, and safe passage home in the Tenderloin after work or studying at the teen center. As a teen staff, Confidence was able to receive mentorship support of how to better strengthen her interpersonal communication skills and abilities that allowed her to be more detailed, organized, and vocal in pursuing her academic and personal goals. By the time Confidence reached her senior year of high school in 2013 she would access college prep and tutoring support three to four times a week to pass classes, but also explored perspectives of higher education in choosing a career. Confidence's interaction with her mentors allowed her to ask questions and receive advice on how to share her narrative from the Tenderloin as the eldest of immigrant parents and why it was important for her to be the 1st in her family to go to college. Confidence was accepted to U.C. Irvine as part of the incoming class of Fall 2013. Confidence graduated with her B.A. from U.C. Irvine in 2017. During the focus group at Boeddeker Park in the Tenderloin neighborhood, Confidence commented on her experience of mentorship in a CBES:

I see that they're really empathetic and that they really acknowledge the use, abilities and opportunities, and are really focused on their long term growth and being able to help whether it is a personal, academic, or even a professional goals and being able to be a resource to them, but even if they might not have the ability to they will be able to refer you to another organization or other opportunities. And I think that's an amazing part of the whole process..."

Seven years later as Confidence reflects on her mentorship experience she listed the important people in her life as family, friends, and mentors in her community. She

also listed her community of Galileo High School, MYEEP, and BGCSFTL Clubhouse as important communities she belonged to that built her confidence. Confidence wrote on her map that the TL was a safe and dangerous place and homelessness and drugs on the street are visible. Confidence also wrote home and after school program referencing the importance of community. These reflections drawn and listed on Confidence's identity map helps to further emphasize the importance of CBES in urban neighborhood communities like the Tenderloin so YOC can persist and persevere through the tension and trauma that surrounds them.

Confidence recruited and encouraged her younger brother to join MYEEP during his sophomore year, which he eventually did. Not long after the MYEEP internship was done he followed in Confidence's footsteps to join the TL Clubhouse. Underneath her map are words that say, "you can do it," "believe in yourself," "everything will work out," "trust," "ask & you shall receive," and "closed mouths don't get fed" to underline the mark that many HS youth like herself who are introverted need to hear these affirmation more often from teachers, parents, and mentors in boosting their confidence. To Confidence's point, the mentoring experiences she received in CBE were impactful and influential in modeling empathy to the needs of youth participants, for long-term growth, and referrals to other resources in the community. CBES help to facilitate the authentic care and concern for the well-being she needed during her time in the Tenderloin.

Data: Processing the Value of Community Experiences

The name for this focus group participant is recognized as Data because their experiences in CBES as a high school teen facilitated a process to absorb their

community experiences to develop their own leadership values. Data's identity map² grew up in the Mission, but was also active in Chinatown and the Tenderloin as a youth. As an eldest child of two, he felt a lot of pressure from his Chinese immigrant parents and high-achieving friends to fit the model minority prototype. As a result, this loomed as an anxiety in his identity growing up. Data shared on his personal identity map his family always argued a lot and that some of his friends had suicidal ideations that weighed heavily on him while still aiming to do well in inside and outside of school. Data drew a stick figure with a big question mark next to it in under the category of challenges and personal struggles which expressed being unsure of how to handle situations that were being presented to him

Data's involvement in CBES programs from Cameron House in Chinatown, to VYDC, MYEEP, and the BGCSTL Clubhouse created healthy spaces for him to be involved in a spaces that were positive and healthy- mentally, socially, and physically-to receive guidance and support. In Chinatown, Data was a summer camp participant at the Cameron House amongst many Chinese youth and families learning to navigate their identity, educational system, and the larger city of San Francisco itself. He did not feel alone in his process. As a summer camp counselor Data learned important interpersonal communication and facilitation skills his supervisor coached him up on through weekly check-ins of becoming an engaging with the mixed energy and behavioral needs of tweens and elementary aged youth. Data increased his self-confidence by becoming more

² Data Identity Map (see fig. 5, pg. 58). Participant drew images, symbols, and wrote down spaces, places, experiences, and people that impacted and influenced their identity as a high school teen. Identity maps help to create a reflexive visual narrative for participants.

aware of the environment learning how to lead social and recreational activities where he was challenged to be a leader and facilitator through relationship-building.

At the BGCSFTL, Data involved himself in a list of programs he listed in his identity map of Keystone leadership club, teen volunteer, tutoring for coding which he also listed as mentorship, and alcohol prevention coalition. Data's involvement in these mentorship programs alleviated the stress from family, friends, and school. Instead of the burden himself, he learned how to listen accessing needed guidance and support in the process that helped him to reach his goals. Underneath Data's name in identity map is the category of "identity/achievements" as he drew a laughing emoji and a small piece of paper with A+ on it that marked things important moments for him as a HS youth.

Through his involvement in mentorship programming in CBES his mental health improved through the cultivation of a positive and safe environment in the community.

On Data's map he simply wrote "Role models" underlined and underneath is it says "a lot of people" which refers to the fact that it did take interactions through mentorship programming in multiple CBES on his identity map which drew a diagram of connections between Chinatown, the Mission, and the Tenderloin neighborhoods he identified as his community. Data acknowledges the value of CBES in the community and the mentors in the space as he shared to peer participants in the focus group:

I think these spaces how provide...guidance right, but I think they help kind of foster like growth and maturity in like...in youth, at least for me. I think being in the space has helped give me exposure to a lot of problems and struggles and issues and challenges that the city faces, the world's faces, outside of like, within my own life.

Data's identity map reflexively helped him to examine his own personal struggles and challenges in his identity and illustrate his narrative of how he was able to overcome these barriers by through caring in CBES that helped him focus on hope and wellness instead of the trauma that he was experiencing at home and in his schooling experience amongst peers of his own. Data returned to be a Summer Day Camp counselor teaching STEM while in at U.C. Irvine each season to remain connected staff, youth, and the community. To this day her remains connected to the TL Clubhouse via email, text, and when he visits San Francisco silly and filled with joy.

Above Data's name in the identity map is an image of a computer screen with dollar bills and an arrow that points to a building with several stick figures with smiling faces around it. Underneath it he writes:

I used to dream about only wanting to be rich & successful & play video games all day long. I now aspire to be successful not for my own sake but to help out my family and relatives who are struggling to raise a happy family.

Data further drives a statement for youth participants in CBES to search out authentically caring mentorship by writing in his identity map encouraging HS youth "I urge you to get out into the world and confide your trust in someone who is willing to walk alongside you as you tackle these struggles. Stay positive!" Identifying building healthy relationships with trusted adult allies and mentors in CBES benefitted Data to learn how to manage the weight of responsibilities and stress he was experiencing from school, family, and friends. Data's meaningful and responsive mentorship experiences were impacted and influenced by a cultivating community, compassion, and empathy

directly relates of his reflections of growth as a HS youth in his identity map. Mentorship in CBES provided connections to a caring adult who made time to listen, observe, and provide feedback to Data in times of need.

Access: Relationships, Resources, and Opportunities in the Community

This focus group participant is recognized as Access because of their ability to be determined in successfully accessing relationships, resources, and services in their CBES experiences in her Tenderloin neighborhood to thrive academically, personally, and professionally. Access grew up in a small studio space in the Indo-Chinese Housing Development Corporation (IHDC) building in the Tenderloin neighborhood of San Francisco. The IHDC is a building that houses many low-income Asian and Southeast Asian immigrants. As the youngest child from an immigrant Chinese family; 2 older siblings and a twin brother; parents monolingual with limited education and capacity to speak English. With limited space, Access's identity map³ strategically tapped into the multiple CBES in the TL neighborhood during elementary like Glide Church's after-school program before transitioning to the BGCSFTL Clubhouse during 6th grade. During her high school years Access became involved in other CBES like the VYDC and MYEEP for youth work experience and the Safe Passage program in addressing safety issues in the Tenderloin neighborhood community for youth and families.

Living only a block away from the BGCSTL and the VYDC, Access was able to navigate comfortably in these CBES as an extended living room. Being able to come after school to study, hangout with friends, and be active in programming opportunities

³ Access Identity Map (see fig. 3, pg. 56). Participant drew images, symbols, and wrote down spaces, places, experiences, and people that impacted and influenced their identity as a high school teen. Identity maps help to create a reflexive visual narrative for participants.

from academic support, arts, to leadership challenged Access to be better disciplined and organized in with her time and access to CBES. Access excelled and demonstrated exemplary leadership skills and dedication as a MYEEP intern that she was recruited in her 2nd year to be a Counselor-In-Training (CIT) at the VYDC and train up 1st time MYEEP participants like herself to be responsible, reliable, and professional as youth workers. These additional experiences provided a space for Access to develop her own youth voice and agency as a leader in her local community. In the Arts program at the Tenderloin Clubhouse, Access was able to work on her own personal art projects, support the Art Director in programming, and as a teen mentor to younger members in the CBES space to help them learn techniques that encouraged them to develop their art skills and be proud to produce art pieces. As an active teen leader, Access served as a treasurer and Vice president in the TL Keystone club to manage budget and keep peers organized as they built community inside the clubhouse and in the neighborhood.

So like for me, I come back to the clubhouse like, probably everybody break, I have just checked in and contact with the younger members who are starting college or starting high school to see where they are and how they're feeling. Just because, you know, I've been in their shoes and they probably have like, nervousness or like unexpected ideals about self and you know, they want to know my experience and it kind of wants me to kind of help them because, you know, I've known them for maybe a couple years. And like, you know, you just want to connect with even more about the experiences that you have.

The impact and influence of actualizing trusting and genuine mentoring relationships in CBES created responsive opportunities academically, professionally, and through the arts Access benefitted from. Access utilized these CBES critical services and resources with the support of mentors in her CBES. Access learned to make the most of the caring mentoring relationships she developed in CBES to enrich her experience as a young adult. Now as an alumni and college student at UCLA, she makes a specific effort to come back to check-in with her mentors, but also to check-in with the younger members she connect with while a teen in the program. Now Access provides a level of authentic care/carino through her connections with these younger members who look not only to staff for advice and support, but Access as well.

Experiencing Compa Love

As youth participants in a CBES find and identify a safe space and place where they are accepted and feel a sense of belonging by trusting CBES practitioners in their neighborhood communities. Honest and real conversations of exploring and understanding the intersectionality of tension and trauma inform and shape in their interactions with trusted adult allies in CBES who can potentially develop mentoring relationships that can embrace struggle and the progression of it. The feeling of authentic care and a sense of belonging shifts the possibility of mentoring relationships in CBES towards being more open to difficult issues youth face, youth being more vulnerable to share their lived experiences-at home, at school, with friends, and loving adults in their neighborhood community that are responsive and committed to the well-being and health of youth no matter how challenging the situation is. Hannegan-Martinez (2019) defines a critical pedagogical praxis of love, Compa Love care that is needed in order for young

people to heal from the trauma they need to be around loving adults who are able to provides the basic emotional, tangible, and intellectual needs and yearning of youth experiencing trauma . Compa Love is an intervention and accountability of teachers, educators, and mentors towards intentionally meeting the basic needs of young people within themselves- through thick and thin and to know if and when their actions are “Punking Out”- not meeting the needs of youth due to a lack of love, focus, and strategy. YOC need as much interpersonal communication with loving adults that can engage them with the tools and experiences that are genuine and creates a space of safety to be vulnerable in sharing stress, anxiety, and trauma that is bottled inside.

I argue CBES mentors need to intentionally strengthen and enhance their responsiveness that is rooted in love in their relationships to address and meet the needs of YOC. In the finding from the study, participants recognized the importance of self-determination by actualizing their potential and imagination through loving mentorship experiences and relationships. As a result, youth participants in the CBES were able to develop stronger love-centered and healing practices that decontaminated toxic experiences and attitudes personally and in their community through their engagement in meaningful and responsive mentoring relationships.

Leaner: Letting Go and Moving On

I selected the name Leaner for this focus group participant because it symbolizes the significance of receiving mentorship in her CBES experience growing up because it speaks to her ability to exercise guidance and support needed to confront her own

traumatic struggles in her identity. In observing Leaner's personal identity map⁴, being able to reflect upon her experience in high school as a young adult reveals insight from personal values, hobbies, achievements, and struggle as she navigated her neighborhood communities; "CT" is short for Chinatown and "TL" is short for the Tenderloin. Leaner's parents are Chinese immigrants, she has 2 older brothers, and is the only girl. What Leaner notes in her experience growing up are key struggles for her were language barriers, the lack of self-confidence, and acknowledging that she was bullied growing up. Multiple checks and marks by other CBES youth participants from the focus group are in agreement that they experienced similar struggles growing up.

Leaner identified having mentors from the VYDC, BGCSTL, and the Chinatown Young Men's Christian Academy (YMCA). Leaner shared experiencing compa love through mentoring in CBES in a heartfelt tone of appreciation stating:

I just feel so comfortable that I can make these mistakes like I, even if I make these mistakes, like, my mentors are going to tell me like, Hey, you need to look into doing something else to further this area. And I think it's like another home that like students would come into rather than being on the street. And that's why like having mentors are so important because they see things that you don't see, and they will draw it out to you.

There are three CBES that Leaner identified as her communities, "CT" for Chinatown, "TL" for Tenderloin, and her local Church. For a young teen lacking self-confidence and

⁴ Leaner Identity Map (see fig. 6, pg. 59). Participant drew images, symbols, and wrote down spaces, places, experiences, and people that impacted and influenced their identity as a high school teen. Identity maps help to create a reflexive visual narrative for participants.

being bullied, the community mentorship Leaner received helped her access opportunities that improved her overall well-being, physically and mentally. Leaner actualized the strength in her own identity through the mentorship of applying social and cultural capital in her CBES communities. The key values and achievements that Leaner listed out on her identity map were that a.) she went to college, b.) weight loss, c.) jobs in the Tenderloin as a teen, d.) learned professional and personal development, e.) improved her public speaking, and f.) Humility. In these communities she identifies the CT and TL having social toxins of robberies that create a sense of unease and concern for safety, Leaner also lists CT as a safe haven. At the local YMCA Leaner received mentorship towards her health and wellness as she attended the gym and exercise activities several times a week. In the TL, Leaner was in the MYEEP and leadership programs where she received one to one guidance in developing her public speaking and facilitation skills which improved her self-confidence and self-esteem. In the group workshops, Leaner felt supported to challenge herself through sharing her thoughts and interacting with mentors and peers. In the TL the afterschool programs and jobs in the community a space of opportunities to access mentoring support services and resources-academically, socially, and professionally-that made the trip after school at Galileo high school worth it.

From a personal level to a community level, Leaner's transformation ranging from weight loss to going to college was not by accident, it was through impactful and influential mentoring relationships she accessed to transform her struggles into opportunities for personal growth. In surveying Leaner's personal identity map, we see multiple hearts and check marks by other participants in the focus group which signify many commonalities of having immigrant parents to locating their first jobs growing up

in an urban neighborhood community. At the bottom of Leaner's identity map are quotes that she when she was growing up was relayed by many of the mentors in her CBES community she was a member of in CT and TL-“failure means success”, “step out of your comfort zone”, “if you don't try; you won't know”, “believe in yourself”, and “nothing is perfect”. The impact and influence of mentoring in Leaner's mentoring messages resonate with Leaner today because they helped her share her struggles and hopes with her chosen CBES mentors in the community.

Mejor: Know Better, Be Better, and Do Better

When translated from Spanish to English “major” means best, better, lead, nicest, greatest, finest, superiorly and bestest. I chose the name Mejor for this former youth participant in a CBES transformed into a mentor because he always wanted to do better and strived to do better growing up in the predominantly Spanish-speaking immigrant neighborhood community of the Mission District of San Francisco. It has a double entendre meaning because aside from desiring to be amongst the best, his nickname amongst his peers is “Mayor” because of his active engagement in multiple activities, projects, and events as a youth participant protégé in a CBES to their current role as a community leader and mentor across multiple neighborhoods in San Francisco from the Mission to the Excelsior to the Tenderloin and beyond. Ironically, Mejor is not from a Spanish-speaking background, he comes from an Chinese-Vietnamese immigrant background. His parents and six older siblings (3 older brothers and 3 older sister) immigrated from Vietnam to the United States. His youngest sibling is at least 9 years his senior. Mejor was born in Minneapolis, Minnesota, but moved at a young age to the Mission District of San Francisco, specifically 19th street and Mission. On Mejor's

identity map⁵ he put “pre-gentrification” which references the Mission neighborhood in the twenty plus years ago concentration of low-income working-class immigrant families living in the neighborhood that has a strong sense of culture and unity to address the more socially toxic environments of gang violence that Mejor and his peers had to be navigate through for their own safety and well-being.

Knowing this social context of Mejor, observing his personal identity map set’s up the framework of words that Mejor lists in green marker that shapes and informs his lived experiences. As a young adult Mejor described himself as lacking confidence, having poor emotional intelligence, low family engagement, and disconnectedness from school. However, his exploration of CBES like “The Club” and “The Rec” introduced him to the powerful impact and influence of a caring community of mentors in CBES. Mejor’s primary CBES was at the Boys & Girls Clubs of San Francisco’s- Columbia Park (BGCSFCP) Clubhouse on Guerrero street between 16th, & 17th street. BGCSFCP was a space of acceptance and support that encouraged connections and accessing as much guidance and support to enhance their experience in a CBES. His experience at BGCSFCP clubhouse differed from the connections he had at school Mejor shared a reflection of how he felt the lack of guidance and support from his teachers and staff at Mission High School for him and his peers that he took it upon himself to support them instead:

It was people who were supposed to be guiding and teaching and educating, that was making them feel like they didn't deserve the education that we all deserve.

⁵ Mejor Identity Map (see fig. 7, pg. 60). Participant drew images, symbols, and wrote down spaces, places, experiences, and people that impacted and influenced their identity as a high school teen. Identity maps help to create a reflexive visual narrative for participants.

And for me, I had to sit there and find my way to support them through this process.

Mejor shares this bitter experience of his schooling experience that impacted him and his peers. On the right hand side of his personal identity map, opposite of his struggles he listed in green on the left, Mejor lists traits and values that he learned as a young adult at the BGCSFCP Clubhouse and still carries with him today- work ethic- grind 24/7, being a life-long learner, identifying that he is an individual and part of a team, looks forward to "Get'er Done!" and calling himself "Clutch"- meaning he looks forward to being counted on when important things are at stake. Mejor embraced and shined when he was at his CBES proudly reflecting that:

I got to learn how to like pick and choose and develop relationships and really fully roll them out. Because I wanted to. Because we had shared interest...because it was an opportunity because it built out my community. I was a bigger part of the world because I was part of these different spaces. School is very confined and educational spaces has a tendency to act that way because the system.

Mejor alludes to the absence of caring relationships where teachers and faculty are responsive to the needs of youth in schools. When comparing school to his experiences with those experienced in his CBES, Mejor felt more supported, motivated, and inspired to know better, be better, and do better by his CBES mentors than teachers and school faculty. Listed right underneath Mejor's name in purple at the top of a list that recognizes key achievements and important mentors are CP-YOY, which translates to

Columbia Park-Youth of the Year. Meior was recognized as the CP-YOY in 1999, within the BGCSF, this is one of the highest levels of recognition a high school youth can earn by being a committed and active youth leader in the CBES. After the key activities of Keystone leadership club and Basketball are the names of important mentors- Ron, Darryl, Mike Jones, and Ivan- at the CBES. Meior spoke with admiration and high-regard of how these mentors ability to listen to him, relate to him, and guided him to his personal values as a leader today.

The impact and influence of mentoring in Meior's experience at the Columbia Park clubhouse is rooted in youth agency on an individual level and community level. The mentoring programs are generally designed to engage youth in different kinds of relationships and interests that foster their self-confidence through specific skill-building and community building activities and projects. Many messages that are listed in magenta at the bottom of Meior's personal identity reflect values and sayings of his mentors back then. Meior was always included and challenged by mentors to level up in his as an invested youth protégé participant. Four messages that from Meior's identity map that jump out are- a.) "Take the Opportunity", b.) "I Love You", c.) "Welcome Back" and d.) "You Comin?" These messages relayed to Meior as a youth participant had a profound impact and influence that his mentors affirmed verbally and in their actions, a critical praxis of compa love, that was demonstrated with loving ways and practices that were inclusive, something that every youth needs to hear and feel. The mentors talked about it and were about it...sharing struggles and successes alongside the youth through mentorship in the community together. Side by side.

Youthful: Spirited Energy and Needs

The spirited energy as a youth participant in a CBES rightfully fits the name of this focus group participant recognized as Youthful. The playful and winking emoji faces drawn in the center of Youthful' personal identity map⁶ expressed who they were then and now. A twist on Youthful' personal identity map is the bold squiggly outlines for each category from personal values, important people and mentors, different neighborhood communities he has lived in, multiple CBES he accessed, life issues/challenges, and achievements and important events that helped to shape his youth identity and experiences. Outline in green are the personal values that provide a glimpse of Youthful as a African-American male, tall, band-geek, loud, kid-magnet, caring, valuable, and family. Next to band-geek and loud are the words "me 2" that another peer connected and identified with Youthful. Youthful listed the he was the 3rd oldest of 12 children, SF born and raised. Youthful/ moved around a lot, living in Oakland, Fremont, and he eventually moved to San Francisco; primarily growing up in the Valencia Gardens area of the Mission district. However, Youthful still moved within the multiple neighborhoods in San Francisco-from Hunter's Point to Fillmore to Downtown as part of his youth experience. Always on the move and migrating, he never could quite have a space and place to call his own or home.

In a purple squiggle outline of life challenges and issues, Youthful pinpoints toxic environments and traumatic events he has had to live with and endure as a youth growing up from when his parents split up to losing his mother at age 8, his uncle as killed,

⁶ Youthful Identity Map (see fig. 8, pg. 61). Participant drew images, symbols, and wrote down spaces, places, experiences, and people that impacted and influenced their identity as a high school teen. Identity maps help to create a reflexive visual narrative for participants.

supporting his grandfather, being a co-parent alongside his father to raise his younger siblings, to his cousins saying he should drop out of school, and his older brothers demeaning him and calling him gay. These traumatic events were harmful and stripped Youthful of childhood. He was forced to grow up in difficult context and lived experience that was absence of love, so finding that CBES with authentically caring adults was a platform for him to learn how to love himself with the loving guidance and support of his mentors:

the Boys & Girls Club staff at the Columbia Boys & Girls Club they was just really there and authentic. There's 250 kids there, but when you were there when you were talking them, we felt like no one else mattered and you know, they helped me get through high school and even through college and just me throughout my high school.

In blue squiggly line cloud bubbles you can see that Youthful lists important people mentors who helped him change the perspective and trajectory of his life- Sharon, Elena, Ivan Debby, Mike, Tami, and Andrea. All of these important people were staff at the 2 main CBES in the Mission district that Youthful was an active member of: BGCSFCP and Loco Bloco. Peers in the focus group marked a lot of check marks and hearts to being the “1st” in his family. There are three squiggly blue line bubbles that identifies a sense of pride in the SF Bay Area community where Youthful was able to navigate to success from challenges in his life. Youthful was accepted to the School of the Arts his freshman year of high school, became the BGCSFCP Youth of the Year in 2007, was 1st in his family to get past the 10th grade and graduate high school, to traveling

and going to SF Giants and World Wrestling Entertainment Events. The connection and relationships of the blue bubbles symbolize the love of self and community it took for Youthful to feel and experience loving actions from important people who would steer him to overcome his adverse conditions growing up as a youth.

In looking at the key messages under Youthful' personal identity map, at the top in purple marker is an affirmation of love that says "If they did not believe in you, then they would not have put you in this position-2007" helps to define an impactful and influential moment of solidarity that Youthful received from a mentor. It is important to acknowledge and celebrate achievements of the youth mentors serve about how far he has come in being the CP-Youth of the Year (YOY) in 2007. A culminating point of love and healing is Youthful acknowledging the strong relationships he embraced with his mentors helped him understand his challenging circumstances and how to overcome them as well from the support of his chosen community. Two messages below this affirmation is a doubtful message from Youthful' high school counselor "You should give up-2004" that motivated Youthful to do exactly the opposite and succeed through community.

Shifting Towards Radical Healing

By facilitating meaningful mentorship relationships in CBES, mentors guide and support responsiveness levels of youth protégé's identity experiences and narratives. Thus, effective and engaging culturally responsive mentorship in CBES is positioned to address, advocate, and access the growing needs YOC and children of immigrants in the inner city urban neighborhood deserve. Ladson-Billings (2014) and Ginwright (2016) identify the fundamentals of how teachers, scholars, and practitioners need to be mindful of growing the intellectual growth, cultural competency, and sociopolitical consciousness

of the young people we serve through being present and engaged in the pedagogy of our human interactions. As youth come into CBES to engage with their identified mentors about their goals, challenges, struggles, and lived experiences the intersection of knowledge, skill-building, and behavior are all functioning in that interaction so that an appropriate level of guidance and support determines the level of responsiveness needed. In the examples of the personal identity maps below, the former youth participants in a CBES, we can identify a processing of experiences when connected increased their capacity-awareness and agency-to act upon harm and toxins in their lives and in the community driven with values of hope, joy, and love they developed through their mentorship experience.

Advocacy: Act Concerned and Invested as a Youth Leader

The name Advocacy correctly fits and matches the personality of this focus group participant because their curiosity to explore knowledge and information is always intended to build advocacy of youth voice and agency in understanding conditions existing in community environments. Born and raised in the Tenderloin neighborhood, Advocacy was a youth participant of the Wu Yee Children Services at the age of three and in effect was receiving mentorship guidance and support at a young age. Raised by her single Cambodian immigrant mother, accessing CBES became an important and vital community resource for her and her three other siblings (1 older sister, 1 younger sister, and 1 younger brother). Advocacy would eventually be a participant at the BGCSTL at the age of 6 through her teens, eventually participating in MYEEP SF, the VYDC, and Youth United for Community Actions (YUCA) that would inform her future leadership development and increase her level of awareness and agency as a youth advocate in San

Francisco. Advocacy alludes to the spirit of the Tenderloin neighborhood when she instinctively comments:

A lot of the community based organizations know each other, they work with each other and a lot of the youth tend to cycle within the different ones and we know all of youth and we try to get to know the youth. So that's what I loved about all the different programs that I participated in.

In looking at Advocacy's personal identity map⁷, the bordered outline of and explosive and dynamic shape is evident that creates puzzle pieces of how she has framed her identity, experience and narrative growing up in San Francisco. As we gaze to the upper left hand corner of the map, a cityscape of the San Francisco skyline depicts the Bay Bridge connecting to buildings forming downtown entering the city. Underneath the cityscape is the word "Cambodian" printed underneath, self-identifying her ethnic and cultural identity. It is important that this is noted and marked on Advocacy's map because it adds a textured layer as the child of a refugee immigrant whose single parent is monolingual raising her family of 5 in an urban city of SF, and an urban neighborhood community in the Tenderloin where accessing social and cultural capital is a must to survive and thrive.

As you move counter-clockwise on the map, you see images and words that narrate her experience of space, places, and people she would interact with. The path from home to school, Marina Middle School and Galileo High School. Advocacy drew

⁷ Advocacy Identity Map (see fig. 11 pg. 64). Participant drew images, symbols, and wrote down spaces, places, experiences, and people that impacted and influenced their identity as a high school teen. Identity maps help to create a reflexive visual narrative for participants.

images of a chef's hat and interior design certificate, things that she is passionate and skilled at. Next to those images are 5 stick figures with people written underneath it and a butterfly drawn underneath that. Knowing Advocacy for 8 years as a former co-worker and current community collaborator in the Tenderloin I can draw from the images her openness to talk about what she's interested in AND the importance of sharing that to youth and colleagues she interacts with in the community. This openness to share is another form of advocacy that engages youth she has mentored and colleagues to be open about what they are passionate about, so that they can learn to fly and flutter openly like the butterfly does in nature. To the right of these images and symbols are a list of important people in her life experiences in the community- family, friends, colleagues, mentors, youth participants, and strangers. This broad range of interactions is important because as a former youth participant that is now a mentor this informs how she engages with people currently in the Tenderloin community as a resource. Her peers in the focus groups surrounded this list with hearts and check marks to re-enforce knowing the importance of relationships and interactions in the community you are a part of, especially as a youth.

But I made sure I want to be the best resource for the youth. I might not be the smartest person or had everything or whichever, I just wanted to make sure that just doing the best that I can, showing that to the youth and being very authentic for where it came from and how this whole thing developed.

Advocacy stands firm on the narrative of being a participant that challenges themselves and other to explore, but also in being a keeper of the well-being on the

personal and community level because as we move along the personal identity map she list “safe + dangerous” with a question mark to represent the state issues and concern that youth and families in the Tenderloin community face today. The level of responsiveness a young people needs to face a “safe & dangerous” community will be influenced on the presence and effectiveness of interactions in their mentorship experience in a CBES. The positive impact and influence of mentoring had on Advocacy’s experience was to take agency as an ambassador to protect and defend the community as “home”, listen and build relationships with you as engaged leaders, and have an organized plan of action when advocating change in the community. Being centered and proud of identifying “home” and who you are is a central theme from Advocacy. Messages of “Nothing is permanent. Change is the best way to Grow” and “You can control only what is in your capacity” align with the importance of mentorship on an individual and community level she was been invested being activated and aware during her high school experience as a teen leader at the VYDC.

Local x Native: Becoming a Leader

This focus group participant is recognized as Local x Native Born and raised San Francisco which is rare these days means that you are a local and native. Additionally, Local x Native is very familiar with accessing support services and resources in CBES as a youth because the mentorship in these spaces facilitated transformative healing experiences in learning how to self-heal from the traumatic experiences inside schools and outside in their personal lives as well. In analyzing Local x Native’ identity map⁸

⁸ Local x Native Identity Map (see fig. 10, pg. 63). Participant drew images, symbols, and wrote down spaces, places, experiences, and people that impacted and influenced their identity as a high school teen. Identity maps help to create a reflexive visual narrative for participants.

experienced like many local and native youth growing up in man San Francisco schools. In meeting with Local x Native, she was very specific as she reflected on her experience growing up in San Francisco and describing how mentorship in CBES helped her shape her identity as a youth searching for a place to call their own and be accepted:

for me personally navigating different institutions out in the real world, and all these different institutions have denied me or not accepted me or didn't want to work with me... didn't have patience for me. I think these spaces were the only spaces that had patience for me, had a spot for me, and didn't deny me or push me away like the other institutions that I had to navigate....school, stores, church, what have you.

In Local x Native's personal identity map, you see all images of weather conditions from sunshine, clouds, scattered raindrops, and lighting. The depiction of these images and symbols help to characterize and define her youth identity and experience growing up. You can see on the map that she proudly put up a street sign designating and claiming the "Mission" as a point of reference and underneath the "Mission" is the word "home." There's an arrow pointing to a big double heart above her name that says "MYEEP" referencing her time as a teen intern and counselor-in-training (C.I.T.) at Horizons Unlimited in the Potrero Hill neighborhood of the mission where she spent most of her time at if she was not at the Vietnamese Youth Development Center (VYDC) visiting friends. Hugging the contour of the bend of the heart are the words "saved my life" at the image and symbol of the sun seems to be strategically placed to shine on the heart. Her participation and real in CBES allowed her to transform from youth participant into a youth leader. Like Advocacy, Local x Native understood

relationships at the CBES where the guidance and support would not be denied to her and her peers like other institutional spaces.

And I think the automatic response as, let's say people who work with youth now or people want to be mentors is you have to... you have to stay away from that friend, or that friend is not good for you. But I think spaces like this can also invite that friend...right and kind of bring the whole gang in as opposed to just that one kid. And so I think that's another way that spaces have been so productive in the lives of young people too.

The relationships that Local x Native was able to form and grow helped her through academic barriers at school as she drew in the upper right hand corner of the map where a tardy slip was drawn and next to a drawing of her high school, Galileo. Instead of a sun in this area, you see lightning, raindrops, and a cloud. Not too far off is an image of a ring with a message bubble that says "Youth Thought! Ha ! Ha!" referencing personal emotions and feelings of being in love with a significant other that contributed to the stormy weather of emotions she was experiencing at the time. was able to access the educational space, resources, and interaction she desired that helped her to reach important achievements in her life, for herself and her family; going to college and majoring in pre-med; to be active and score the most soccer goals in a game, and to eventually graduate from college with honors. Local x Native identified different interactions of support as she drew figures that represent her mom, sisters, and friends. Next to these figures of support at the bottom are images categorized in this center space is "outlet". Under outlet you see chairs, stage, musical notes drawn, and a word banner

that says, “Youth Speaks”. In tying the other images and words embedded *on* Local x Native’s having an outlet is the critical and appropriate platform to express and recover from growing up in the SF neighborhood. The social and cultural capital of resources she was able to access and acquire once she knew where they were and who the people that could support here in the process was critical. She states affectionate gratitude and appreciation of the community cultural wealth that helped her not succumb and drown in the social toxins on the streets of the Tenderloin when she says:

There's also programs that help you in the future like with money management. And like when I was a youth when I worked for my that money that I gained, I had to help my family out so that in terms of the future, to help these things and learn how to live because I needed to help out my family, especially, being able to work through that program, and then still have those people that care about you within that program. It just really helps.

As we come full circle to Local x Native’s map we see symbolic icons of the vice of smoking and motivation of money as part of weather conditions they had to endure. In the bottom left hand corner of the map is a message that Local x Native wrote a reflection that says:

Growing up around heavy drug use/poverty/domestic violence/under-served communities taught me about survival when you have nothing. Though bad habits rise every so often, I’ve only been reminded that perfection is not possible. But putting your best foot forward is the true reward!

It is fitting that exclamation points, hearts, and arrows from peers decorate contribute and stamp an approval of this message by peer participants in the focus group. The impact and influence of mentoring in Local x Native reflective experiences as a high school teen that needed emotional support, honest effort, social toxins. The word “Preach!” with an arrow point to “putting your...” It is a reminder of how Local x Native moved towards a process of surviving from harm in her lived experiences by navigating through toxins in her community. As a result, she shifted her perspectives and actions towards addressing ways of growth and healing in her community. Other uplifting and healing messages that Local x Native wrote are “you should be in this program”, “I know that wasn’t fair”, and “feedback is a good thing.” Simple reminders to understand your context and know the support services, resources, and opportunities that are present in relationships in CBES.

Liberation: Express Yourself

Liberation is an appropriate name for this focus group participant because it defines the possibility of what radical healing can look like and feel like. In Liberation’s identity map her she was able to explore her identity and trauma and access positive relationship-building through programming in CBES. The mentorship Liberation received help her develop the self-confidence and leadership skills to freely express herself as she graduated high school and transitioned to college at San Francisco State University. In Liberation’s identity map⁹, multiple color and cloud bubbles were drawn and narrate connections of being “free”. We begin with Liberation identifying the Mission-Bayview neighborhood as one of her community where she lists violence,

⁹ Liberation Identity Map (see fig. 9, pg. 62). Participant drew images, symbols, and wrote down spaces, places, experiences, and people that impacted and influenced their identity as a high school teen. Identity maps help to create a reflexive visual narrative for participants.

gentrification, home, and food desert. Liberation's home is sandwiched on the list between gentrification and food desert as social toxins present growing up. As we move counter-clockwise on the map, we see the Tenderloin as a neighborhood community where they list multiple CBES that they engaged and participated in- VYDC, MYEEP, BGCSFTL, and the JCYC-Youthworks. Liberation has arrows pointing towards a sub list that has safe space, mentors, tutoring, and college & career. Knowing the adverse context and environments present in the Mission-Bayview, Liberation was able to locate these support services, resources, and opportunities to deal and cope with the social toxins and trauma.

Like any young adult, Liberation identity map identifies a list of friends and family- mom, dad, and brother as important people in her life which provides the motivation as the eldest child of Mexican immigrant parents. Liberation listed the struggles she had to overcome from substance/alcohol abuse, truancy, being easily influenced, did not know "where I was going", "coming out", and being low-income as stressors and tensions she needed to learn how to navigate through. These struggles represent the important of why she needed a safe space, mentors, tutoring, and a path towards college and career to redirect her focus. As we look at her achievements from graduating high school and getting into San Francisco State University are big benchmarks in her life. She wrote "barely" underneath getting into SFSU, but still listing it under achievements is an important part of naming struggles and tying them to the achievements they inspired. The impact and influence of guidance and supportive mentorship inspired Liberation to work with youth and families come low-income immigrant working class background like hers. Liberation wrote "began working within

community”. As a young adult, Liberation’s lived experiences and relationships in the community informed the development of tools and skillsets for her to achieve in undergrad and now in graduate school. Currently, Liberation is finishing up her 1st year in the Master’s Program of Social Work at SF State, focusing on supporting foster youth, to further develop her mentorship praxis of trauma informed care and radical healing needed to support youth with toxic and healing environments to better navigate their spaces.

Summary

Through reflexive identity mapping and conversations in the meaning of image, words, and symbols relationship-building that was authentic, loving, and healing resonate with these former youth participant protégé s. They were able to locate and share moments in their life as a high school youth on an individual and community level through their engagement and membership participation in a CBES. Returning to pieces of their narrative as a young adult affirmed the necessity of meaningful and responsive relationships they received from mentorship practitioners in CBES. The responsive levels of intentional authentic carino, compa love, and radical healing praxis is important to nurturing the neighborhood spirit of the various community stakeholders (youth, families, CBES practitioners). The impact and influence of relationships between youth participant protégés-mentorship practitioners rests on the strength and health of interpersonal communications that are candid, cooperative, and communal. The investment in empowering youth participant protégés stories experiences and social realities needs to be always be central to mentorship practitioners’ praxis of culturally responsive mentorship in CBES.

CHAPTER 5: Reproducing Mentorship Experiences and Narratives

Overview of Chapter

Strong relationships are central to the health and cultural wealth of an neighborhood and community. Spirit and Ritual Practices combined are “Spirituals”. Spirituals are rooted in directing the flow of giving and receiving positive energy in relationships that is defined as caring, loving, and healing. Indigenous cultures and practices have always incorporated the importance of spirituals to strengthen and heal the energy and spirit of people in their village and their community. My interviews with the mentorship practitioners unpacked challenges, tension, and trauma youth carry with them to CBES due to the adverse conditions present in their urban neighborhood communities. It was in the CBES as youth participant protégés where they learned to develop supportive relationships with trusting adults to navigate social toxic relationships and environments. Now as mentorship practitioners the positive community-building values and skillsets in their critical pedagogies are intended to heal and ward off toxic energy and spirits of the youth and families they serve in the community. The mentorship guidance and support YOC experience in CBES incorporates levels of meaningful and responsive relationships where authentic care/carino (Valenzuela, 1999), compa love (Hannegan-Matinez, 2019) and radical healing (Ginwright, 2016) have developed into spiritual practices of mentorship. Spirituals, spirit and ritual practices, emerges as a guiding theme of how culturally responsive mentorship is present and breathing in CBES.

Mentors’ reflexive intentions of authentic, hopeful, and powerful experiences positioned strategies of critical pedagogies with youth participant protégés through relationship skill-building. Mentorship practitioners’ strategies of building in spirituals

help to name and define ways towards being culturally responsive through pedagogical techniques and tools. The pedagogical techniques and tools help to facilitate culturally responsive mentorship experiences and practices mentor- youth protégé. The spirituals of belonging, community cultural wealth, and accountability to meet the needs of YOC becomes critical in fostering relational and responsive actions to adverse issues and conditions in urban neighborhood communities. Culturally responsive mentorship is a critical praxis of spirituals toward a deep understanding of actualizing the social and cultural context of the tensions, traumas, and triumphs on an individual and community level that youth protégé-mentor share together.

Spirituals of Belonging: Carry on Tradition

Creating a warm and welcoming sense of belonging typifies the culture and climate of many CBES-after-school programs, community-based organizations, out-of-school time activities and programming- in urban neighborhood communities. As institutional spaces that are youth-centered, CBES employ youth development strategies so what is experienced by youth, families, and staff practitioners is a positive and safe environment, supportive relationships, opportunities and expectations, recognition, and fun is able to thrive. This structure and system is not full proof, but create a sense of purpose and practice that operates in a CBES which allows for appropriate seeds of guidance and support needed alongside youth and their families to grow in addressing their lived experiences of struggle and hope. I deliberately created pseudonyms given to 10 current CBES mentors that represented particular strengths in their practice. The 10 are named: Focus, Translator, Memory, Youthful, Legacy, Mejor, Local x Native, Advocacy, Oracle, and Misunderstood. In each of their interviews, a particular value

emerged, a value that they honed over the time that they were a mentor. This strength in the practice afforded them the capacity to engage and empower youth participants in their current CBES. What I also found was that these strengths came directly from their experiences when they were youth protégé themselves. This spiritual connection between their youth protégé identities and their practices as mentors provides an important learning in the growth of each participant.

Focus: Becoming Responsible and Reliable

Focus, an eight year participant in a CBES laments on a spiritual of belonging when engaging with youth participants. Focus' parents separated when she was 9 years old. As the eldest of four children (2 younger sisters and 1 younger brother), Focus took on adult responsibilities to co-parent her younger siblings alongside her Mexican immigrant father, who primarily spoke Spanish. Focus took charge and became a cook for the family, did the laundry, and walked her siblings to and from school, made sure they were on top of their homework, was the interpreter and translator and more because the family needed it. She needed a space to grow into her own as a young adult, she found this in the positive mentoring relationships fostered in the CBES stating:

I know how well that impacted me being like first generation, low income, single parent household, like all that affects like, can affect somebody like a lot and having that mentor in your life, just at least one can like make a big difference. So I kind of knew like I also wanted to do that and kind of like pay that forward in a way.

As a fifth grader, Focus was guided in her youth agency and voice by advocating recycling and compost initiatives of healthy eating and lifestyles as a leader in the Green Knights; organizing peers as president of Torch Club in middle school; providing service to homeless dogs at the San Francisco Society for Prevention of Cruelty to Animals (SPCA) and volunteering in local gardens in the community. During freshman year of high school, Focus started being influenced by the wrong crowd and started making poor decisions that impacted her academics and overall well-being. Her teachers did not notice that she was not turning in work or making the effort to see what her grades were declining.

At school it's like...very isolated in a way, that well there is like programs at school. I didn't feel like I got enough of like, support and as much as I did like at Boys & Girls Club, but Boys & Girls Clubs it was more like one-on-one. We're at school it was like kind of... more broad and not like focused on like, who I am and like, my situation and stuff.

Transitioning from middle school to high school was a shift towards independence was challenging for Focus. Focus learned that for her, school was not a place of relationship-building and community, unless it was with a crowd of peers who agreed that school was not for them. Her declining performance as evident by her failing grades and lowered attendance went unnoticed by teachers unless it was in a report. These signs and opportunities of a youth in need were ignored because there was no community holding you accountable and asking probing questions of “how are you doing?” and “what are you doing?” Focus’ teachers and school faculty could have engaged with her on a personal level and connect her to support services and resources,

but they did not. Focus was probably none of many students falling through the cracks. However, her mentors that she distanced herself from in her middle school to high school transition never stopped caring and wanting to know how she was doing. The memories of guided and caring relationships with mentors at the club in the neighborhood who would always follow-up with her to check in and ask her “how she was doing?” and “when is she coming back to be involved?” kept a pulse check that revitalized her to come back to her community for the safe and healthy relationship spaces she grew up with. These inquiries encouraged Focus about her connection to community and to seek help and guidance when needed. She realized her so-called community of friends were actually toxic and not helping her at all, they were bringing her down. So she returned to the TL clubhouse and was welcomed back home to the community as if she did not miss a beat of agreeing to be responsible and reliable youth leader.

To get back on track with school because of her low grades and attendance from her mistakes during her freshman year, Focus had lots of make-up work to do. Focus was comfortable asking for help from her TL clubhouse community mentors in providing guidance and support needed to bring her grades up, learn leadership skills, and deal with stress from family, friends, and school. As she reflects, Focus shares how the importance of being open, vulnerable, and trusting with her mentors helped her become more organized with her life :

I received a lot of services that helped me.....Help me like with my education and my job opportunities that I got along the way. Things like tutoring whenever I needed help. And I was confused. I learned how to like ask questions and ask for help. Because sometimes I know, I don't know the answer, so it's good to ask. So

like I said, it's a lot of one on one they really care about, like your story and how to like, better yourself So the mentorship like mentorship really, like help me learn more about like my, what I need to work on and like my strengths and how do I use those strengths to like, get jobs or like, you know, be productive in school and work. Ummm....I lost my train of thought. It's kind of like a sense of like, community and making sure that we succeed in every way possible.

When Focus was lost and confused, the guidance from her mentors in accessing support services and resources of self-improvement and self-confidence through 1 on-1 tutoring, studying on her own, and checking in with her mentors of challenges she faced and the progress she was making. Since her sophomore year in high school to now Focus has risen to be purpose-driven and goal-oriented in her relationships she has in the community. Focus is grounded with an understanding that time, effort, and a shared understanding of her relationship with mentors in the community were key factors in her success as a youth leader. These lessons are now the cultural values Focus leans on in her praxis as a mentorship practitioner.

Focus is reminded that cultivating a space and place of belonging starts with the personalized stories and perspectives relationship-building tools a mentor has in being present and patient with the youth they are serving. Listening to youth' needs, their questions, gestures, and expressions are opportunities to build relationships and community. Being present and aware of reactive behaviors and attitudes of youth needs a praxis of sharpening critical pedagogical tools. Returning to the club as a mentor, Focus wanted to make a positive impact by paying it forward, the help she received a youth to the next generation in the TL Clubhouse as she reflects:

they really care about, like your story and how to like, better yourself . So the mentorship like mentorship really, like help me learn more about like my, what I need to work on and like my strengths.

With mentorship it kind of reels you in, in a sense of like you belonging and like acceptance....like it's like a non-judgment....[judgement]-free zone, and kind of making sure that we all feel well from that, that helps me and other people like my peers to feel that we belong. And that that creates like a more safe environment and a more like, tight-knit community. Kind of just like keeping each other like up and running basically.

As Focus transitions into her role as a mentor the past two years, she carries these memories and values as storied experiences as she engages with youth at the TL clubhouse. Focus' is learning to be more present with youth and listening to what she hears and sees as a critical skill. As a youth participant protégé, these were characteristics and traits she was not as mindful of in the practices of her mentors. In her reflections now as a mentorship practitioner, Focus is adjusting to this growth and role reversal.

Engaging with the various personalities and behaviors of younger members at the club has been challenging for her. Focus mentioned that she still receives and welcomes mentorship from older and experienced staff of how to plan forward and take initiative so that she can be more confident and prepared each and every time she steps into the space.

So kind of being more aware and I'm more aware, and I'm more like, open to like different ideas and kind of just making sure that everyone, like every youth feels

like safe and important, kinda and I yeah, I'm starting to get a little bit better, like realizing certain things of how kids were like kids are in like, their what ticks them off or....I learned that mentorship doesn't take one day. That it's like an on-going process.

I do notice that the [especially the younger Latina] girls do kind of like, come to me for like, they like to tell me things and like, they...they always feel like I am a person that like, they can tell stuff too. And I think that's really like important...kind of having like that trust and feel like I can listen to their problems or give them advice that they can like hopefully see like the bigger picture something like that.

Focus is learning now as a mentorship practitioner the that cultivating a sense of belonging for youth is an art form and craft of story-telling and story-sharing. Focus is in a position to provide powerful and promising mentorship experiences in how she implements personalized pedagogical techniques of relationship building story-telling and story-sharing skills in the community that is rooted in listening to the needs of the youth and meeting them with the social and cultural capital in the community. Focus' growing mentorship practices are rooted in pedagogical techniques of providing tangible experiences of relationship-building and community building; defining meaningful and responsive relationships that listen with her ears, eyes, and heart. Focus shares from her own experiences that "If you DON'T listen to the youth, then you DON'T understand the youth. I think that's important." There is not one formula that applies to everyone, but creating guidelines that help to shape an awareness and communication for Focus is

rooted in how she takes ownership to step into her power as a mentor to carry on the knowledge and tradition of healthy mentoring practices.

Translator: Navigating Cultural Experiences

Translator's family immigrated from Yemen to the Tenderloin neighborhood so that their family would have better opportunities to succeed away from the poverty and civil war in their home country. Born and raised in the Tenderloin, Translator is the youngest of three boys. His unique experience as an Yemeni American and former youth participant protégé now mentorship practitioner in the BGCSFTL positions him as an trusted resource of information to the Yemeni and Arab community in the Tenderloin neighborhood. Translator became a youth participant at the BGCSFTL clubhouse at the age of six years old. His Yemeni immigrant parents enrolled him in the CBES, so that he could receive educational services and support afterschool since they were not familiar with educational system in this country. The BGCSFTL clubhouse and the local Mosque across the street served as a safe space and platform for Translator and his immigrant parents to surround themselves with navigation specialist from the time he was in elementary to middle school and his graduation from Washington High School. Translator's narrative from responsible youth to responsible adult is a source of understanding how to navigate from challenges to success in the Tenderloin neighborhood for other Yemeni immigrant families. Translator describes his experience at the TL Clubhouse as an cultural space of safety and belonging to a community of resources and services that empowered youth to succeed:

I feel like being in the Tenderloin community where it's not like the best place for children to be hanging out outside on their own or anything like that. It did

provide like a safe space and like a lot of resources for me to be able to succeed. So like, bit like the basic one or like the major one I would say is homework help, because you know, like, my mom didn't doesn't speak that well of English. So like she couldn't really help me much my homework and my dad is working. And so being able to have a space to go do my homework and everything and get that done definitely was, you know, helpful in getting me to where I am right now. And so eventually, you know, throughout middle school in high school, like in high school, participated in a lot of programs from like money matters, which helps you...like financially literate, you know, like know how to handle your finances and, and so on and college prep and, you know, going on college tours, being prepared for that and, you know, being offered all like the scholarship information, some like, you know, things that I wouldn't be able to pick up on my own, or at least get the support, like the extra push to actually do them.

When the BGCSFTL clubhouse was closed on the weekends, Translator and his friends would go to the Mosque across from the club to continue to learn:

I would use usually go to the local mosque for Arabic school. And that was mainly the kind of just keep...keep me in touch with the my Arabic cultural background, anything like that. And so, you know, we would learn to read and write in Arabic and but also like, read the Quran, and like, you know, understand its teachings and everything like that.

Translator acknowledges the dangers outside on the streets of the Tenderloin, but also acknowledges that CBES in the community like the TL clubhouse and the Mosque

were safe and educational spaces for him to focus on his studies and have fun too.

Through the support of his mentors in these spaces, Translator's mentoring of social and cultural capital in these CBES enabled him to navigate both his multicultural Yemeni American identity (Ginwright, 2007, 2016; Weiston-Serdan, 2017; Wong, 2018).

Translator's journey at the TL clubhouse helped him navigate through his high school experience with academic support, teen employment, and leadership experiences as a young adult in college. Translator's journey through the Mosque empowered his cultural knowledge, literacy, and practices of his Arab background. Translator benefitted from the community cultural wealth (Yosso, 2005) of social, aspirational, familial, linguistic, and navigational capital that empowered his Yemeni American identity from the time that he was a youth to a young adult in high school.

Although, he is not working with high school age youth, his success is a model of inspiration and aspiration to the younger members and their families in the Arab community of trusting and valuing the space and mentors at the TL Clubhouse. In his mentorship experience, Translator recalls his mentors communicating with his parents what was occurring in CBES programming and how they were able to advocate for him to attend field trips or activities. Leveraging the social, familial, and navigational capital to inform and enhance experiences of Translator. Now as a mentor himself, Translator incorporates the authentic care/carino (Valenzuela, 1999) into his practice as a mentor because of the impact and influence it had on his growth and development as a young adult.

I would like get to go on that trip or you know, field trip or

whatever it is...that relationship with the staff and you know, having a mentor and

them knowing my parents and everything. There were many times where I wanted to go on a field trip. And you know, like, initially my parents would say no. And the staff would be like, All right, let me you know, give them a call or something like that. And them doing that or reassuring my parents like would often times helping

That mentorship also like, was really important because like, you know, I built connections in a sense, like, where they not only cared for me, like, you know, helping me in school and everything, but like, they would also attend, like my graduation and stuff like that. And, you know, it made a difference, you know, because like, knowing that there's someone out there like that really care, like, you know, like, it's, I don't know, it was really cool.

His return to work at the BGCSFTL clubhouse was because he was recruited by a former mentor and as he reflected about the opportunity Translator felt it was “natural” for him to come back to the community where he lives. Not only was it a shorter commute, but he would be helping support the Arab youth and families navigating their own stories of American culture and education. Now 4 years in, Translator, leverages his social and cultural capital as a Yemeni-American mentor who can relate to the experiences of excitement, confusion, and anxieties that current youth participants and their immigrant families are going through. Translator’s positionality helps him better connect with the needs of the Yemeni youth and families in the space because he can explain from his own experience while speaking Arabic to parents about support services and resource after school- academically and socially and how their son, daughter, niece,

or nephew is doing. Translator is accepted and understood more easily by Arab youth and families because of his cultural background and experience is relevant and responsive to their inquiries:

the parents also trusted me more, being that I'm from the same, you know, understanding the culture and everything like that. And so, they would, for example, like, the parents would come to me and ask me, like, Hey, you know, like, they said something about this program. What do you think, you know, should I sign them up is going to be helpful for them.

Being bilingual, Translator can speak and understand the English & Arabic language is a valuable cultural asset, skill, and tool in CBES. Translator is able to clearly explain, describe responsively to programming concepts and experiences that his colleagues are unable to Arab youth and families. Translator's experience as a former participant holds weight and value to Yemeni parents and families in the BGCSTL clubhouse. Being able to communicate with parents and youth fosters a sense of belonging to the space and the community “ being able to sit down with that youth (and parents) and being able to explain to them, like, you understand it, you know, you know what they're going through.” The cultural language and identity that Translators shares with many of the Arab families is relevant and responsive in meeting their needs. Leveraging community cultural wealth is a pedagogical technique and strength that Translator has incorporated in his mentoring, especially with the Arab youth and families he serves.

Translator has sharpened his cultural skills and tools as a mentor to better engage with Arab youth and their parents. His sensibilities to immigrant youth' struggles and challenges with learning and understanding what is going on at school or through

interactions with peers and adults at the BGCSFTL clubhouse has made his approach more instinctual skill to build authentic and caring relationships, especially with Arab immigrant youth and their families. Translator speaks with confidence as an experienced storytellers as he shares his insight of how to be more aware as a mentor working with immigrant youth and their families:

Especially during the past two years, there's been a lot of families immigrating from Yemen and the kids don't know any English. And so me being there and being able to speak that language, the Arabic language, kind of bridge that gap between them in the program, and also help them keep an interest in coming back. Because you know, when they're there, when they, when I'm not at the program, there's a lot of disconnect from what they want to do and what they're being told to do. And because they don't understand and they want to express their how they're feeling, but they can't do that. And so being there and being able to understand these kids want cater to their needs, and everything really keeps them engaged.

You have to be knowledgeable of, you know, what you're doing, and you have to do you have to be how do I say, like, you have to show that you know, what you're doing in front of these kids, because if they have a sense that you don't understand what you're doing, or you're just as confused.

Translator speaks of making yourself present as a resource to youth as a mentor who works towards listening and understanding and meeting their needs. Cultivating a sense of belonging to immigrant youth and youth in general looking for ways to express themselves is about relationship-building pedagogical techniques. Translator has

developed more confidence of being an informed and knowledgeable mentor by bridging his own experiences as former youth participant with his role and responsibility as a mentorship practitioner. Being critically conscious, confident, and comprehensive in communicating information to meet the needs of youth participants and their families in the community reflects the level of maturity and growth of Translator over the years.

Memory: Past and Present Possibilities in the Community

Born and raised in the Tenderloin, Memory lived in the neighborhood for 27 years. Memory's reflections of growing up in an immigrant Vietnamese household in the Tenderloin are stories of filled with challenging hardships and hopeful situations for her and her older brother. It was in the CBES where she felt caring connections with mentors that she was able to be open up and unpack social and emotional baggage that needed to be released and exposed. As a long-time youth participant in multiple CBES, Memory brings with her the narrative experiences of how she was impacted and influenced by mentors in the Tenderloin from the time she was 5 years old and through graduating from Galileo High School in SF. The caring connection with mentoring helped Memory express who she was and what she was feeling through her interests and talents in the arts and building community with peers and adults. The CBES in the Tenderloin that Memory was a youth participant are as follows It was fitting for me to interview Memory at Boeddeker Park in the Tenderloin neighborhood because she is one of the youth leaders who worked alongside CBES leaders from the community to advocate for its renovation and re-opening 5 years ago. As I inquire with Memory what her reflections of mentorship as a youth participant in the Tenderloin community, she states:

I think starting at the Boys & Girls Club was a good match for us because not only that they provided help with homework. They provide like sports, and just activities that we never heard of before. So the first sport or first activity that we, my, my brother and I first got into was judo. And that's like very similar to karate and that allowed us to like, get out any anger or any like anything we had trapped in them. We didn't understand why we were angry. I guess growing up in the Tenderloin, and you don't really understand the word depression or anxiety until like you grow older. Living in the Tenderloin, my parents always like discovered new things and stuff like that. So, my dad kind of like incorporated a-gam...gambling and alcoholic problem. And that's when we found out that that's where we had to help our mom out.

living in a neighborhood that's all small and you don't really get to do a lot of things. Just having a lot of cousins and like a lot of relatives around you and there's always like mixed expectations and traditions. I was an angry kid.

Memory acknowledges she grew up with a lot of pent up anger and emotions growing up in the neighborhood, parents arguing about income, and being around lots of family around with strict cultural tradition of how to be. The tension and trauma of growing up in adverse conditions of the Tenderloin was socially, emotionally, and mentally draining for Memory. Although she had family around, it created more stress because there was a lack of personal space and strict family expectations that Memory did not always agree with, but had follow traditions regardless of how she felt. Memory fondly remembers that joining the BGCSFTL Clubhouse provided the support services,

resources, and opportunities her and her brother needed academically and socially. The social recreational and sports opportunities like judo helped them exorcise anger and other toxic feelings “trapped” inside them. The mentoring in these activities provided healthy outlets to cope with and recover from toxic experiences not only in the neighborhood, but also at home as well. The BGCSFTL Clubhouse became an escape and quieting space from all the noise at home and internally for Memory because finally she was able to hear herself, feel herself, and find a space to call her own.

Memory identifies key mentors from these non-academic programs and opportunities from the BGCSFTL Clubhouse and the Tenderloin Recreation Center who provided hands-on experiences that were interactive and positively stimulated new senses and abilities of her identity:

Kay with art showed me it was okay to get my hands messy with clay, paint. I was taught at a young age never to get your clothes dirty, never to get anything dirty. Roll up your sleeves. That was my first mentorship lesson that able to like free me from how I really felt inside. It was kind of like a therapy session without me actually knowing. Ummm...Sammy was one of them with sports. I love basketball, love volleyball. Baseball was one of those funny sports where you have the dynamic of...uh...you know, girls can't play and then just being at a young age, me and my cousins were able to show that, you know, anybody can play the sport. Umm...And another one would be...uh...Actually, umm...Diana from the wreck. She taught me how to play the piano. And just having music in your life, kind of like changed how things sound on an everyday basis.

Umm...How was your experience? So me just not knowing it was mentorship, but

it was just, you know, adults, Hey, why don't you do this? It was actually now that I look at it, it was ways to learn and kind of develop skills that you don't have. And I guess part of mentorship now that I look at it, it doesn't matter if you're just checking in with someone or speaking to them, that initial reaction, has you kind of like, Oh, I remember this because of that person. You know?

Through these hands-on experiences at the CBES in the Tenderloin, mentoring experiences of authentic care (Valenzuela, 1999) taught Memory insightful lessons that it is okay to have these feelings of anger and emotions, but do not bottled them up inside, let them out, let them go. Mentors who would encourage her to express herself and be free and still be mindful to inquire about her well-being and if there were anything else she needs. The patience in these mentoring relationships did not punish or ridicule Memory for her mistakes, they offered affirmations that she was seeking for, but absent at home from her family and relatives. As a result, the mentoring relationships formed in these CBES were comforting and validated her feelings that these mentors became chosen family members to Memory in the community.

When Memory was writing personal statement alongside one of her mentors during her senior year of high school; she combined reflections from home with reflections of mentoring experiences at the BGCSFTL Clubhouse. What she learned about herself in the process were traumatizing experiences at home with family and learning how to heal from the caring practices of she received from her mentors at home in her CBES. The traumatizing story of a “mean aunt” who taught her and her brother how to use chopsticks was an integral piece of the her narratives symbolized the conflict at home when she discloses:.

She's the one who taught us how to use chopsticks. And that's where it kind of originally from where you're afraid to use hands. I would hold it incorrectly with my right hand. But with my left hand I did everything correctly, and it was like told to be like bad luck. To use your left hand so I would get slapped...umm. But I think just me finding a way where I can use both of them and that's where I became ambidextrous helped me understand myself better that like not everybody's the same. And that at the club became my second home because it was okay to mess up. It was okay to make mistakes. Just able to use my hands the way I wanted to versus like being corrected for it.

When memory was in the CBES doing art, playing sports, or playing the piano, she was freely and happily using both her hands to express herself, there were no restrictions. In the art room, Memory was able to create freely without consequences and was not corrected on form and technique. Instead, Memory recalls being encouraged to make a “mess” and continue to express and create through each activity. The ability to interact and communicate openly was in stark contrast to what she experienced at home. She wrote about the symbolism of how the joined hands in the Boys & Girls Clubs of San Francisco logo helped explain how she was able to reconcile from those toxic experiences that made her think of the experiences of her hands as broken at home versus being praised and free to be unique, to be different, and to be original.

The caring and thoughtful guidance that Memory received as a youth participant, informs her intentionality to listen and learn about the lives of the youth living in the

Tenderloin neighborhood no. Memory shares from what she has learned from her mentors over the years:

A lot of times I guess what's teens like more struggle on or like, just besides like, you know, talking about their normal lives and stuff like that. They struggle on like, getting to where they want to...like getting to the next grade level, but they're afraid to ask for help or what's the next step because they don't go to counselors. So we offer like help within the school like the Wellness Center, go to their counselors. Ummm...What I've learned that's what I was told when I was a mentee myself. As always, stay connected with a teacher and always like, check in with your counselor to see what you need, but also as a staff now we are kind of like a resource for them as well. Since we have been through it we are in college or we see things differently. I think that's what makes you an effective mentor because without you actually give them advice, you are also offering what resources you know of and what is available like job readiness programs of in the program or MYEEP, sports programs within the school, or within the neighborhood.

I'm very comforting when it comes to the teens. I can relate to them. I grow with them. I'm from the neighborhood, I've been in their shoes. I've walked in it and that's what makes it hard because I can't always be there to tell them it's okay to mess up.

Memory's approach as a mentorship practitioner is clear and direct when she states, "stay connected." Growing up in the Tenderloin there are everyday challenges, but there are also everyday support services, resources, and opportunities for youth and

families in CBES that connects them to possibilities to transform circumstances and situations by leveraging the social and cultural capital that is within reach right in front of them to hope (Ginwright, 2016; McLaughlin, 2017; Weiston-Serdan, 2017; Wong, 2017). As a mentorship practitioners, Memory is challenging youth participant proteges to think more critically and and be aware of learn and know who and what is in their community to stay connected to develop their personal narrative from her own experience. Memory knows that CBES provide a safe, positive, and hopeful learning environment with outlets for youth to be their authentic selves, but encourages healthy conversations with her youth participants protégés to trust in these other people in the CBES and beyond or at least hold them accountable for what they are supposed to provide. It is a humanizing conversation of decision-making and embracing the notion of community as youth confide in people who actually care and have a level of understanding what they are experiencing. Memory's lived and experiences are culturally relevant. She is able to name and define them more clearly now as locating the pain and healing growing up as a youth participant that she now messages forward. Mentorship provided the guidance and supports that listened and worked to meet her needs from the tension and trauma to goals she aspired to.

Memory has helped to define her CBES in the Tenderloin community as home. It is as an engaged listening and learning space where youth narratives have a platform to express and explore lived realities and necessities from the intentional pedagogical techniques of care, expressing yourself, and telling and sharing your story with others creates a healthy and hopeful relationships to be resilient and persist through challenges and barriers in your life. Memory shares an insightful definition of about messaging and

reminding youth participants that the mentoring is mutual. The engagement of the mentoring relationships is not one-sided, it is an on-going process of relationship-building, information sharing, and intentionally-centering CBES resources, services, and opportunities together.

Youthful: Spirited Energy and Needs as a Mentor

As one of the participants from the focus group in the previous chapter to a more candid 1-on-1 interviews Youthful describes the energy that remains inspired from his time as a youth participant protégé that has carried embodies his personality and praxis as a mentorship practitioner. As a young African-American Black male who moved and lived in multiple urban neighborhood communities across the Bay Area, Youthful knows the impact and influence of being included in seeing positive and caring relationship building in CBES starts with the mentorship practices in those spaces to welcome, acknowledge, and support youth as they are. Youthful acknowledges the impact of social and cultural capital of community resources and services he benefitted from because of mentorship:

The Boys & Girls Clubs of CP...They helped me with my homework. They gave me a bunch of leadership opportunities through Council for Unity and Torch Club and they really helped me get through High School and through college. If it wasn't for Boys & Girls Club then I wouldn't have graduated. Definitely would not have graduated from high school. And definitely wouldn't been the first person in my family go on to college.

my second year at Horizon, they offered me to be one of the youth leaders. So instead of me of the Boys & Girls Clubs I'm at the office and I'm helping run these

programs and the stuff they're like, that helped me with my leadership skills...skills as well. Because I'm running these meetings down in front of only the 12 kids that we had a Horizons but also like the 12 other kids from each site like over...140 youth, I'm running leadership programs for to represent our...our district. So I think that definitely helped me want to become a bigger a better leader.

Establishing presence, purpose, and access to community cultural wealth (Yosso 2005) through mentorship practices in CBES hinges on meaningful and responsive relationships. Mentoring relationships in the CBES Youthful participated in facilitated guidance and support in developing his confidence and abilities as a youth leader in the community. Becoming a recognized and contributing leader empowered Youthful to strive towards and actualize goals despite the challenging circumstances and barriers in his life that create stress and anxiety at home and at school

my freshman year in high school. I probably about November, I had to leave school and go to Fremont.to take care of my grandfather. And the plan was for me to transfer schools out there. Because he was, you know, he couldn't do anything he needed. He had to be on bed rest. And I was the grandson that he trusted, right. So I went out there and I'm out there for three months taking care of him, trying to get the transfer work for me. Transfer school in Fremont. Never happened. My grandpa passed away. Came back to San Francisco and I'm a whole semester behind now in high school. And since that, like my whole high school, every year in high school, either, I'm doing night school, summer school, ummm...to make up my grades, right?

I had a meeting with my counselor. And she looked at like my...folder, and they called ummm...and saw like my family history and father, like, you know, my dad, he didn't make it past 10th grade. My mom didn't make it out of middle school. My brother, who was the star athlete, dropped out his senior year, right. So she texted me that I'm not gonna make it and graduate out of high school. So what's the point?

When Youthful describes his purpose and experiences as a mentor it goes back to his reflections of understanding the challenges and barriers he has overcome in his life. As a youth participant in a CBES, once he was able to connect with an adult that was not dumbing him down and doubting his potential, it was a critical moment that challenged him to think about what he wanted for himself and his family. The mentors in the community encouraged and supported him through his challenges rather than look at him as another statistic like his counselor did in reviewing his file. Mentorship practices started to explore with Youthful what he was experiencing and feeling. These conversations about sharing his deepest fears and highest aspirations helped direct where he could put his energy in a healthy and productive way in the community.

Youthful' leadership skills to explore, perform, and grow is rooted in his mentoring relationships as an experience of joy, hope, and healing:

I went to Boys & Girls Club and, you know, I told I haven't about that. And he's like, well, you know, pretty much like what do you want to do? And I told him that I want to graduate from high school. I want to go to college...graduate from college be the first one from my family to graduate from college and also I

want to take your job...hmmmmm... and that's been like the mindset ever since.

And that's how I became more mature and focus. There were times still growing up that I messed up in high school. Because of like, Ivan....he went to the parent teacher conferences for me. I was on the verge of getting kicked out of SOTA. He went there and met my principal. Things like my dad couldn't do, he's a single parents taking care of 6 boys, you know. Trying to work two jobs, so Ivan really did that role.

In the last two sentences, Youthful nods of knowing that the authentically caring people, the mentors at his CBES, practiced spirituals of belonging that empathized and encourage guidance and support. The connections he received at his CBES informs the approaches he engages in now as a Beacon Director of a CBES at a local middle school in the San Francisco community. Youthful' own admissions of navigating through lived experiences of social toxins and toxic environments as a high school youth growing up was about belonging to spaces and mentoring relationships. These trusting and caring relationships helped Youthful to confidently identify goals and dreams to persist and progress through struggles. Youthful admitted to his mentor "And I told him that I want to graduate from high school. I want to go to college...graduate from college be the first one from my family to graduate from college and also I want to take your job...hmmmmm... and that's been like the mindset ever since."

Youthful describes his transition as a youth to a mentor in a CBES was on guidance and support as a leader. He observed the critical leadership praxis of Ivan, his mentor, who invited him into the space as a peer leader and a colleague in the CBES to listen and learn to how he engaged with youth participants in the space.

Like he gave me the ins and outs and allowed me to sit in on his like teen staff meetings, In his Keystone meetings, and just see how like when we have staff meetings the work that Ivan would do to present something and how he would like work with Melissa who was the director of the time. And Bobby on youth of the year events, I took a lot of notes from him.

Youthful noticed the necessity of meaningful and responsive mentoring relationships as he observed how his mentors now colleagues grew their pedagogical techniques of belonging. Creating environments and activities that support goals and celebrate accomplishments for youth participants in CBES. Youthful' mentorship guidance and support continued as he returned to the CBES he was a former participant in. There were challenges along the way, where Youthful needed to rely more than on his personality and needed to integrate practices in the art of listening to the needs of the teens he was providing guidance and support to now. Youthful recalls a moment where he was not able to connect with a youth initially because he was so fixated on their academic grades that he dismissed everything else that was producing poor academic performance, so he turned to his mentor now colleague for guidance and support of this teen. Youthful' mentor challenged him to think about his critical thinking and communication process:

He's like, but are you listening to her? And how are you talking to her? And that's where I learned how to switch that you know, I got to talk to these kids. More of a like, not me trying to come down on you, but more of me supporting you. Okay. Like, all right, you got the 2 "D's". But let's figure out the bigger

issue. Like, is there something going on in the classroom? There's something preventing you from getting into that class on time. And where do you need support? And when I started having those conversations, you know, like a lot of the seniors that I had at that time. It goes like, you know, it is hard for me to get from the Bayview to get to Lowell. So for a whole week, like I changed my schedule, and made sure to pick her up and take her to school to make sure she was there on time. So she didn't have to worry about...about being late and miss the bus like that.

Framing mentorship experiences and narratives of belonging in a CBES is centered on what kind of mentoring relationships currently exist and persist to connect social and cultural capital to community stakeholders- youth, families, residents, and community education leadership practitioners-so that they can learn to heal from harm and trauma experienced. Youthful applied a plan to create agency in the face of adversity that one of his youth' were experiencing in their community to school- from living in a poor neighborhood from across the city and going to a school in a more well-resourced and affluent community. Having to travel from Bayview Hunter's point to Lowell high school weigh Youthful' commitment to the praxis of spiritual belongings is in utilizing social and cultural capital to meet basic needs in the community. Through developing relevant and responsive mentorship experiences, Youthful has learned to understand too well the challenges of academic and environmental barriers that weigh heavy on the minds and experiences of CBES youth participants. The weight of these barriers often prevent many youth from being motivated or belonging to a space in the community. Youthful knows the weight of each level of mentoring relationship he engages with

requires listening to what pain, anger, and harm is present socially and emotionally for that youth in order to find the appropriate level of responsiveness in guiding and supporting youth to the connection of their own voice, agency, and community. Youthful reflects that as an educator, mentor, and leader in an after school Beacon center at James Lick middle school “In now,...at my role here, the kids that I work with a lot are the black and brown kids, the ones that are going to [be] sent out...are getting sent to the counseling office because of behavior issues. And....I want to, like I said earlier, like I want to show them that you're worth more than what the media portrays you. “ Youthful continues to push for the importance of authentic care for the youth, so that they can have an opportunity to connect with mentors and develop quality action-based relationships with youth participants in a CBES.

Spirituals of Community Cultural Wealth

Becoming aware and accessing the community cultural wealth-social and cultural capital-in an urban neighborhood community is important for trusted adult allies in developing an empowering mentorship experience. For many youth of color in urban neighborhood communities accessing resources and support services that will meet their needs academically, personally, and professionally is an opportunity of being more connected and invested where they live in their local community. Enhancing access and connections also builds upon a more collaborative and collective effort in a mentorship experience that casts a wider support network of relationships with other CBES spaces and leader. Continuing this spiritual of recognition and investment of social and cultural capital positions mentoring relationships that values the wealth of resources in the urban neighborhood community.

Legacy: Empowering Youth to Succeed

Legacy represents another perspective of a youth of color, coming from an Cambodian immigrant family was exposed to daily social toxins and environment in the Tenderloin neighborhood. Legacy was also exposed to mentoring relationships in CBES kept to him informed on how to navigate, survive, and thrive in adverse communities dense with trauma like the Tenderloin. The access to social and cultural capital in inner city urban neighborhood community. As the middle child of an Cambodian immigrant family of six (2 older brothers, younger sister, mom and dad). They lived in a studio in the IHDC building with only mats on the floor to sleep on. Both of this parents were monolingual, mainly speaking Khmer language. His father was abusive and violent to his mother and siblings. His father and mother would eventually pass while Legacy was in high school. Legacy at a time during a youth in their teens would participate the violence and drug dealing toxins in the streets while at the same time being a youth participant in the CBES. Legacy's interactions in the CBES as a space and place to recover from social toxins and toxic environments at home and in the neighborhood grew from access to application of social and cultural capital that his mentoring relationships with trusted adults in the neighborhood provided as a strategy to "guide us to not make poor choices to strive for education, job readiness, programs and such like that. Legacy knew what basic resources and services he needed as a youth growing up in an inner city urban neighborhood community and would be forthright to his mentors about it:

I approached... what I wanted to get mentored on, like, homework wasn't that...wasn't the thing back then for me. I wanted to be mentored in a way where like ummm...set...for...for a mentor to set me up to help me get jobs or help me

make better life choices. Help me when I'm in trouble, stay in touch with me and stuff like that.

Legacy understood that mentors would help facilitate his connections to resources, services, and opportunities in the neighborhood community. Growing up in an urban space where toxic people and environments are just right outside the door, Legacy knew that he would have to make some tough decisions. He looked towards the mentors in his CBES to guide and support him towards more positive and healthy decisions that would keep him focused. On his transition from youth to mentor, Legacy often acknowledges experiences with how his mentors were always present to provide the access to guidance and support he needed growing up recognizing his leadership skills, abilities, and efforts, impact and influence, as a CBES youth participant:

Okay, how can we fix it next time? How can we fix it for the next time...so being used to always hear that made me felt welcome. So any trouble or any situation I run into even if it's applying for a GED program or finding some kind of money to pay to take the GED tests and such, I was able to feel comfortable enough to keep coming back to...to ask for help.

Legacy has incorporated this in how he connects with youth in the neighborhood communities of the Tenderloin and in the Bayview-Hunter's point today as a manager of an after school SF Parks and Rec program. In my interviews with Legacy, he did not reflect too much on the technical details of going through the program, but how mentorship provided access to the social and cultural capital he needed as a low-income immigrant youth. The opportunity to participate and be a part of these programs helped

Legacy be better informed of why it was important to be a motivational mentor to youth in the CBES space. Legacy describes the opportunity of his transition from a teen participant into a staff in the CBES:

So I started off as a teen staff. Umm...Like 18 year old teen staff, you know, that was past the cutoff. Anyway, on one of our staff member, regular staff was on vacation, and there was a three month gap that was open and I was temporarily hired to take his spot and he was the art director. Still a good friend of mine. Um, I still stay in touch with him. But uh, but after the three month period was over, I was fully let go. But the clubhouse director at the time said that you were more valuable to us and that was very deep. You're more valuable to us. And you're from this community and you're setting a good example for all these kids here. We're going to cut the teen staff budget and use that to make you a social rec director as a...as a staff. So from then on, I just work part time as a social rec director.

Legacy excelled in sports as a youth participant in a CBES and utilized that framework and approach of building leadership confidence and ability in his mentoring praxis for youth in the neighborhood as he transitioned from a teen staff into an adult staff at the CBES in this neighborhood. It was an engagement of social and cultural capital from the access to space , access to equipment, to have meaningful and responsive relationships-social interactions with youth and colleagues that Legacy was able to cultivate a hopeful, motivating, and healing context for his youth protégés. The

encouraging coaching messages and leadership skills through sports created access resources and services in the CBES:

So I was introducing all these kids to those in that route. You know, my mentorship way was just coaching at the time, and then it was in more of a youth development in a cognitive way. But it was more like, you know, like, more educational...umm...goal settings in this and that it was more just like, you're here, I'm a coach you. You're not here, then tomorrow I'll coach you, you know what I mean?

What was important for Legacy as a mentor was inviting and acknowledging youth participants he interacted with to feel comfortable in participating in sports programming he was offering from football to basketball to soccer. Once he was able to get youth to participate and build a relationships with them that way, it became a pathway for him to incorporate goal-setting and values of being a good sport-win or lose- with youth to be more motivated and aspire to be the best versions of himself. The connections that Legacy was able to develop with youth allowed for a natural mentorship experience to take place and allow for Legacy to recommend and refer youth to other support services, resources, and opportunities from academic support to jobs that youth were in need of, but too shy to ask for help. Legacy instilled confidence and encouragement for youth to access community cultural wealth in the community and eventually access other mentors in CBES in the Tenderloin neighborhood community.

Mejor: Know Better, Be Better, and Do Better as a Mentor

We return to the narrative of Mejor as a CBES youth participant protégé who received mentorship and was fully invested in building community transition from a member into a staff at the BGCSFTL Clubhouse. In his role as a mentor in the community Mejor still aims to be the best, be better, to lead others, be the nicest, be the greatest, the finest, and be bestest. That has not change. What has changed is that Mejor now has a greater impact and influence in the community, his role and responsibility as a mentorship practitioner is not only geared towards his youth, but it has also included how he intentionally challenges colleagues and other community leaders in providing the safe spaces, support services, resources and opportunities that youth and families need to be resilient and thrive in vulnerable neighborhood communities like the Tenderloin. Mejor reminisces that his growth and development as a youth leader were enhanced during his teenage years as an active youth participant in a CBES because of mentors who understood and shared his struggles and aspirations to succeed as a youth. As Mejor engages with youth in developing healthy and motivating mentoring relationships, he pulls from memories and experiences he was fortunate to have as a youth growing up as a foundation towards building levels of confidence through interactions now:

And at the end of the day, success is...is all perception. And for me is like, really, how do we work with kids? So really just define what successes for themselves If all...if all we're really trying to do is graduate high school, because that wasn't an opportunity that you felt like you had before. Let's just get that...let's do it. Let's do it. Let's do it. And...and hopefully at some point in our conversation, you realize you can think for more. Right? At the end of the day, it's not for me to tell a teen or

a youth what success is. But it is my job to help guide them understanding that there's multiple levels of success. Right? And the second part of that is, now that a youth has almost like defined like these goals have levels of success for themselves. How do I as a mentor, find the other adults, find the programs, find the opportunities, and make it happen? It's not so much as how good am I in every element of a role or every element of a position or with every skill set. But how good am I at helping to connect dots For more, and with this young person, to all the opportunities to make it happen, right,

Mejor knows that the awareness and access to opportunities that youth in CBES can actively engage and participate in all begins with mentoring relationships. Mentoring relationships can help identify the needs and opportunities is just the start. Mejor approaches the connections and relationships to resources being accessed as an opportunity to learn more, know more, and want more from these developing skills sets and awareness from transformation to transformative. Mejor acknowledges that he is aware himself that providing guidance and support does not necessarily have to come solely from him, it comes from the other CBES leaders and mentorship practitioners that also provide resources, services, and opportunities that are not within his scope.

In Mejor's reflections, he begins with listening to what the youth participants experience is and what are they sharing with him before connecting them directly to a resource. Learning about the story has always been a foundation for Mejor in the experience of developing strong relationships with the youth participant protégés serves:

I have to listen way better than I speak. Like I have to really listen. And with listening is really helping a person to define... being more specific. You hear too often when someone says I need help, be more specific, what is help? Because help can easily just be me listening. Sometimes that's all your presence is asking for. You know, so I think like listening is like, probably the biggest key.

Listening is going to allow me to figure out with this young person, everything else I think with that is how do I help a young person, try to figure out what self-advocacy looks like.... What that really means is really being able to specify what it is that you need out of this relationship out of all your relationships, and really work to kind of hold that to be true. I think communication is always going to be great. And with communication is consistency, like I have to continue to show up I gotta do every single thing I said, I'm gonna do that. That's how I'm going to build that trust with this young person. If I say that I'm gonna show up on a Sunday, they're gonna show up on a Sunday. If I said that we're going to do this culture, then that we need to go do this. And I got to do whatever it's in my power to make that happen. Otherwise you lose my credibility, you lose the ability to make impact you, you lose, you know, the trust in that relationship.

This approach helps Meior to better understand the narrative experience of youth participants in CBES and how to adjust the mentoring relationship. More importantly, listening to what a youth is going through and thinking values and validates their experiences at school, at home, and in the neighborhood. This joint experience with his youth participant protégé's is an extension of the pedagogical techniques of accessibility to relationships and accountability in one's praxis that he has further developed from his

own mentorship experiences as a youth participant protégé himself. The youth participant's perspective and agency helps to define what kind of guidance and support services and resources can help them towards their goals. Meior is mindful to integrate the diverse youth narrative experiences in his mentoring relationships.

Because every youth needs something different. Every youth needs a different personality, a different system, a different level of freedom. And to really make mentorship effective, I have to figure out how I can be what those things are, because that's what they're asking me to do. And I have to be smart enough to know that if I can't do those things, I need to tag in more people that can.

Meior points out an important admission that the mentoring relationship is a collective effort of multiple relationships because one person cannot be the only person to support that youth towards their needs and goals. By listening to youth participants' needs and wants, Meior is knowledgeable to access connections to resources, services, and opportunities in the neighborhood community helps to enhance the level of interactions of youth participation's in CBES. Tagging people, other trusted adult mentors, into the mentorship process and experience helps to inform the youth of what is available to them beyond their second home at the CBES and expands their connection and involvement in their local neighborhood community. Meior narrates the experience of a youth named Charlie an introvert whom he met at Boeddeker Park in the Tenderloin who benefitted and bloomed their leadership and connections with other adults and peers by being introduced to opportunities academically and socially:

I don't want you to sell yourself, sell yourself...self...short. And like that turned into like working with you in the teen center that turned into Winnie, that turned into Keystone that turned into his "fire" & "ice" relationship with Kenny and like, all these different things that has since then. When you talk to Charlie, you know, and again, this isn't so much as my specific conversations that help bridge those gaps. But you know, you ask...Charlie, you know, he wasn't almost thinking about college. He didn't think there were like roads. And at the end of the day, like we had to be able to open up those doors. So Charlie's always a funny one because he didn't ask for mentorship. Not...not in those words. He didn't know how much he needed it or how great it was going to be until he started smelling and...and really getting a taste of it.

Mejor provides an clear example of how he was able to listen to a youth and leverage his relationship with them to be connected to other resources in the neighborhood, which in turn helped the youth to have an enriching and positive high school experience where they not only excelled academically, but also were able to develop strong relationships with peers and other adults in the community. Mejor is able to identify aspirational and motivational capital that would help steer Charlie towards thinking about his future development post-high school by being involved in the community. Charlie eventually recruited his younger cousins to join the BGCSFTL Clubhouse and other CBES in the Tenderloin neighborhood because of the positive and engaging experiences and opportunities he was able to enjoy and take advantage from his 1st job to speaking at community events, and leadership building with peers.

Local x Native: Growing Youth Leaders in the Community

Local x Native born and raised in San Francisco's Potrero Hill and Mission area of San Francisco often reflects on how she was acknowledged and welcomed into her CBES space as a youth. Now she the roles have been reversed and now she is the face that youth initially engage with first at the Japanese Community Youth Council (JCYC) as the coordinator and lead mentor of the JCYC-MYEEP Leader-In-Training (L.I.T.) program. Initially nervous about going to the community center space, the Horizons Center in Potrero Hill served as a critical space of growth and development as a leader for Local x Native. It is the place where Local x Native got her 1st job at MYEEP and where she received mentorship guidance and support throughout her high school experience. Local x Native looked towards Horizons as a safe and supportive space, she knew other youth from the neighborhood and school would go to hang out and participate in programming. At Horizons, Local x Native experienced a space and place of acceptance, guidance, and support which was in stark contrast to her experiences with adults at school. Local x Native provides context of an experience when she was struggling that impacted her academic focus and did not connect with her school counselor and wellness center support staff:

I didn't connect with my counselor because the first thing my counselor told me was D's get you a diploma, C's make you go to college? I'm not dumb. So I know you're trying to Downplay it. And I also, I don't know what your intention was, right? I don't want to assume but for me when those kinds of words come out of your mouth to a student, for me, it makes me feel like you don't think I can get an A. You don't think I can get a B, which my grades weren't A's or B's,

but I definitely needed motivation. I didn't need a free pass to go through this institution we call school.

Local x Native shared another experience that further disconnected her from trusting adult staff at school when she experienced invisibility and dismissive behavior from her wellness counselor.

I don't really think he was listening. And all he kept suggesting as I was kind of pouring all this stuff out was you should just put your family in therapy. Now there's a cultural thing there. You know, my culture, we don't believe in that shit. So that wasn't going to work. And so because that was the only solution this person could give me. I DECIDED not to keep going.

The wellness counselor who was supposed to listen and provide supportive options for Local x Native to deal with her anxiety and stress actually was no help at all. In fact, they could be characterized by Punk Love manifestations of colonial love and tough love because the wellness counselor provide no tangible feedback that was relevant and responsive to the needs of Local x Native. As a result, Local x Native has a bitter taste of how school staff and faculty treat and engage YOC who may not necessarily be considered successful or hard-working. It is a taste and treatment of YOC from urban neighborhood communities that she does not want to replicate as a mentorship practitioner in a CBES. Local x Native wants to ensure YOC are provided with the relevant and appropriate supportive relationships, services, and opportunities to thrive like she did when she was a youth protégé at Horizons Unlimited.

Now in the position as a mentor at the JCYC as a Youth Workforce Development Coordinator for MYEEEP, Local x Native understands the importance of listening, developing relationships, and providing critical guidance to youth participant protégé who access resources and support services like MYEEP in their leadership skill building. Local x Native mentors MYEEP youth leaders known as Counselors-In-Training (C.I.T.) to lead professional development and community building workshops citywide in SF to other youth working at different neighborhood MYEEP worksites. As a mentor, Local x Native makes sure that the youth she is serving receive the leadership skillset of building strong interpersonal communication, organization, and public speaking to perform confidently in front of peers learning how to be professional.

Oh, my every workshop, you know, every I feel like every time I'm setting up for a workshop, I find it kind of therapeutic. So I like to have a ritual when I'm getting ready for workshop and this has been with me since I was like an assistant when I was like 19 years old. When I first started coming back to the work. You know, the ritual is, you know, play music set up the chairs by myself in the space Get in that headspace be mentally prepared. And every time I'm doing that setup, I think about Wow, just like you said, Here I am setting up this workshop...used to be in your seat. It's kind of crazy. So as I'm doing that, getting ready to run the icebreaker writing down the agenda, it's almost like muscle memory. And I always as I'm writing, I think of me now and then I think of, you know, high school Maricar writing the agenda, when they were when I was a CIT and things like that. So those moments really fill me up. It's the most exciting part of my job. Though I don't get to do as often nowadays. I really savor it and understand also

how important the space is for the young people. Because it was a it was a very important space for me growing up too. So it's special. It needs to be set up the right way and needs to be filled with intention. And you got to have fun, you got to have fun and gotta be positive. So that's what a lot of young people I feel like need right now.

From transforming the mentoring experience and space from belonging to an empowering learning experience has been a rewarding and inspiring for Local x Native in her mentorship experience. She is able to see the multiple layers of the impact and influence of mentorship from the concept to the action on an individual and community level. Seeing youth becoming empower leaders and empowering other youth leaders to is a beautiful narrative that Local x Native breathes in and appreciates because she knows that many of these youth participants in MYEEP have a lot on their plate as they are experiencing as a high school youth. Providing learning environments where they can develop leadership in community and get paid at the same time is preparing them for future challenges they will encounter. Local x Native takes into account the type of youth she was and understands the power of positioning youth from vulnerable low-income working class immigrant communities of color to experience and grow a knowledge of self-determination in their experience as young adults.

Responsibility directs Local x Native's mentorship approaches to make sure that when she refers a youth participant protégé to another community resource that addresses the youth needs, establishing a connected relationship of familiarity and trust is important in order for leadership growth and development to take place. Local x Native alludes that she has not always been successful in connecting youth to other community resources

and services and has learned the hand-off and connection in-person is a very important step in facilitating the youth experiences in navigating different community spaces.

My philosophy has been. And I just said this recently, actually, to some of our staff members. And it's, you know, our young people are not going to remember anything about the content we teach them, probably. But our young people will always remember how we made them feel. I feel like that's what drives my work. I feel like it helps me focus on the thing that matters. Because I feel like it's easy to worry about the little things. And I mean, I don't remember a damn thing. You know, from the little workshops that I that I was in. I remember the...I walked away with some sort of resume I remember like maybe one workshop, but the only thing that is memorable is how an adult made me feel as a young person. It's an intimidating connection. I feel like a young person and an older person. And I feel like that could easily get messed up. I know so many stories of people who don't trust older folks, because of whatever has happened. And I've definitely also had some other adults say some crazy things to me too. And I'm like, I don't like you. So that's not what I want to do.

Local x Native understands that relationships are important in the growth and development of meeting the needs of youth participant protégés. Youth come to the space because of their connection to their mentors in these CBES. Youth recognize mentors who are authentic and have a real love in what they do, that is who they will connect to and access for guidance and support. In her reflection Local x Native acknowledges that not every relationship between youth participant protégé and mentorship practitioner

works out, there are limits. However, these lessons of mismatch and failed referrals always reminds Local x Native to returns to her philosophy and grounded value of what do youth feel from their mentoring experience and relationship because that is what drives her work. Do they feel safe? Do they feel connected? Do they feel that this mentor will advocate and have their back and stand up with them when it matters? Therefore, Local x Native is always mindful in her mentorship approach that youth participant protégés will need to access and connect to other trusted mentorship practitioners in CBES for academic, personal, and professional support that may not be available from her:

What I do need to do, though, is find the perfect connect for you find that resource for you. But it's more than just like, you know, giving you a link. Yeah, you know, but it's, you know, taking the young person to meet that other connection, establishing that having the introduction, making sure the other person is someone you trust and is safe. Because again, you don't want the young person to double back and be like, I didn't like that. And if they did, that's cool, too. But I think for me, that's something that I had to learn the hard way. Because when you have this powerful position of being able to influence young people, it's really easy.

Local x Native has learned that change is not instant and that developing an understanding and investment in community takes times by saying “You're here to plant the seed for the young person. Fruit is not going to grow right away. But

on top of that, the fruit is not even for you. The fruit is for the young person. And that won't grow until three, five years, maybe. But it ain't for you.”

Introducing awareness to youth participant protégés through mentorship in CBES about accessing social and cultural capital in their neighborhood community is critical in their growth and development as a leader. It is not an instant process, but it is an important experience Local x Native messages to youth in being mindful and aware of resources, services, and opportunities in CBES as a refuge from negative schooling experiences that sometimes readily dismiss their experiences. Local x Native knows that there are many youth in the neighborhood communities who turn to CBES to help them through tough times, these are opportunities to engage local youth in the process of embracing the social and cultural capital within reach to be resilient and persistent in the face of adversity in school, at home, and in their urban neighborhood communities.

Spirituals of Accountability: Meeting the Needs of Youth

The practice of mentors to be aware of and accountable to meeting the needs of youth and their families in the neighborhood community is vital to bridging mentoring relationships towards Compa Love (Hannegan-Martinez, 2019) and Radical Healing (Ginwright, 2016). When collaboration and collective relationships exist in the neighborhood community, culturally responsive mentorship is able to address and respond to the needs and issues that require actionable steps of solidarity and learning how to heal from these harmful experiences for youth and families. A spiritual of awareness and accountability also understand the importance of growing youth leadership voice and agency as well as being a visible and engaging adult ally and mentor in the community.

Advocacy: Act Concerned and Invested as a Mentor

Advocacy is a long-time youth participant in CBES in the Tenderloin neighborhood beginning at the age of 3 years old at Wu Yee Children Services through becoming a youth leader at the BGCSF Tenderloin Clubhouse, VYDC, and Youth United for Action (YUCA). As a trusted mentor and community leader, Advocacy is well-known in the Tenderloin neighborhood community. Being engaged in the Tenderloin community as a youth in CBES and now as an mentorship practitioner and community organizer engaging and empowering experiences of drives the work of Advocacy. Advocacy transitioned from a youth participant into a mentor directly from high school as an 18 year old in the MYEEP program and took those experiences and lessons as she Advocated for youth to develop their leadership and agency in their own lives and in the community.

As a youth Advocacy was always curious and questioning thing she did not understand, so she would ask lots of questions to help build a bigger picture of what the purpose of the space and program was about. Once she found a peer resource program that sparked her needs and interest in developing leadership skills and empowering relationships as youth change-makers in the Tenderloin community:

So went to VYDC and through there learned advocacy, learned how to do filming and editing and all these different things. And then with that program, it asked about all the different issues that we see all the things that we care about all what our friends are going through, and I believe the biggest issue that I saw and I was worried about was the drugs related to all my friends who are either using it or selling it. So I applied for the youth funding youth ideas thing, got funding and

put together this...I think we called it drug free fair. It was at the Tenderloin Rec Center. I think that's what it was called. And we wanted to do an annual thing and flew there and met Diana Chin's who I mentioned at the focus group....She loved my idea and she picked it up and made sure that it happens every year. So that was the cool part and just meeting her finding out why she does. What she does inspired me more to stay with the VYDC and just continue that on

I ended up working with Youth United for Community Action, which is called YUCA....they go after policy and larger, larger against the government bodies, we want to change policies, so that it's better for everyone in community and not just youth. And it's think. So think more broadly and more large, larger picture versus just the small little things like a drug fair. It's more about how do you change policies to make sure that youth doesn't get into it, or change structure and where people provide more services and really provide support for you. So all these different things help me see the bigger picture.

Advocacy's engagement in the peer resource group taught her how to organize and address important community issues through community skill-building workshops. The mentoring practices at the VYDC challenged and explored with youth participant in the peer resource group what they cared about. In these workshops, Advocacy was able to share community issues like drug use and violence that were impacting her and her friends and activated her agency to put words into action. YUCA provided Advocacy with a larger perspective of the connections between what was happening to youth and families in vulnerable urban neighborhood communities like the Tenderloin tied to

policies and decision making at the civic level. Naming and defining issues helped Advocacy be better informed on how to approach respond to these issues by organizing her peers and the community to address the issues in community spaces like the Tenderloin Recreational Center is what she brings today as a mentorship practitioner. As a mentor, Advocacy provides opportunities that challenge youth participant to share their identity and what they care about to bring about personal agency and awareness for change in their lives.

Advocacy shows an intentional and methodical approach in how she engages mentorship with the youth she serves in developing their leadership voice and agency by exploring youth context when she says:

Before a type of group of start, I would actually come up with a questionnaire just to have them answer just to see where they're at and to understand so that when I do build curriculum, it's focusing on helping each individual and not...and also focusing on how the whole group can, I guess, evolve and learn together.

I love learning more about individuals. Know, not only that wherever I go and try to create a community where we either getting along based on whether it is coffee that we like, Chai that we like, football, but there's always like some type of thing that puts, that brings a community together...

Advocacy looks to center youth experiences by learning about their personality, their needs, their struggles, and goals via a questionnaire. The context of information and understanding of youth experiences and narratives helps Advocacy build culturally

relevant content and curriculum for the youth leadership groups she facilitates during her time at the VYDC. Pulling from her experiences as a youth participant in a CBES that participated in multiple leadership groups, Advocacy knows that finding out what is important to the youth and the issues that they are experiencing takes precedence before anything can happen. Slowing the process down and getting youth to share with her as a mentor what they are about and into and for the group to learn about each other was very important in Advocacy critical praxis in building community. The youth participant protégés need to build a sense of self and each other as the first step in building a community of change-makers.

Advocacy is keen the process of being organized and informed as a mentor. When Advocacy is mentoring up youth and peers and change-maker structure and steps are important to creating a plan of action to achieve goals and outcomes:

You can really tap into their potential when you ask them. What is it that they like? What is it that don't know how to do? And teaching them brand new skills that they never thought that they knew that they can actually enjoy and see their talent and see if you can help them manifest that into something even bigger.

It's more about understanding the basic things that are needed. The basic steps that people go through the main phases of how group dynamics happen in workshop...ummm...the workshop culture but as long as you understand those, I guess the framework and the bone structure, everything else can be filled in, depending on the group dynamic, the community, everything that you just fill in and just make sure that it's something that you can understand that I understood

because a lot of these things they say different things they need different language. All these different things, but they all have the same concept. There's four steps. One is the learning. Two is building together. Three is the fighting stage, and then the celebrating stage where we get over that and then just build on community. So that, everywhere is the same four steps, everywhere.

Advocacy intentionally organize her mentorship practices so that it cultivates relationship-building in the community as a critical space of discourse that bridges connection, addresses conflict, and strengthens trust in the mentorship experience and journey. Advocacy leads with hope and possibility in leveraging intrinsic strengths of the youth she serves as a vehicle to sharpen their focus and acquire new leadership skills that will help them make connections between the struggles they experience with challenges and issues in the community.

Advocacy offers a moment of transparency and soberness in knowing that the struggles that youth and families face in low-income immigrant urban neighborhood communities continue when she zooms out and articulates that:

sometimes policies are not set up to support the youth who come from these types of backgrounds. And it's really hard and how do you really change that? And then if you do change policy, how do you change behavior? That's really difficult.

Advocacy is grounded by the importance of knowing that social toxins and environments are factors that are produced by institutional structures and policies that continue to oppress urban neighborhood communities. Mentorship practitioners and

community organizers like Advocacy provide guidance and support that youth to disrupt these harmful and damaging experience with hopeful and healing pedagogical techniques of listening to youth stories and experiences, leadership and community-building skills of how to change toxic behaviors and attitudes through mentorship. There is no perfect formula, but what Advocacy refers to are that mentorship practices in urban neighborhood communities are critical to cultivating safe spaces and empowering spaces for the next generation of youth and community leaders to name and define what needs to still be changed in these vulnerable communities. That change starts with listening to what the youth have to say about what they care about and mentoring them in the process of what they can do about it in their community.

Oracle: Honoring and Empowering Youth Narratives

The name for this mentor is selected as Oracle because of the wisdom he brings from growing up in the Mission will relatable stories of growing up as an immigrant youth searching for their identity as a youth participant in a CBES. Oracle knows the critical position of telling and sharing vivid stories of the neighborhood community when he is guiding and supporting YOC. His ability to hold stories across generation in the community is a cultural value and skills he holds firmly in his practice of authentic care/carino, compa love, and radical healing as fully invested CBES mentor. Oracle has been a mentor in the multiple neighborhoods of San Francisco for the past twenty-five plus years. Born in San Salvador, El Salvador, Oracle moves to San Francisco as a youth. As an immigrant youth the BGCSFCP Clubhouse in the Mission neighborhood community became his second home where he would receive the care and support in growing his leadership skills and experience as a young adult at the age of nine years old.

Oracle, describes a feeling of a powerful and rich history upon stepping into the CBES for the first time:

At that time the Boys Club, like had a great way of like drawing young people into mentorship. So one of the things that that you had when you first walked into the Boys Club at that time, was this large wall of all the Boys of the month. And the Boy of the year. It's like you seen like 50...50 to 60 pictures of, you know, all these boys, like Polaroid pictures of all these boys that are winning awards. So one of the first things that I asked is like, how do you get on that wall? And then the Boys would say like, well, you gotta volunteer, you gotta do work. You gotta behave, you know, and so, like, the boys are already saying, like, you got to do all these things and prove it to the adults.

Oracle describes the feeling of wanting to be part of that history on the wall of recognized youth leaders in the Columbia Park Community. The mentors at the clubhouse fueled his motivation to succeed by providing opportunities to work with him 1-on-1 to better understand the steps, actions, and effort it takes help improve the community in the CBES for staff and peers.

I asked him Like, how can I be a youth of the month, or boy the month in the games room? He said, well, this is what you have to do. He was just like, I don't care if you do the tournaments. I don't care if, if you win any awards, you got, you got to come in early and help me set up. When we shut down for lunch, you got to help me clean up. When we shut down for the day, you got to reset the room, and it helped me clean all the tables and organize the equipment. So I

took that in and, and uhh...eventually, you know, I think that first year, I ended up winning three boys of the month in the games room. And so then that's that was my early introduction into, into like, you know, what mentorship was at the boys club at that time.

Oracle takes this personalized and invested approach in his mentorship with youth during his time as a High School Services Director at the Mission Clubhouse, Instructor at 5 Keys Charter, Facilitator in Man Alive program, and currently as the Manager of the High School & Bridge Programs at Jewish Vocational Services (JVS) because growing up in the neighborhood community he is familiar with the wonders and hopes that youth in CBES need to build their potential. Oracle know the power of engagement that trusted adults and mentors in the CBES that are willing and able to provide the guidance and support to build leadership skills and confidence of youth who are outcasts, often overlooked, and misunderstood.

However, while the CBES is a safe space and place for youth, the neighborhood community has social toxins that puts pressure on youth to make decisions that might be unhealthy and harmful for them. Oracle reflects on how the CBES can be a space of introspection to learn the skills of how to negotiate what is unhealthy and healthy. Oracle acknowledged growing up tin the Mission provided unwanted stress and anxiety:

I lived on the Norteno side of the neighborhood, and the Boys club was on the Sureno side of the neighborhood. So even my walk from home to the club or my walk from the club to home, came with a lot of different things that I had to negotiate.

The Art Director at the Columbia Park clubhouse who was one of the critical mentors for Oracle was able to help him reframe his ways of thought and transform the anxiety and stress by being creative through art. Through art, Oracle was able to take raw materials and producing something he could focus on and inspired by. Oracle learned to make the best of the situation presented to him, just like navigating challenges between going to and from gang territory in the neighborhood. This is a lesson that Oracle has taken with him to be engaging and practical with the youth he serves, informing youth protégés of what resources, services, and materials are accessible and within reach during times of stressful and troubling situations. Oracle is able to provide the guidance and support to the youth to learn how to take these resources, services, and materials towards improving situations in their lives for the better. In his work with teens, Oracle focuses on the importance of developing a context of healthy relationships for teens as he states his philosophy of relationships:

Teenagers, you know, are constantly in relationships and they don't have to be romantic. Relationships can be friendships. You know, relationships are based in loyalty, relationships are based in history. You know, intimacy is just one form of those relationships. And I think young people have to negotiate all types of relationships. Sometimes they have to negotiate personal relationships, their relationship to school, their relationship to work, their relationship to being an older or younger sibling, their relationship to their own community, their relationship to us as providers, their relationship to us as agencies, right? They're always, they're always in a place of negotiation.

Growing and developing healthy relationships while leaving unhealthy toxic relationships are important skills teens need to navigate through their experience. As a mentor, Oracle has been challenged and tested on the level of solidarity to help support in the healing of the youth and families he serves in the urban neighborhood communities of the Mission and throughout San Francisco. "I've been called to action to...to really test those limits and those boundaries of institutional limitations by...by...my, by my mentees (protégés), you know, because the philosophy is, is to ask for what you need. And so man like, you know, their asks when...when you create a safe space, like become very real, and they become very and their immediate." Oracle, acknowledges that in providing authentic and genuine mentorship also means unpacking real life trauma and harm that youth need guidance and support to be resilient in and navigate through. This sometimes puts the mentor in a necessary position to challenge the CBES that you are a staff of to uphold the mission of serving the most vulnerable youth and families in the community.

So whether it's young people losing their, their, their lives, whether it's young people experiencing like traumatic experiences like domestic violence, substance use disorders, having to watch a parent, you know, kill themselves, having to watch a parent who's drug addicted, you know, constantly, you know, medicate themselves at home, having to be the parent for siblings, like these are all very real things that our club members or our participants and community programs experience outside of our walls. And programs continue not to have a real good answer within their funding streams or within their program designs to meet to meet those...those needs, and I think the programs and community

organizations continue not to have a clear wellness plan, a clear training plan for how to take young providers through those types of processes.

Oracle, strongly points out that the relationships that are developed in CBES need to extend beyond those walls and into the neighborhood. Holding the CBES accountable to be better informed and prepared to develop a plan to support mentors, youth, and families in trying times is critical into ensuring that the community has faith and trust in that CBES and the staff that are visible as mentors in the community. Oracle, maintains a firm message to the youth that grow up in a CBES and transition into adulthood because they hold responsibility and connections to trusted adult allies and mentors in the community that are working to ensure access to resources, services, and opportunities for youth and families in need.

Proximity doesn't...doesn't make you connected to somebody. Right? It lives in their mind and it lives in their heart. And so, yeah, how fortunate are we as providers that, that we get to, like, plant those seeds and, and now that I'm older at 44, you know, I've been working in the community for 25 years, I'm starting my second generation of young people that I'm working like that. I'm blessed beyond belief, that, that I've had that level of trust in my neighborhood. And so, when I say Mission District youth is just like, honoring, honoring the, that soil and that those agencies and...and,...and the structures and systems and traumas and, and, and imperfections that make my neighborhood beautiful.

Oracle re-enforces a message to take pride in the neighborhood communities that you reside in, invested in, and/or connected to. Preserving the history of lived

experiences-the good and bad-of the neighborhood community is important to share stories and make connections across generations of youth and families. Being deeply invested and connected to the neighborhood community is a social and cultural capital that will further help mentors in CBES to provide a prideful spirit of advocacy and for youth and families to be resilient and persistent in the face of adversity.

Misunderstood: Be True to Who You Are

I chose the name Misunderstood for this mentor because as a youth they were often misunderstood in how they expressed themselves. Now as a mentor, Misunderstood takes her experience and understanding of being misunderstood herself as a tool and skill when she listens and observes the context a youth brings into the CBES as they share their struggles and their hobbies/interests to connect with her. These YOC are often blamed or shamed for being too loud or not doing enough at school to succeed...etc. these YOC are misunderstood because some adults are intimidated or don't know how to connect with them. Misunderstood know how to connect with these youth because she was one of them growing up and can provide the necessary mentorship guidance and support to resources and opportunities for positive and empowering experiences. Misunderstood has been a participant in a CBES for 12 years and a mentor in a CBES for 12+ years. Misunderstood comes from a big Samoan-American family, the middle child of 16 siblings (12 brothers and 4 sisters) . She was an active participant in the three CBES- Boys & Girls Clubs of Oxnard, Police Activities league, and her local Samoan Church where Samoan was the primary language and English second. These CBES provided the space she needed in the development of her own identity and experience as a youth and young adult in a busy and crowded household. Being in the CBES helped to

ground Misunderstood on the values processing challenges and taking advantage of resources, services, and opportunities in community.

I think Boys & Girls Club definitely gave me the leadership and academic tools to succeed. The one on one tutoring, the college tours, and things of that nature. Like, I already came from a family whose...I'm not first generation, you know, my parents are educated. And so I knew the importance of education and our family and our families. So when I went through the process, granted, there, they are much older, and their processes have changed. The club always gave me that extra, like, support that I needed to like get through the essays and things of that nature or pick out the colleges that I wanted to go to.

For a youth that identified themselves as a “knucklehead”, her mentors at the Boys & Girls Clubs of Oxnard agreed she was a “knucklehead”, but a “smart knucklehead”. This transformative perspective of being accepted for who she was, but also recognized for her potential lives and breathes in the mentorship practice and approach of Misunderstood whenever she engages with youth and families in a CBES. Misunderstood was that youth that would make bad decisions and learn from mistakes through her guided conversations and support with her mentor “Mama Lavon”. Mama Lavon believed in the abilities of Misunderstood and would process with her decisions she made and the outcomes of those decisions good or bad. This type of caring and supportive mentoring relationships encouraged Misunderstood to participate in programming that would help her build her leadership and communications skills so that

she could experience academic success towards graduating high school and moving on towards college.

As the Citywide Director of Teen Services at the Boys & Girls Clubs of San Francisco, Misunderstood is in position to help create mentoring approaches and structures in H.S. programming for colleagues and staff to better support teens across the city. It is important for Misunderstood in sharing her story as a young woman of color who was not the perfect youth growing up and had to deal with issues of anger and academic failure. However, the mentorship she received as a youth helped to instill the skills and confidence to succeed. Misunderstood advocates the types of support youth need in a CBES with urgency as she states:

Now, you know, the so many things are sugar coated for donors to just say, We need your money for X, Y, and Z. But let me tell you about why my kids come to the club. And most of it is not for the programs, but for the staff that come there that are in those spaces, but also because they just are trying not to get shot on the way to whatever establishment they're going to be a part of. Right. And so for me, I think because my mentors were so sometimes brutally honest with me, it gave me the confidence to be able to shape and mold what I wanted to be for kids.

Central to Misunderstood' mentorship is the development of relationships amongst trusted adults allies as a collaborative process of mentoring. Misunderstood know that it takes a community of leaders to help raise and position an empowered and engaging experience for youth participants in CBES. Misunderstood illustrates the

importance of a youth having multiple mentors who know and communicate with each other the best interests of their shared youth protégé when she says:

What I love most is like, the mentors that he does have in his life are communicative with me. You know, able to say, Oh, I don't know what that guy means, or I do know where that guy's been and he is not ready or not ready to have that conversation. So again, going back to the village of people that it takes to help raise our kids That part is so important to me that the adults and the allies that are in these kids' lives are able to communicate effectively with each other.

When mentorship is a community effort, everyone benefits because the connection to multiple adult allies and mentors can provide the resources and services to meet the needs of the youth. Misunderstood' consistent and communicative connection and relationships with mentors she collaborates with to support a youth allows her to not be the only resource, but one of many strong connections that help to develop the spirit of a positive and supportive community for that youth and family. Working towards having multiple CBES in the neighborhood to align their referral of resources, services, and opportunities for youth of color in these communities to thrive and know how heal from social toxins in their lives. Misunderstood advocates for the importance of connection and representation in saying that there will always be challenges, but we need to rise to the occasion because it matters:

And as many roadblocks as we hit as people of color, we, we need to see more of ourselves out there in academia, so that we can continue to push and change

the lines of equity for our kids, so that they can win at the end of the day, or at least they can start at the same place as that kids that have all the resources in the world. So continue doing the good work.

One of the key messages that Misunderstood wants to have a lasting impression on youth and families in the urban neighborhood communities is that the visibility and representation of people of color doing great leadership change work to support and improve communities is very important. Visibility and representation of people of color helps to nurture the spirit and pride of youth of color to be resilient and persistent to recognize their goals in life-academically, personally, and professionally.

Summary

As youth participation and involvement in CBES rise, so does progression, enhancement, and strengthening of mentoring practices that take into account meaningful and responsive relationships as a necessary component when serving YOC. Mentorship spiritual practices described in this chapter create an awareness and access for YOC to be exposed to social and cultural capital within that CBES or another one in the neighborhood community. However, before any referrals to access community cultural wealth in the neighborhood community to take place for youth participant protégés in their local neighborhood, mentorship practitioners need to develop caring and empowering relationships. Caring and empowering relationships that unpack, explore, and identify trauma and issues in the lives and identities of YOC is an-ongoing process over time, it is not instant. There will be failures in the critical praxis of mentorship, but the work must continue to learn from those failures as lessons moving forward. Once these type of healthy mentoring relationship spiritual practices are

established can culturally responsive mentorship take shape and form to meet the need of YOC and their families in urban neighborhood communities. In the interviews the mentorship practitioners did not identify any self-care practices they incorporate in the work aside from developing their critical pedagogies in relationship-building with their youth participant protégés. The CBES mentors identified and selected in this chapters are continually developing their mentorship spiritual practices to ensure that they are nurturing meaningful and responsive relationships that shifts towards radical healing practices in the communities they serve. The critical praxis of pedagogies of mentorship practitioners in a CBES facilitated their ability to empower youth to be critical conscious in how they negotiate their decision-making to address their own issues and goals to succeed in their process. As mentorship practitioners they work on paying the message forward to the generations coming up after them in the neighborhood community. Rooted with the knowledge of self-care and self-determination that honors the narrative identities, experiences, and relationships amongst youth, families, and mentorship practitioners of hope and healing in the community.

CHAPTER 6: IMPLICATIONS & DISCUSSION

Overview of Chapter

Digging deeper into the study of mentorship experiences and relationships of former participants and current mentors in a CBES has made it clear that the tension and trauma YOC experience from social toxins and toxic environments in their urban neighborhood community can be addressed and responded to by humanizing and loving pedagogical practices. This chapter explores the significance of culturally responsive mentorship through an awareness and access to community cultural wealth. This research shifts phenomenological experiences towards a grounded praxis of Culturally Responsive Mentorship that messages hope and healing for CBES practitioners and youth protégés in CBES. This chapter will (1) review the importance of Culturally Responsive mentorship in CBES by looking at the foundations of empowering relationships, preserving memories of community cultural wealth. (2) I begin to map a shift that has helped me better understand the importance that effective mentorship is not achieved in the solitude of 1-on-1 relationships. Rather through a collaborative and collective community process, youth and families in urban neighborhood communities can create an awareness and access to support services, resources, and opportunities to address their needs and be resilient in the face of adversity. (3) As I navigate through the discussion, I provide recommendations of being informed on local funding and policies for CBES in urban communities, what CBES organizations can do to better enhance the professional growth and development of youth developers, and looking at the importance of recruiting and retaining quality CBES mentors. (4) In regards to future research there is an opportunity for scholarship to be used in informing and holding school systems and CBES more

accountable in their collaboration in supporting the youth and families in local communities to succeed. From the recommendations I transition to the limitations of this study and what can be done towards improving needs assessments in CBES centered in mentorship practices across urban neighborhood communities. (5) To close out the discussion, I return to emphasize how culturally responsive mentorship in CBES is necessary to position low-income immigrant communities of color in urban neighborhood communities to access support services and resources to confidently navigate and confront challenges and barriers they will experience in today's society.

Identifying Culturally Responsive Mentorship

The purpose of this study was to explore and better understand the phenomenological experience of mentoring relationships and experiences in CBES in urban neighborhood communities. Based on the data in this study, guidance and support mentorship in CBES becomes culturally responsive when: a). mentors understand the social context of their protégé(s), b). mentors ability to create meaningful and responsive relationships to address the needs of YOC. The marginalization and deficit perspective of YOC in schooling experiences positions mentorship in CBES as a significant opportunity to transform a deficit narrative of youth with one that is uplifting, engaging, and empowering. Mentorship in CBES empowers the process of agency and voice of YOC by bridging connections to social and cultural capital. Identity mapping in focus groups explored reflections and experiences of youth participants in CBES. The 1-on-1 interviews of former CBES participants now mentorship practitioners describe the powerful and healing practices in CBES for YOC. The nurturing relationships between youth protégés and mentors are strength-based, centering the cultural values, talents, and

skills within youth to respond to the tension and trauma they experience in their community. Through interpersonal communication mentorship in CBES provides the necessary awareness and access to social and cultural capital tools and resources to strengthen a youth' attitude, perspective, and decision-making in their lives. CBES mentorship' unique position to develop competency through skill-building in programming facilitates meaningful and responsive relationships to better understand the social context of youth and the urban neighborhood community they live in defining their basic needs towards safety, belonging, and self-actualization. Thus, the concept of culturally responsive mentorship in CBES emerges as a vehicle and praxis of hopeful and healing practices in meeting the needs of YOC in urban neighborhood communities.

CBES bridges the connection with identified adult allies who transform into mentors over time; listening to needs and wants while encouraging involvement for YOC in developing their interpersonal communications skills- social, emotional, and intellectual through community cultural wealth in CBES. Being an invested and accessible community educator and trusted mentor in CBES over the years in San Francisco has provided me with the rich experience of listening to the struggles and needs of youth and their families; also, teaching me the different levels of relationships to engage and empower youth participants. From my experience and in alignment with findings from CBES participants and mentors, effective and positive mentorship experiences have always been centered on the process of helping youth participants as protégés identify healthy and unhealthy spaces, places, and relationships in their lives growing up .

Figure 12: Tao of Culturally Responsive Mentorship Conceptual Framework

Empowering Levels of Interactions

The focus groups helped to ground the importance and impact of mentoring in CBES in urban neighborhood communities. The focus groups helped to identify community spaces where relationship building is fundamentally embraced with staff mentors providing critical guidance and support that is instrumental for YOC to navigate through challenges and barriers and build motivation toward their goals. The findings of the study support and proves the message that as youth become part of the community in CBES in their urban neighborhood communities, the praxis of mentorship in the space to provide- authentic carino (Valenzuela, 1999), compa love (Hannegan-Martinez, 2019), and radical healing (Ginwright, 2016) is critical to an empowering and healing. Establishing healthy mentoring relationships between a mentor and youth protégé helps to provide comprehension to the social context of needs and challenges of YOC. Through these mentoring relationships, youth are able to participate in the acquisition of social and cultural capital through counseling session, support in getting a job- learning and

acquiring professional work ethic as a youth worker, leadership skill-building clubs, academic support and preparation towards higher education life challenges in their own development. Simultaneously, mentors learn how to be culturally responsive to meet the needs and challenge youth participants to take risks in growing as a leader in the CBES community. CBES are spaces where youth participants are able to develop the interpersonal skills through a community center space that center youth experiences to explore and develop necessary social and leadership skills through programming. All of the participants in the study valued the growth and development of a mentoring relationship that challenged them to be the best version of their selves while being okay with making mistakes because it was a life lesson that would prepare them for their next experience as a young adult.

Mutual Exchange of Community Cultural Wealth

The participants who identified receiving mentorship and being involved in their CBES as a youth often reflected on key programs offered in their “home” CBES and in other CBES in the neighborhood that helped them develop leadership skills of public speaking, time management, community building, and community service. For the CBES participants who transitioned into becoming a mentor, the memories of their CBES and community help to inform them in how to better engage with the current youth and families they serve. The mentors interviewed in the study constantly reflected on how to connect with youth knowingly pulling from community cultural wealth- aspirational capital, social capital, linguistic capital, familial capital, navigational capital, and resistance capital- to be relevant and responsive to what the situation called for. As former CBES youth participants, mentors shared stories with youth of their experiences

growing up and participating in programming that helped them develop their social and leadership skills while also sharing experiences of failure that their mentors were able to support them through. Some mentors shared how they were familiar with cultural practices and languages in the community that helped them better communicate with youth; while others directly messaged to the youth the importance of taking pride in their neighborhood community and that they are responsible in contributing to the health and well-being as the next generation of residents and cultural keepers of the community now. The mentors who are former CBES participants in the study are invaluable and have a natural instinct to utilize memories of community cultural wealth from their experiences to instinctively engage and connect with youth and families, these are recognized as mentorship spirituals. Mentorship spirituals is the praxis of sustaining a culture of encouraging and engaging mentorship that centers an awareness to access healthy relationship-building and accountability in CBES of mentors and protégés. Therefore, mentors highlighted the importance of including culturally relevant and appropriate narrative experiences to teach lessons learned from mistakes, develop action plans towards goals, and celebrate achievements in CBES with youth protégés. Spirituals of mentorship inform mentors and youth protégé's that preserving a culture of empowering responsiveness is critical to an experience that creates boundaries and opportunities of choice and decision-making.

The goal of culturally responsive mentorship is to guide the youth protégés in their CBES experience through all levels of authentic care/carino, compa love, and radical healing so that they are in position to create change not only in their own lives, but also by addressing issues in their neighborhood community as advocates. As reflected

and shared from the findings of CBES participants, each youth protégé will grow and develop at their own pace, but what was important to them is to know that mentoring relationships emphasized care, solidarity and partnership alongside mentors. Therefore, Culturally Responsive Mentorship experiences should encourage an awareness and access to these different relationship engagement levels.

Effective Mentorship is a Collaborative & Collective Community Effort

What was evident in both findings from the focus group of former CBES youth participants and in the 1-on-1 interviews with CBES youth participants turned mentors is that mentorship is not a solitary and individual experience. In a CBES in an urban neighborhood community that serve low-income immigrant communities of color it is mandatory that youth development staff practitioners be all in to make an effort to engage with as many youth in the space as possible, depending on their capacity. Therefore, CBES should integrate and incorporate in their strategic programming schedule offerings where different staff in CBES have an opportunity to engage with youth participants this helps youth participants be familiar with all staff and potentially connect and develop a mentoring relationship with them. Additionally, if we are looking at the neighborhood community cultural wealth, having as many of the different CBES and community centers aligned and informed of the different types of support services and resources they provide can be critical in creating navigational pathways and connections for youth and families.

Many of the former CBES youth participants in the focus groups listed and drew multiple CBES that they participated in as a youth as they grew up in their neighborhood from elementary through high school. Being connected and actively involved in multiple

CBES in the neighborhood provided them with a mentorship experience that was rooted in a collaborative and community network. Many of the leaders and practitioners in the CBES were able to refer and connect CBES youth participants' which then informed the youth that the different community leaders were in communication with each other. Many of the mentors in the study shared that it was important to be aware and know how to develop positive relationships with other CBES in the neighborhood community because the youth need to be able to access support services, resource, and opportunities beyond the walls of their home CBES. An important practice of many of the mentors were to inform the youth of the other CBES and also walk their youth protégé down to that CBES and introduce them to the other trusted adult ally in the community for a safe and healthy hand-off . Sometimes, there was a mismatch and the youth tried out the space for a little bit, but it was not for them. However, what was important is that the mentor maintained visibility and open communication with the other CBES because they serve the same youth and families in the neighborhood community and somewhere down the road they could benefit from referring. There are limits and a capacity to what a mentor in a CBES can provide to their youth protégé even if they have a strong and loving 1-on-1 relationship. The ability and awareness to include strong and loving relationships with trusted adult allies in other CBES provides more opportunities to be more broadly invested in being able to navigate to the various support services and resources in the neighborhood community. A community is more healthy and aware when mentors in different CBES collaborate to align strategies and efforts to address the needs of youth and families in the neighborhood community, that is authentic solidarity and healing practices of community-building.

Future Developments and Recommendations

CBES Executive and Administrative Leaders Recommendations

As CBES remain as local institutions in urban neighborhood communities, it is critical that Executive Directors and other Administrative leaders in the organization message from the top down decisions on the grantmaking process and planning cycle made in City Hall meetings that determine local funding practices and policies. I have learned in my time as a staff in a non-profit for many years that much of the information of funding and policies are often withheld from direct service staff, which puts us at a disadvantage of fully understanding the systems and structures in place. Executive and Administrative leaders in CBES need to create a regular reporting system that help to be transparent in the outline terms of the grantmaking process and planning cycle, so that direct service staff who are often mentors in CBES are able to be informed of the different levels of focus in the organization and how it directly impacts the work that they do. Too often they are distanced and detached from the mentorship work that is done at the ground level in urban neighborhood communities by direct services staff. In regards to funding, however, I think directors need to prioritize the importance of mentorship in their respective CBES. What I mean is, if we know mentoring is important, we need to spend money and resources to make sure that every CBES is equipped with the capacity to culturally responsive mentor YOC.

I understand that funding is a primary focus of Executive and Administrative leaders to ensure the presence of CBES in urban neighborhood communities, it is still important to be transparent in reporting information that facilitates a process of managing benefit costs, raising productivity, and showing quality work on the return of investment.

Creating transparency of messaging and reporting information from the top-down is an opportunity to build and develop the acquisition of understanding the relationships between budgets and youth development practices and policies. Narrowing this gap of communication between Executive and Administrative leaders and direct service staff in CBES mutually strengthen strategies of learning current systems and structures in place.

Another recommendation for Executive and Administrative leaders is to make it mandatory for them to spend more time being visible on the ground and in programming to interact with staff and youth in CBES. Executive & Administrative leaders need to understand and view themselves as mentorship practitioners too. As mentioned before, it is important that staff in CBES make themselves more available and accessible to the youth and families that are served in CBES. When Executive and Administrative leaders are able to regularly see first-hand the type of caring and critical work being delivered by CBES staff, they are able to better contextualize the connection of the vision and mission statement in the organization in serving youth and families in the neighborhood community. What a closer engagement of witnessing CBES programming on the ground is it also unpacks and reveals as sample to Executive and Administrative leaders the issues that youth and families are facing and why accessing CBES are critical to their survival and success.

My final recommendation for Executive and Administrative leaders is their development of recruiting and retaining high quality CBES staff knowing the importance of meeting the needs of the youth and families in what to look for when they are working with Human Resources to recruit and retain quality CBES staff. The toughest part of working in a non-profit is much like a teacher in a school setting because they are tasked

with wearing multiple hats, pressured with meeting programming requirements and numbers, and the physical and mental wear and tear of taking on problems and issues of youth and families dealing with trauma in their lives. With low-pay and long-hours, Executive and Administrative leaders need to look at their funding, budgeting, and policy to prevent burnout, competitive pay, benefits, and experiences of CBES staff so that they are more inclined to stay and continue to do the critical work in service to youth and families in the neighborhood community. CBES leaders now have the responsibility to collaborate with other CBES in their neighborhood communities to fully access community cultural wealth. It is time to disrupt the non-profit industrial complex CBES being in competition with one another for funding to provide resources to communities. It is a time for CBES leaders to be in cooperation versus competition with one another, they need to work in collaboration in serving the needs of YOC in these urban neighborhood communities. CBES can no longer act in solitude to one another in that neighborhood because youth access them at different points in their lives and they depend on these organizations to be in communication and collaboration with one another.

CBES Professional Development Training Recommendations

My recommendation is organizational leaders in CBES need to be connect and access local educational institutions (school district, universities, and educational consulting agencies) that are critically creative in providing engaging trainings for CBES staff. One of the flaws commonly in CBES is the professional development training for staff is often recycled and is surface level when talking about community-building, relationship-building, and critical pedagogy when addressing issues and engaging youth and families in the community. As a result, CBES staff who are not motivated in

professional development training or have limited experience and schooling remain stagnant; being limited in their effectiveness and impact as a mentor. On the other end, long-time experienced staff are often frustrated with basic youth development training because they have taken the same training each and every year; increasing disconnection and the likelihood of burnout. Providing innovative trainings from external established educators from local educational institutions and professionals can help spark new thoughts, ideas, and educational tools for CBES staff to be energized in their praxis. The work in CBES should be seeking to be critical to address pervasive and systemic issues facing marginalized and minoritized youth within the context of communities (Ginwright, 2016; Weiston-Serdan, 2017). Critical pedagogies in mentorship practices in a CBES explicitly challenges CBES leaders and practitioners towards naming social toxins and toxic environments in these urban neighborhood communities. Critical pedagogies fosters critical leadership and literacy development of challenging and transforming oppressive conditions and identities rather than just accepting them as they are. Critical pedagogies in CBES is a step in disrupting a non-profit industrial complex of competition towards one that is advocating a collaboration of care and justice in urban neighborhood communities.

Another recommendation for professional development training for all CBES staff is to create a plan for identified and interested staff to be enrolled in certification classes at local universities or online as part of their professional development. When organizational leaders can promote and advocate a plan for professional development through higher education for CBES staff, CBES staff will feel more supported in their own growth and development that they will take more pride and have a more concerted

effort to creatively perform as a community practitioner. Some CBES staff may not have had the opportunity to go to the university and creating a plan that provides training at the university (online or in-person) for CBES staff emphasizes and shows support in prioritizing education as a vehicle for learning, leadership, and liberation. Education is a powerful tool and experience when done right. CBES cannot leave the development of mentorship practitioners to chance, it needs to be intentional. By making critical pedagogy trainings institutionalized in CBES creating pathways and possibilities towards radical healing as an applied practice. Providing specific trainings to develop a critical and deeper understanding of what it means to provide authentic, compa love, community cultural wealth, and radical healing transforms mentorship to be culturally responsive to the needs of the community. Community Cultural Wealth can be more than a developmental asset, it can be a tool of strategic skill building that grows critical leadership within mentorship practitioners, youth protégés, and their families. When a neighborhood community can collectively name and advocate against the oppressive conditions in their urban neighborhood communities, they take a step towards self-healing. Therefore, empowered CBES staff practitioners can further invest in their commitment and trust in their organization when they are challenged to become better informed as an educator and healer in the community.

CBES Mentoring The Practitioners

Advocating for the care, love, and healing of mentorship practitioners in CBES needs to be better addressed as an issues. Mentoring and youth development programs are well positioned in urban neighborhood communities to meet the needs of the youth. However, I argue they are not meeting the needs of their mentorship practitioners and

youth developers who work long hour, are underpaid, and are experiencing secondhand trauma (Walker, 2020). This secondhand trauma harms and damages the experience of mentorship practitioners and will lead to burnout. In this field, CBES and the vulnerable communities they serve cannot afford to lose quality mentorship practitioners. Culturally responsive mentorship addresses the fact that mentorship practitioners are actively engaged at the ground level where social toxins and toxic environments live and breather pervasively. Mentorship practitioners in the community need their institutions to provide access to empowering and healing-centered support services, resources, and opportunities for themselves, otherwise, there will continue to be a cycle of attrition and lack of retention of quality mentorship in CBES.

Recommendations for Future Research

Educational scholars, researchers, and practitioners need to continue to further examine effective and engaging mentorship practices in CBES across urban neighborhood communities locally, nationally, and globally. In the field of education mentorship is still viewed with a limited scope that only focuses on 1-on-1 or group mentorship. There is a lack of research that challenges the traditional perspective of mentorship towards a community perspective of collaboration of wrap-around support services and resources for youth and families. Identifying urban neighborhood communities that already incorporate collaboration can help to contribute to ways of how teaching the awareness and access of social and cultural capital is necessary for youth and families to be resilient and persistent in their livelihood. Learning and understanding mentoring experiences of youth in CBES across cities and states can provide more data of similarities and differences in urban neighborhood communities. Mentorship

collaborations should not happen in isolation, they need to be public to show the value and worth of community work that fights against adverse socially toxic conditions and environments in urban neighborhood communities.

Another area for future educational research to explore is the relationships between CBES and local school districts in urban neighborhood communities. Culturally responsive mentorship can be a critical bridge in expanding guidance and support of community cultural wealth in urban neighborhood communities. Research data supports the importance of collaborative efforts between multiple community stakeholders- school districts, private funders, community-based organizations, and parent groups to increase access to and quality out of school time learning for YOC (DCYF, 2018). These institutional spaces of education that serve the same youth and families continue to be misaligned year in and year out. There are some school districts and CBES that are able to collaborate with each other even on a limited capacity, but not enough. In my experience as a mentorship practitioner, I have been fortunate to be able to connect with teachers and school faculty in local schools to support the same youth and families, but that is not consistent across the board for all CBES. Critically understanding the complex relationships between CBES and local school districts can benefit the development of mentorship practitioners and community cultural wealth.

Mentorship is a two-way street in the engagement between youth participant protégé and mentorship practitioners. As we advocate examining youth experiences, we must also be document mentorship practitioners' experiences in CBES as well. There is much to be shared and learned from the experiences of mentorship practitioners if we are to improve current mentoring structures and systems in CBES. Identifying their

experiences of tension and trauma in their praxis, accessing resources in their critical praxis, to hopeful experiences, and to dysfunctional structural systems in their own institutions will help push the work forward. As mentioned earlier this work is critically important, but it also takes a certain kind of individual and community investment and perspective to do this work long-term.

Lastly, we are facing a pandemic in 2020 due to the coronavirus like we have never seen before. A shelter in place policy where everyone is encouraged to stay at home, unless they are going out for basic essential needs like groceries, pharmacy, laundromat, or the post office. People are encouraged to practice social distancing of at least 6 feet to prevent the potential of passing of the virus. As a result schools have physically been shut down as well as CBES through the rest of the school year programming to June 2020; these are spaces that have traditionally been centered on face-to-face interactions in a learning environment. This pandemic has challenged educators, especially CBES practitioners in how to still engage with youth through “distance learning” or “virtual programming” which provides a whole new set of challenges for some youth and families to access and learn how to navigate digital resources. Local school districts have been distributing computers to youth, so that they can do work online, assuming that the youth and their families have internet access. Many of the youth I know usually try and access free wi-fi spots. More importantly, is how do school educators and CBES staff strategically engage youth and families through online “distance learning” or “virtual programming” to prioritize their needs-personally, behaviorally and mentally, and academically-during this pandemic. So the task is set for educational learning in and outside of school in CBES programming and educational

scholarship to identify effective models and practices of online learning for youth who are staying at home.

Significance of Study

The recommendations of this study intentionally holds the accountability of disrupting a non-profit industrial complex that currently maintains structures and systems that do not meet all the needs of vulnerable communities. These decision makers at the table are informed and create policies that need to create transformative change on an individual and community level. Operating under the current conditions mentorship practitioners and the youth and families they serves will cannot thrive in conditions where social toxins and toxic environments continue to rise. The experiences and the stories of the youth and families mentorship practitioners serve in urban neighborhood communities matter. CBES are trusted safe havens many YOC from low-income working-class immigrant communities of color access for guidance and support-academically, personally, and professional for their grown and development. All youth on the spectrum no matter their achievements or struggles should be appropriately served in meeting their needs through mentorship in a CBES. Many CBES are institutions in the neighborhood urban communities that have a generational history of positive impact and influence in the community, consistently providing the necessary resources of community cultural wealth youth and families need to maintain and thrive. Mentorship in CBES creates the cultural space where youth are able to vent and unpack their struggles and challenges, while also achieving many first experiences- like jobs, traveling out of the city, college tours and more that motivate and inspire youth participants to see larger picture of opportunities and possibilities. During this research I have witnessed and

provided the necessary support to the previously mentioned issues to youth participants and their families alongside my colleagues at the local CBES in the Tenderloin neighborhood of San Francisco where I currently work at.

The significance of this study often shows up in my real-life work as a culturally responsive mentorship practitioner in the Tenderloin. A real-life example was when violence occurred with multiple youth- fights occurred in the Tenderloin after school in late August of 2019. Multiple youth-some current youth participants at the CBES I work at, some former participants, and some that are not- from the Tenderloin neighborhood community-got into fights over an Instagram post that poked fun at a youth's reputation that others instigated. Fortunately, my colleague and myself were contacted by one of our youth participants who explained what happened and we also knew the other youth involved and reached out to them about their perspective of what happened. As a result, small restorative justice circles were held with the youth and a parent to address and reduce retaliation of another fight. We were adult allies who informed the local school of what had occurred off school ground in the local neighborhood, otherwise, they would not have known that the fight occurred at all. We were able to inform and pull in other adults to be informed and be forced to take action and check-in with the youth involved in the fight. It took a several months and multiple side meeting and interactions by staff with the youth to reflect upon their actions, but eventually the threats of retaliations were subdued, no other youth got involved to escalate the situation, and some of the youth were able end the beef and apologize for their actions to each other.

The progression of struggle is part of the mentorship experience in CBES, usually that takes patience and persistence of making authentic care/cariño, compa love, and

radical healing visibly real in praxis for youth involved. Youth and families are always watching what CBES staff are willing to do to ensure a practice of safety, guidance, and support is consistent with the vision, mission, and values of our respective institutions. Youth and families in urban neighborhood communities do not need fake generosity or a solution to every problem, but they do want to see who is willing to make the effort to genuinely build, support, and be a proud leader and steward of resources in the community. It is critically apparent that CBES staff and mentors must be strategically invested and informed of all community stakeholders and the issues that exist. Community collaboration and collective impact is rooted in meeting dynamic needs of YOC and their families in urban neighborhood communities through mentoring relationships to community cultural wealth. Culturally responsive mentorship nurtures engagement of the neighborhood spirit for all community stakeholders- from YOC and their families, to local businesses, and all CBES that actualizes the community as a place to call “home”.

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APPENDIX A

Recruiting Script

Dear [Name]

Hello, my name is Jonell Molina. I am a graduate student at San Francisco State University in the Educational Leadership Program and I work as the High School Services Director at the Boys & Girls Clubs of San Francisco Tenderloin Clubhouse.. I am conducting research on mentorship experiences in community-based educational space (CBES) in San Francisco. I am inviting you to participate because you have been a participant in programming of a community-based educational space-afterschool program in the San Francisco community (i.e. YMCA, Boys & Girls Clubs of San Francisco, Mayor's Youth Employment & Education Program (MYEEP), Horizons...etc.) to gather data for use in my dissertation titled, Nurturing Neighborhood Spirit: Culturally Responsive Mentorship in Community-Based Educational Spaces (CBES)

The main research questions that I seek to answer are:

1. How does mentorship in Community-Based Educational Spaces (CBES) impact and influence the lives of youth participants?
2. What are the effective pedagogical practices of CBES Mentors? How does the mentorship experiences in Community-Based Educational Spaces (CBES) shape youth participant' engagement with "multiple literacies" (academic, social/emotional, and financial) and leadership development?
3. What role and impact do mentors as former youth participants in Community Based Educational Spaces (CBES) describe their decisions, approaches and experiences in their return?

Participation in this research includes participating in a 1-on-1 interviews (CBES Mentors), approximately 60 minutes each and a focus group workshop (CBES Mentors and Former CBES Participants) as well, approximately 90 minutes. If you decide to participate in all aspects of the study, the total time will be approximately 2.5 to 3 hours and will be compensated with a \$25 Gift Card for your participation. The researcher may contact you later to clarify and follow up with responses from focus group workshop activity and/or interview within 6 months of the activity.

Attached is a consent form with more information on the research project.

If you have any questions or would like to participate in the research, I can be reached at 415-572-0241 or Jonell.molina@gmail.com.

Best,
Jonell Molina, M.A. In Education
SFSU EDDL Doctoral Candidate
2017 Educational Leadership Cohort

APPENDIX B

Interview Question Bank

Guiding Research Question:

4. How does mentorship in Community-Based Educational Spaces (CBES) impact and influence the lives of youth participants?
5. What are the effective pedagogical practices of CBES Mentors? How does the mentorship experiences in Community Based Educational Spaces (CBES) shape youth participant' engagement with "multiple literacies" (personal, academic, professional) and leadership development?
6. What role and impact do mentors as former youth participants in Community Based Educational Spaces (CBES) describe their decisions, approaches and experiences in their return?

Interview Questions: Former Youth Participants in CBES

1. What was your experience like at _____ CBES? What kinds of services, resources, and opportunities did you engage in CBES?
2. Did you receive mentorship in the CBES that you were a part of? How was your experience with the mentorship?
3. What have you learned about yourself as a youth participant in CBES?
4. Did you still feel connected to the CBES program that you participated in? How?

Interview Questions: Current CBES Mentor

1. How did mentorship play a role in your transition from mentee to mentor in CBES?
2. What is your philosophy as a mentor in a CBES?
3. What strategies and practices are important to connect with your current mentees?
4. What have you learned from your mentees about being an effective mentor?
5. What challenges and issues do you face as a mentor to youth participants in CBES?

APPENDIX C

PERSONAL IDENTITY MAP

Purpose: By mapping your personal identity in the context of mentorship experiences in community-based educational spaces in better understanding the intersecting layers of personal, academic, and professional identities. In

Instructions:

1. Researcher restates purpose of research.
2. Researcher will post Research Questions for everyone to view on Large Poster-Paper.
3. CBES Mentor Participants will co-lead the facilitation of the Identity Map Activity
4. CBES Mentors will share an example of the Personal Identity Map and how it ties to the research being conducted.
5. Researcher will pass out Personal Identity Map to each focus group participant.
6. Write your name in the middle with bold large letters on the large white post-it paper.
7. You will be given crayons/markers to draw yourselves in the context of mentorship in community-based educational spaces.
8. On the map please write down/label/draw images/draw symbols, any combination of the following:
 - Draw your city/community/neighborhood
 - Issues/Challenges/Conflict in your life
 - Achievements, Inspirations, and Hope in Your Life
 - Important People in Your Life
 - Safe and Dangerous Places
 - Other characteristics/traits that best shape and describe your own attitudes, behaviors and values.
9. Once each map is completed, researcher will have focus group participants hang up their map.
10. Researcher will have focus group participants do a “gallery walk” to observe their own and peer participants identity map before returning to focus group area.
11. Researcher will facilitate the participation and reflection of the Personal Identity Maps by asking each research question for participants to respond and engage with.