

5-1-2011

Impact Evaluation of a Rites of Passage Mentoring Program

David Carl Floyd

Olivet Nazarene University, dfloyd@live.olivet.edu

Recommended Citation

Floyd, David Carl, "Impact Evaluation of a Rites of Passage Mentoring Program" (2011). *Ed.D. Dissertations*. Paper 22.
http://digitalcommons.olivet.edu/edd_diss/22

This Dissertation is brought to you for free and open access by the School of Graduate and Continuing Studies at Digital Commons @ Olivet. It has been accepted for inclusion in Ed.D. Dissertations by an authorized administrator of Digital Commons @ Olivet. For more information, please contact kboyens@olivet.edu.

IMPACT EVALUATION OF A RITES OF PASSAGE
MENTORING PROGRAM

by

David Carl Floyd

Dissertation

Submitted to the Faculty of

Olivet Nazarene University

School of Graduate and Continuing Studies

in Partial Fulfillment of the Requirements for

the Degree of

Doctor of Education

in

Ethical Leadership

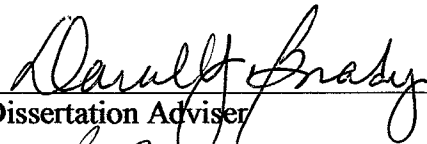
May 7, 2011

IMPACT EVALUATION OF A RITES OF PASSAGE
MENTORING PROGRAM

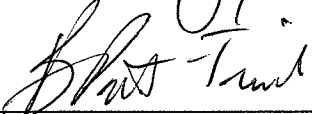
by

David Carl Floyd


Dissertation


Dissertation Adviser


May 4, 2011
Date


Dissertation Reader

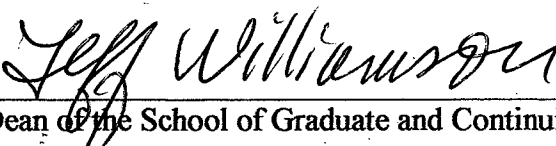
May 5, 2011
Date


Dissertation Coordinator

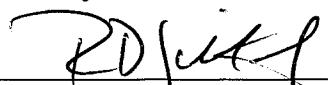
May 5, 2011
Date


Program Director

May 5, 2011
Date


Dean of the School of Graduate and Continuing Studies

6-6-11
Date


Vice-President for Graduate and Continuing Education

6/13/11
Date

© 2011

David Carl Floyd

All Rights Reserved

ACKNOWLEDGEMENTS

The research for my dissertation has been a labor of love, not only from me, out of my love and commitment to mentoring and the Beaux Affair Program, but also for me, from so many people whose love and support have been extremely valuable to me. First and foremost, I would like to thank the Almighty God for his precious anointment and many blessings in my life. I could not have completed this doctoral program without His Grace and Mercy. An abundance of gratitude and appreciation are extended to a number of people who have supported my efforts with prayers and encouragement. I will forever be grateful for their unconditional love and assistance and will always hold them in high esteem. I especially want to thank my adviser, Dr. Darcel Brady. Without her spiritual support, encouragement, and insistence on excellence, I could not have successfully completed this journey. Her wisdom, guidance, and patience made the doctoral journey worthwhile and successful. I also thank Dr. Melvin Welch and my Olivet community of faculty, administrators, and cohort II.

Much of my success and accomplishments can be attributed to my wife, Jackie and children, Dasaw, Erin and her husband, Paul. Jackie encouraged, supported, and believed in me every step of the way in my doctoral journey. She made sure I was disciplined and focused throughout the dissertation process. I thank her for her unconditional love, prayers, and support, as well as her patience and understanding over the years. I thank my children for their love, unwavering support, and encouragement. Erin and Desaw for their unselfish ways and sharing me for so many years with the

young men from our community in need of mentoring intervention through the Beaux Affair Program; Erin and her husband, Paul, who provided immeasurable assistance!

I want to thank Gabriel Magwood, president of the Charleston Youth Leadership Council and sponsors of the Beaux Affair Rites of Passage Mentoring Program for your leadership and invaluable support during my dissertation journey. Much thanks and appreciation to Levy Berry and other program elders for strategic support, assistance, and participation in my research. Most importantly, I am forever grateful to all the young men of the Beaux Affair Program, past and present, for being a survey participant in my study.

There are several other important people most important in my life I would like to acknowledge. Each one has always expressed faith in my abilities and always encouraged and supported my ongoing education pursuits. They were persistent in their love and support, mentoring and encouragement: Reverend Dr. Calvin Cole, Sr., my esteemed pastor, Mt. Moriah Missionary Baptist Church and Reverend and Mrs. Ronald White and my Paducah (KY) church family, Danny and Earlie Fugate, Marion Stubblefield, and Marylynn Bunton, and Rev. and Mrs. Ronnie White; Job Corps colleagues; my Charleston, SC family, Audrey Lucas, Dr. Roy Jones, Leroy and Maxine Gaillard, Delores Jeffcoat, Raymond and Virginia Rhett, and Evelyn Hart; my Virginia family, Carol and Audrey Lawrence, Caryn Porter, and Dr. Camille Lawrence.

DEDICATION

This dedication reflects the past and the future. First and foremost, I dedicate my research work to a very special friend and mentor, Raymond Rhett, who was called Home to be with the Lord prior to my graduation. He committed and dedicated most of his earthly years to the growth and development of young people. As a retired and distinguished educator from the Charleston County School District, he was a tremendous supporter and always provided motivation and reminders of faith and trust that our God will provide the Victory at the end of the doctoral journey. His consistent prayers, unyielding encouragement and wise advice were immeasurable sources of energy and strength during my doctoral journey.

I owe a great debt of gratitude and appreciation to the many wonderful people who supported and mentored me throughout my life. These were truly God's Angels who guided and aided me during crucial times in my life: Bubba & Sister Mathis, Aunt Ollie, Joseph & Nellie Pinckney, Helen Joy, Eddie Ladson, Alice Warren, Abraham & Lillie Broughton, Phyllis Hollingshed, my brother and sister, Earl Floyd, Louise Jackson, and my parents, Willie and Anna Floyd.

Finally, I dedicate this dissertation and my doctoral degree to my first grandchild, who will enter this world in July, 2011. It is my hope that this research and doctoral degree serve as a source of inspiration and an instrument to advance, encourage, and

support mentoring in service and commitment to community. I want this grandchild and future grandchildren to believe that the sky is the limit with God's help and hard work.

ABSTRACT

by

David Carl Floyd, Ed.D.

Olivet Nazarene University

August 2011

Major Area: Ethical Leadership

Number of Words: Total

This longitudinal study was designed to determine the impact of the Beaux Affair Rites of Passage Mentoring Program (BAROPMP). The Afrocentric aspect of the program was essential to the development of young Black male participants because it helped them cope with some of the important challenges of achieving manhood, academic, and career achievement. Black manhood training offered some young Black males the opportunity for guidance, structure, and the possibility of self-actualization through an opportunity for affirmation, reawakening, and rebirth.

The study confirmed that the program impacted and influenced participants and graduates completion of high school and college, their decision-making on career choice, and roles as fathers, husbands, and mentors. Participants attributed much of their success and personal development to increased levels of self-esteem/self-concept, and social interactions as a result of their rites of passage journey in the BAROPMP. The research findings revealed that program elders/mentors were caring, helpful, and effective in their mentoring and support of all participants and graduates. Past program graduates indicated their overall approval for the program's effectiveness and relevancy.

TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTION.....	1
Statement of the Problem.....	4
Background.....	6
Research Questions.....	8
Description of Terms.....	9
Significance of the Study.....	11
Process to Accomplish.....	12
II. REVIEW OF THE LITERATURE.....	19
Introduction.....	19
Objective of the Research.....	26
Systems Theory.....	26
Mentoring.....	29
Rites of Passage.....	36
An Assessment of African Centered Rites of Passage Program	
Using the Systems Theory Concepts.....	44
Systems Generalized Characteristics.....	45
Bordered Systems.....	46
Cycles of a System.....	47
Equilibrium and the Homeostasis Nature of Systems.....	48

	Nature of Change in a System.....	48
	Conclusion.....	49
III.	METHODOLOGY.....	51
	Introduction.....	51
	Research Design.....	52
	Population.....	55
	Data Collection.....	56
	Analytical Methods.....	64
	Limitations.....	65
IV.	FINDINGS AND CONCLUSIONS.....	68
	Introduction.....	68
	Findings.....	69
	Conclusions.....	96
	Implications and Recommendations.....	100
	REFERENCES.....	106
	APPENDIXES	
	A. Across Time Orientation Measure.....	127
	B. Youth Mentoring Survey.....	132
	C. 2009-2010 End-of-Program Year Focus Group Evaluation.....	135
	D. 2010-2011 End-of-Program Year Focus Group Evaluation.....	137
	E. Match Characteristics Questionnaire.....	139

F. Mentor (Elder) Interview Survey.....	143
G. Parent Interview Questionnaire.....	146
H. Community Leader Questionnaire.....	148
I. Program leadership, Activities, and Impact Survey.....	150

LIST OF TABLES

Table	Page
1. Contrast Results (K-Matrix).....	79
2. Group Statistics.....	84
3. Independent Samples Test.....	85
4. One-Sample Statistics.....	87
5. One-Sample Test.....	88

LIST OF FIGURES

Figure	Page
1. Career Choice.....	70
2. Graduation from High School.....	71
3. Higher ED and Attending College	72
4. Better School Grades.....	73
5. Mentor to Others.....	76
6. Role as Father.....	77
7. Role as Husband.....	78
8. Social Interactions.....	80
9. More Outgoing and Social.....	81
10. Personal Development.....	82
11. Greater Confidence and Self-Esteem.....	83
12. Program Elders Helpful, Supportive, and Effective.....	87
14. Overall Program Effectiveness.....	98
15. Current Relevancy of Program.....	99

CHAPTER I

INTRODUCTION

The number of African American males graduating from the nation's high schools and colleges is in decline. The Schott Foundation for Public Education (Jackson, 2010) reported some astounding statistics on Black male students. The Black male graduation rate was only 39% in South Carolina during the 2007/8 school year, as compared to 58% for White male students. In Charleston, South Carolina, where the Beaux Affair Rites of Passage Mentoring Program (BAROPMP) is based since 1990, Black male students continue to struggle, with a 24% graduation rate in 2007/8, compared to a graduation rate of 51% for White males and a national graduation rate of 47% for Black males and 78% for White males. During the 2006/7 school year Charleston's Black male students accounted for twenty-four percent of the School District's suspensions.

African Americans who attend colleges or universities have an extremely high incompleteness rate. Education Sector, an independent think tank that analyzes education policy, suggests that over half of black higher education students do not graduate within six years of enrollment and have lower overall graduation rates than their white peers—about 20 percentage points lower (Carey, 2008).

The statistics involving Black boys in the Charleston County School District produced questions that needed to be answered in order to facilitate improvement. One answer to these questions was the creation of a manhood development program. The Beaux Affair Rites of Passage Mentoring Program (BAROPMP) was established in 1990 by the Charleston Youth Leadership Council, Inc. (CYLC). It is a rites of passage mentoring program specifically

designed for African American boys transitioning from boyhood to manhood. The program focuses on training and teaching centered on knowledge of Black history; cultural pride; spiritual direction; career, social, and leadership development; and academic excellence, as well as confronting feelings of hopelessness, moral uncertainty, and issues of self-esteem (CYLC, 2010).

Marian Wright Edelman, founder and president of the Children's Defense Fund (CDF) provided evidence which showed that a. an African American male youth has a 1 in 3 chance of going to prison compared to 1 in 17 for his white male counterpart, b. homicides among African American males' ages 15-19 years of age are one of the leading causes of death, and c. 59% of Black males in their early 30s who dropped out of school had prison records (Children Defense Fund, 2007). Furthermore, they are over represented in our nation's special education classrooms (Rawls, 2006) and are most often suspended (Lane, 2006) or expelled from school (Meier, Stewart, & England, 1998).

Black male youth are often described as dangerous, lazy, dysfunctional and uneducable (Gibbs, 1988; Majors & Billson, 1992; Parham & McDavis, 1987). These descriptions have permeated the psyche of many and reinforced stereotypical responses and beliefs (Bailey & Moore, 2004), which serves as a reminder of Black men as the Invisible Man (Ellison, 1952). There was an appeal of urgency from the African American community for Black men to rise for organizational action and to give attention and support to the educational and social fate of these boys.

The Charleston community has had a admirable relationship with the BAROPMP for 20 years. BAROPMP had not only presented opportunities for cultural awareness, spirituality, and knowledge of black history, but also its successful completion and popular rites ceremony served as a community introduction and celebration to participants who transitioned into manhood.

These individuals were encouraged and expected to pursue higher education and to seek career and community opportunities in leadership and mentoring. The BAROPMP was a unique program that received praise and recognition throughout South Carolina. While there was always a perception of program success based on the high rate of participants who completed college, there was never a study to ascertain program impacts upon those who participated over the years.

This study investigated the impact and influences of the BAROPMP on participants' graduation from high school, as well as their personal and social development, leadership and community achievements, and career choices, including the program's influence on their decision to attend college. The study addressed how aspects of the program impacted their journey through and after college. Since poverty and dysfunctional family structure most often hampers the development of African American children, especially males (Lee, 1992), the study also served to investigate aspects of the BAROPMP that affected the psychological development into manhood development of adolescent African American males.

For a community with no organized program for African American boys to mark the passing from boyhood to manhood, Rites of Passage instilled a new identity and purpose to those who complete the passage (Thompson, 1996). Kohn and Wilson (1995), Kunjufu (1990) and Prince (1997) have all identified a need within the Black community for Black men to reclaim their responsibilities in the socializing of young Black males. The request recommends that an Afrocentric ideology be used when socializing young Black males through the male mentoring process.

Due to its popularity and intrinsic value to the growth and development of the Charleston community, a study of the BAROPMP and its impact on graduates can provide useful information to parents, organizations, and community leaders concerning the lessons and impact

of the BAROPMP. The study served as a program motivation and model that can meet the needs of adolescents and the communities they live in by strengthening social bonds and enriching the lives of all participants and their mentors.

Statement of the Problem

There is a lingering concern in the African American community regarding a persistent dehumanization of African American males based on unfounded perceptions and false myths. The concerned issues of the communities impacted by the BAROPMP were teen age pregnancies, boys being raised by mothers/grandparents and the absence of a father figure in most homes. This often resulted in an alarming rate of Black boys disproportionately labeled as discipline/behavioral problems, which most often resulted in expulsions and suspensions from school. There was a community chorus of overriding concerns in high school graduation rates, college attendance, and completion rates of African American male students.

A significant “achievement gap” exists between African American students and White students. An even greater concern is the wide disparity in school performance and outcomes between African American males and other school populations (Holzman, 2006). The national graduation rate for Black males is 48% as compared to 74% for White males (Given Half a Chance, 2008). In addition, the reality of peer pressure and acceptance encouraged mothers to advocate for their sons. There were genuine motherly concerns about their sons’ self concept, coping ability as well as their ability to make positive choices when confronted by their peers to engage in negative behaviors. The tendency of boys is to embrace what is referred to as a cool pose. This is a projection of toughness and aloofness, usually in response to social pressures and slights (Majors & Billson, 1992).

The purpose of this research endeavor was to evaluate a mentoring program for high school age adolescent males in order to determine the perceived effects of the program on its participants. This study investigated whether the BAROPMP had a significant impact on the careers and higher education experiences of African-American males after having successfully completed the rites of passage program when faced with the greater challenges of life after high school. A secondary purpose of this study was to provide an expansive representation of the young men who successfully completed the BAROPMP in spite of significant challenges. This study described the characteristics significant to program graduates and the potential life impacts on program participants.

While the BAROPMP has had more than 275 graduates over the years, an assessment of program effectiveness and its impact on graduates has never been performed. Therefore, there has been no body of knowledge regarding program structure and organization; mentoring and post-leadership activities; and involvement, achievements, and accomplishments of program graduates, including the outcome of those participants who attended and completed college.

This research focused on programming effects on adolescent African-American males through a process of group mentoring. Just as Smith (1994) examined the effects of group intervention on the psychosocial development of adolescent African-American males, this research was geared toward the impact of an Afrocentric mentoring paradigm on Black male self-concept, communal responsibility, and academic or career achievement. The research also presented an opportunity to determine best practices and what programmatic components work best in an ideal and well-received rites of passage program from the perspective of past participants.

Background

The Charleston Youth Leadership Council (CYLC) is a community-based organization with a mission of promoting and enhancing character and leadership development in adolescent males transitioning from male-hood to manhood. Through its BAROPMP the CYLC provides a rites of passage program for young African American males as they prepare to assume the challenges of manhood and life. The BAROPMP recognizes high school juniors and seniors for their accomplishments, encourages them to set future goals, and creates a network of support among them (CYLC, 1990).

The mission and vision of the BAROPMP are promoting and enhancing character and leadership development in adolescent males transitioning from male hood to manhood ant to give the participant a sense of becoming a man, a clearer sense of self, a sacredness of self and purpose, and a sense of responsibility to his roles as father, husband, and mentor to others (CYLC, 1990). The program also seeks to develop and enhance attributes of character, leadership, and awareness through training. The BAROPMP encourages the young men to enroll in post-secondary education and vocational institutions, and provides scholarship opportunities for the young men who successfully complete the rites of passage. Since 1990 more than \$125,000 has been awarded toward scholarships and other awards of recognition (CYLC, 1990).

An Afrocentric male mentoring program is essential to the development of young Black males because it helps them cope with some of the important challenges of achieving manhood in this western society (Hill, 1995). Mutisya (1996) found the following: The rites (male mentoring) are a manifest function instilling responsibility, a value system, and internalization of the culture in youth. This enables youth to make better judgments about life and to avoid many

of the problems facing them today: adolescent pregnancy, alcohol and drug abuse, homicide crime, identity crisis, homelessness and single parenting. (p. 95)

A fundamental aspect of a rites of passage program is the Nguzo Saba, which was created by Karenga in 1966 (Karenga, 1980). Nguzo Saba is Kiswahili for seven moral principles which serve as the foundation for daily living and survival. The seven principles were defined as: 1. *Umoja* (Unity): To strive for and to maintain unity in the family, community, nation and race; 2. *Kujichagulia* (Self-Determination): To define ourselves, name ourselves, create for ourselves and speak for ourselves; 3. *Ujima* (Collective Work and Responsibility): To build and maintain our community together and make our brothers' and sisters' problems our problems and to solve them together; 4. *UJAMAA* (Cooperative Economics) To build and maintain our own stores, shops and other businesses and to profit from them together; 5. *Nia* (Purpose): To make our collective vocation the building and developing of our community in order to restore our people to their traditional greatness; 6. *Kuumba* (Creativity) To do always as much as we can, in the way we can, in order to leave our community more beautiful and beneficial than we inherited it; and 7. *Imani* (Faith) To believe with all our heart in our people, our parents, our teachers, our leaders and the righteousness and victory of our struggle (Karenga, 1988).

Several prominent authors, including Kunjufu (1990), Warfield-Coppock (1992), and Thompson (1996) revealed that rites of passage initiations were conducted by African elders, acting as mentors to guide their boys into manhood. It is from this premise that the Beaux Affair Program was established to serve as an Afrocentric manhood development program within the Charleston, South Carolina community, with what one would hope would be positive role models, or elders, dedicated and committed to each participant's passage into manhood.

Kunjufu (1990) identified the rites of passage as providing nurturance for adolescent Black males, and also offering parental support for Black fathers in the development and rearing of their sons. Many of the BAROPMP participants were from single parent households. Kunjufu felt it was not the sole responsibility of the single/dual parent to raise a child, but the responsibility of the collective community of the African Diaspora to raise a child of African heritage.

BAROPMP's success and popularity was attributable to active parental participation in fundraising activities for scholarships and other operating expenses. The program maintained an active and respectful partnership of involvement and commitment with parents, elders (mentors), and program participants, which was built upon trust, truth, faith and respect. The Elders demanded discipline, honesty, focus and commitment from program elders and participants. Their motivation was derived from Genesis 4:9, when the Lord asked Cain, "Where is your brother, Abel?" "I don't know," he replied. "Am I my brother's keeper?" Often being challenged by the amount of work required for a successful rites of passage program, an Elder was most often inspired by the words of Hale (n.d.), when he proclaimed that "I am only one. But still I am one. I cannot do everything, but still I can do something. And because I cannot do everything, I will not refuse to do the something that I can do."

Research Questions

This research was guided by the following questions:

1. How did the Beaux Affair Rites of Passage Mentoring Program (BAROPMP) impact graduates' completion of high school, pathway to higher education, and decision-making in career choice?

2. What impact did the BAROPMP have on participants' roles as fathers, husbands, and mentors?
3. Which specific program elements or best practices influenced program participation, social interactions, and personal development?
4. What were the characteristics of an effective, caring, and helpful mentor?

Description of Terms

Adolescent – An individual between the ages of 12 and 18 where the following are applicable: 1. learning socially approved feminine and masculine roles and behaviors, 2. accepting one's physique and learning to use the body effectively, 3. achieving emotional independence of parents and other adults, 4. setting vocational goals for economic independence, 5. selecting and preparing for an occupation, relating interests to abilities to choices, 6. preparing for marriage and family life, 7. developing skills and concepts for civic competence, 8. desiring and achieving socially responsible behaviors, taking account the values of society, 9. acquiring a set of values and an ethical system as a guide to behavior, and 10. setting realistic goals and making plans for reaching these goals (Myrick, 1993).

African-American – For the purpose of this study, refers to a person who is an American who has African ancestry and indicates race as Black American or Afro-American.

African-Centered Rites of Passage – Those structures, rituals, and ceremonies that are centered in African culture by which age-class members or individuals in a group successfully come to know who they are and what they are about and the purpose and meaning for existence as they proceed from one clearly defined state of existence to the next state of passage in their lives (Mensah, 1991).

Afrocentrism – The intellectual and philosophical foundations upon which African people create their own scientific criterion for authenticating African reality; African peoples’ self-conscious act of creating (African) history; the utilization of the African experience as the core paradigm for higher-level human functioning and liberty; and the continuing quest for an indigenous African-entered historical and cultural anchor (Nobles, 1980).

Africentric – Pro-African; it is the uncovering of one’s true self; it is the pinpointing of one’s center (Asante, 1987). African genius and African values created, reconstructed, and derived from our history and experience in our best interest. Africentric is preferred to Afrocentric, since Africentric refers to the place and people of Africa. Afro refers to a style of hair or apparel.

At-Promise/Me Too Adolescents – Promising youth who may not conveniently fit the definition of the “at-risk” term, but who aggressively seek acceptance to the BAROPMP. More than likely these students come from two-parent/middle class households and/or middle class/professional and higher educated households. These interested program candidates positively exclaimed a “me too” desire to be offered acceptance to the BAROPMP.

Culture – A human process representing the vast structure of behaviors, ideas, attitudes, values, habits, beliefs, customs, language, rituals, ceremonies, and practice peculiar to a particular group of people, and that provides the people with a general design for living and patterns for interpreting reality (Nobles, 1980).

Elder – A person in the life cycle who has acquired the wisdom necessary to offer guidance to unify the community (Warfield-Coppock, 1992). The elders serve a special role as a linking pin for the generations—adults, children, and the ancestors (Diallo & Hall, 1989).

Initiation (or Ceremony) – A public recognition that the individual is now passing from childhood to adulthood. As long as a person has not gone through initiation, he is regarded as a

child; therefore, he is not given full responsibility at home and in the community. Once the initiation has taken place, he is ready to enjoy full privileges and shoulder various responsibilities, both in his immediate family and in the larger community or nation (Mbiti, 1970/1975).

Nguzo Saba – The seven principles designed by Dr. Maulana Karenga used with the celebration of Kwanza. The principles represent an African moral belief system that resembles the African rites of passage into adulthood. The seven principles are Umoja (unity), Kujichagulia (self-determination), Ujima (collective work and responsibility), Ujamaa (cooperative economics), Nia (purpose), Kuumba (creativity), and Imani (faith) (Grills & Longshore, 1996).

Ritual – Procedures that allow human beings to access the sacred. Rituals have the capacity to transform individuals and to sustain communities (Heinze, 1990).

Self-concept – “self perception that adolescent African-American males have of themselves. It will take into account the way in which the youth view themselves socially, relationally, physically, intellectually and spiritually” (Smith, 1994, p. 11).

Spirituality – Ways in which the ancestors in Africa, and later in America, conceptualized to explain the universe and their relationship to it and subsequently govern their relationship to each other (Hill, 1991).

Significance of the Study

Prior to the BAROPMP, there was no sustainable and recognizable mentoring program and no African centered rites of passage program for African American boys in the Charleston community. This study was designed to present the overall impact of a unique mentoring and

rites of passage program started 20 years ago for African American male youth transitioning into manhood.

The study was significant because the impact of the BAROPMP had never been researched or evaluated. In light of the declining rate of African American men attending and graduating from college, the study also sought to show a direct correlation between participation in the BAROPMP and successful completion of an undergraduate degree. Also, the study brought not only hope to a concerned community about the plight of their boys, but also brought additional attention, recognition, and proven strategies on how-best to work with young Black boys through mentoring and rites of passage. It is intended that the program's impact and significance to the community, as well as the success and achievements of program graduates, will further lead to duplication or enhancement of other mentoring programs and prove even more worthy of a greater commitment for community, business, and school system support.

The researcher sought to inform, advocate, educate, and share the good news of the program's impact with policy and decision-makers, community leaders, and African American families. He described a program that participants found to be influential in their lives and to their manhood growth and development. Through this study the researcher intended that its results will alter the process and greatly peak the interest and desire of African American males considering mentoring and the rewards of joining a rites of passage program.

Process to Accomplish

The impact of CYLC's BAROPMP on participating youths and graduates was determined using qualitative and quantitative research approaches, which allowed the researcher to describe data derived from questionnaires and interviews. This mixed methods-longitudinal approach allowed the researcher to utilize single-group and quasi-experimental designs, which

looked at impacts, benefits and changes to three groups of participants who participated in the BAROPMP during their high school junior or senior year. These designs are appropriate since the researcher's purpose is to conduct a pre-test at the beginning of a program, as well as a post-test and focus groups at the completion of a program. These determine program outcomes, relationships, and overall impacts upon participants. Also, the researcher administered the *Youth Mentoring Survey (YMS)*, The Across Time Orientation Measure (ATOM), and the Match Characteristics Questionnaire (MCQ) to program participants and elders, along with conducting interviews with some participants, parents, community leaders and elders.

The researcher used three comparison groups, which reflected experiential history and a time span of approximately eight years between each group: 1. Group One consisted of past program graduates from program years 1990 and 1996; 2. Group Two consisted of past graduates from program years 1997 and 2003; 3. Group Three consisted of current program participants from the Beaux Affair class of 2010-2011, along with participating elders who had mentored during these participating years. Also included were Group Three parents, community leaders, and elders, all of whom completed a questionnaire regarding the Beaux Affair Rites of Passage Mentoring Program (BAROPMP); Group Three participants were also administered a pretest, posttest, and participated in an end-of-program-year Focus Group. The study will incorporate elements of all four research questions with all three groups.

The researcher used the following instruments to test research questions in determining overall program impacts:

GROUP One and GROUP Two:

- The Program Leadership, Activities, and Impact Survey (PLAIS), devised by the researcher, measured program impacts and level of program satisfaction and opinion in

the areas of leadership and activities. Because program graduates in the BAROPMP were high school juniors and seniors, the researcher compiled and compared all responses and results from respondents based on their grade level during program participation. This single-group design is administered when a program administers a Post-test questionnaire. PLAIS measured overall program impact and captured information about relationships, career decisions, career goals, values, current job status, level of education completed, social economic standing and annual income.

The PLAIS questionnaire was mailed or e-mailed to past graduates a second time to increase the response rate. The researcher scored each survey and filed it in a secure location. Each participant's response was recorded verbatim without any corrections to grammar, sentence structure or spelling. Each response was then grouped into broader categories or themes.

- After receiving IRB approval the researcher conducted a Pilot Study Group with four program graduates and two elders for the purpose of evaluating the instruments and refining the research design. The questionnaire and interview protocols were analyzed for effectiveness in capturing the information implied from the research questions.

GROUP Three:

The researcher used the following pre-test and post-test instruments:

- Pretest: Participants were administered The Across Time Orientation Measure (ATOM); this provided for a perspective on participants' outlook on the future in the context of their personal trajectory, such as experiences, interests, hopes, and worries; it also provided opportunities for demographic information on the new program participants.
- Posttest: Participants were given the Youth Mentoring Survey (YMS), which is a youth response survey that measured match quality from the youth's perspective. It has strong

evidence of validity and reliability (Harris & Nakkula, 2003b). In addition, at the conclusion of the program year (April, 2010), the graduating participants cooperated in participating in an End-of-Program-Year Focus Group to ascertain their mentoring and rites of passage experiences. After a letter of introduction and receipt of parents' informed consent. The YMS was administered by program elders and safely delivered by FedEx to researcher within three days.

- Interviews for parents and elders: Interviews with parents, elders, and community leaders were conducted at the office of BAROPMP; the researcher designed the interviewed instrument; several of these interviews were conducted by telephone. All interviews were audio-taped. The interviews were designed to investigate participants' opinion of program impact and their overall level of program satisfaction.
- Questionnaires for elders and community leaders: Program elders were administered the Match Characteristics Questionnaire (MCQ), which determined mentoring relationships and their benefits. The researcher's designed questionnaire was intended to determine opinions, feedback, and/or recommendation on the BAROPMP's impact and influence on the community and whether the program made a difference.

BAROPMP participants, elders, and community leaders were informed of the study's purpose and assured of survey confidentiality. Current age range of program graduates was 17 to 38. All active student participants were adolescent males enrolled in grades 11 and 12 from high schools in and around Charleston, South Carolina. The former members of the program resided in several locations in the United States. In addition to age, the other demographic information collected included geographical location, income and education level, and career information.

Program leaders and elders assisted in locating and collecting e-mail and mailing addresses of BAROPMP participants and graduates. A letter, along with a return envelope was mailed to program participants and graduates seeking cooperation and commitment to participate in the BAROPMP study by completing a survey, the Program Leadership, Activities, and Impact Survey (PLAIS); after the return of the agreement to participate consent forms the investigator distributed the survey electronically or via the U.S. Mail. The researcher then followed up with a reminder phone call or e-mail if the survey was not returned within seven days after due date.

Due to initial low response and because many BAROPMP graduates are spread across the country, the survey was mailed and e-mailed to current and former graduates a second time to increase the response rate. The researcher scored each survey; filed it in a secure location; and recorded each participant's response with no corrections to grammar, sentence structure or spelling. Each response was then grouped into broader categories or themes. Survey and interview participants were assured of a copy of the study's results upon request with a correct address no later than August of 2011.

Program elders assisted in conducting the End-of-Program-Year Focus Group with graduating participants and provided assistance in conducting parental interviews. All respondents were required to sign the informed consent form. In addition, if respondents were minors, parents were also required to sign the consent form. Survey and interviewed participants were assured of a copy of the study's results no later than August of 2011.

Participants

The participants were current and former members of the Beaux Affair Rites of Passage Mentoring Program (BAROPMP), sponsored annually by the Charleston Youth Leadership Council, Inc., based in Charleston, South Carolina. All active participants were adolescent males

enrolled in grades 11 and 12, and were from public and private schools in Charleston, Berkeley, and Dorchester Counties. Program graduates resided in several locations in the United States. The current age range of participants and graduates was 17-38 years old.

The mentor/elders for the BAROPMP were highly successful business and professional men volunteers from the community, as well as alumni members, who were past graduates of the Beaux Affair Program. The program also welcomed and carved out a role for fathers and mothers wishing to participate during the active program participation of their sons. In addition to mentoring training and meetings these men brought an abundance of experiences, wisdom, and talents to the BAROPMP. Indeed, they were considered *The Talented Tenth*, so eloquently spoken of when W. E. B. Du Bois (1903) stated “The Negro race, like all races, is going to be saved by its exceptional men and women. The problem of education, then, among Negroes must first of all deal with the talented tenth; it is the problem of developing the best of this race.”

Program

The Beaux Affair Rites of Passage Mentoring Program used an Africentric, holistic approach to address and meet the spiritual, personal/individual, physical/environmental, emotional, educational/intellectual, social/relational, vocational/financial, historical, cultural, artistic, and community needs of African-American males, ages 16-18 years, in Charleston, South Carolina. The classes, workshops, seminars, and field trips were taught, facilitated, and overseen by an enthusiastic group of mentors, referred to as elders.

The application for the BAROPMP was extensive and competitive, but every effort was made to accommodate all interested and motivated students who sought the opportunity to participate and experience the rites of passage program. Some of the required applicant data

included career goals, parent statement, student essay, counselor or teacher recommendation, school and community activities, and honors/achievements.

BAROPMP participants were evenly assigned into three or four groups; each group typically numbered between six and eight students, consisting of three to five elders. Group elders met with their assigned mentees every other Sunday (4 to 7 p.m.). Elders also made themselves available to meet with mentees when necessary and upon request. While the program was primarily aimed toward at-risk youths, it also encompassed participants who were considered at-promise/merit too adolescents. The duration for a rite of passage and successful program completion was nine months.

Prior to the start of the Beaux Affair Program year, with all participants recruited, elders and youths, the process of orientation ensures, where program leadership introduces literature on mentoring and rites of passage. This is an effort to train, educate, and introduce all participants to program expectations. An effort is made to engage both elders and participants in a full discussion on the program tenets of the BAROPMP and its relationship to African American history, Afrocentrism, and the Nguzo Saba. A dialog is intended to better understand and appreciate the program's thrust and best-practices; it also serves as an opportunity to generate and explore ideas and processes for a successful training program year.

CHAPTER II

REVIEW OF LITERATURE

Many adolescents are involved in risky behaviors that are threatening not only to themselves, but also to the people around them. These include risk behaviors involving alcohol, drugs, and criminal or violent acts that inevitably lead to educational interruption and disappointment. This is true of adolescents from any kind of background; however, empirical studies have indicated that this form of behavior is very common among male youths of African heritage in today's society (Valadez-Meltzer, Silber, Meltzer, & D'Angelo, 2005). The same studies have shown that the roots of these forms of behavior can be traced back to childhood experiences. This is made worse if the individual failed in his education, a common characteristic in many African American boys that is often the result of high school suspensions and expulsions. Swanson, Cunningham, and Spencer (2005) advocated that teachers and other adults interacting with African American male youth should be trained to recognize behaviors of coping while also molding students' behavior to a socially acceptable response.

What often happens with African American boys is a disengagement from school, academic underachievement, and inappropriate behavior (Hipolito-Delgado & Lee, 2007; Smith, 2006; Tucker, 1999). Ferguson (2005) believed that teachers held biases and perceptions that shaped the "achievement climate," and emphasized that if a teacher's expectations of students are biased and are perceived as a bias by the student, the student's behavior and performance become a "self-fulfilling" prophecy.

Ferguson (2005) conceptualized two racial biases of teachers: 1. Race neutral bias, which is based on a teacher's perceptions of students' performance and measures the impact of

race as a contributor to the teacher's perceptions and expectations and 2. Conditional race neutral bias based on observable and measurable predictors of performance, and provides an understanding about decisions of track placement or ability grouping in school environments through what turns out to be racial bias decision-making. Ferguson postulated that teachers often underestimate a person's full potential if the student happens to be African American. Compared to 70% of non-Hispanic White students, only 41% of African American males graduate from high school (Holzman, 2004); in public education where African American students account for seventeen percent, they make up forty-one percent of the placement in special education, and boys account for 85% (Smith, 2006). This creates an important challenge for a strategy of mentoring intervention that best addresses the needs of African American male youth.

By modeling caring and providing support, mentors can challenge negative views and promote positive relationships for these youth regarding both themselves and other adults. Thus, this mentoring relationship becomes a corrective experience for youth experiencing a negative parental relationship (Olds, Kitzman, Cole, & Robinson, 1997). Mentors can facilitate more effective adult communication, as well as help children and adolescents to regulate both positive and negative emotions (Pianta, 1999). This is most often facilitated through social interaction, which acts as a cognitive agent of change.

A mentoring relationship provides the scaffolding for youth to acquire and refine new thinking skills (Rogoff, 1990). It is a relationship with the capacity to provide a safe haven for children and adolescents to air sensitive issues and an opportunity for mentors to transmit adult values, advice, and perspectives (Rhodes, 2002). Because of their greater experience mentors represent an adult point of view without being judgmental, and perhaps more understanding and tolerant than parents (Darling, Hamilton, & Shaver, 2003).

A rites of passage for these youngsters is often the preferred choice of mentoring intervention (Baytops, 2003). This research describes the effectiveness and impact of using Afrocentric rites of passage to mentor these boys to manhood (Hill, 1999; Hare & Hare, 1985). The effectiveness of the rite of passage is gauged from the perspective of Bertalanffy's original work on general systems theory (Bertalanffy, 1968/1976), and Urie Bronfenbrenner's theory of ecological systems (Bronfenbrenner, 1974).

The model of human development is the ecological systems theory, which offers an insight to the study of mentoring and mentoring program evaluation. The ecological systems theory is centered around (a) an emphasis on an active person who interprets, influences and is influenced by the environment; (b) a focus of understanding the processes of development; and (c) an attention to interacting interrelationships among multiple contexts (Bronfenbrenner & Morris, 1998). More specifically, it is a theory which focuses on a child's maturing development within the context of the system of relationships that interacts with a child's environment, as well as other factors, such as his immediate family, community, and other societal maladies that affect development.

Blumenkrantz and Gavazzi (1993), speaking to the importance of rites of passage stated that "if rites of passage are absent, the adolescent feels less of a connection between himself and his culture and community" (p. 211). It is accepted generally and borne out by the facts that rites of passage has a pronounced effect on a child's sense of achievement and impacts a youth's self-concept, self-esteem, and expectations (Quinn, Newfield, & Protinsky, 1985).

From the perspective of education and discipline in the schools that affect primarily African American males, there is evidence that supports the idea that mentoring influences and impacts their education, behavior, and achievement (Aseltine, Dupre, & Lamlein, 2000);

Grossman & Tierney, 1998). In an examination of the school discipline gap, qualitatively and quantitatively, there is an overrepresentation of students of color in behavioral sanctions, indicating that the problem is serious among Black boys, which frequently showed in the disproportionate evidence of students' disciplinary and dropout rates, in addition to the standardized test scores (DeRidder, 1990; Ferguson, 2000; Skiba & Rausch, 2004).

Black boys are overrepresented in the areas of suspensions and expulsions (Gordon, Piana, & Kelcher, 2000); quite often culturally based misunderstandings and cross-cultural interactions lead to disciplinary action (Weinstein, Tomlinson-Clark, & Curran, 2003). Beier, Rosenfeld, Spitalny, Zansky, & Bontemp (2000) did research that supported the importance and significance of mentoring in reducing certain adolescent risk-taking behaviors, such as (a) carrying a weapon, (b) using illicit drugs in the past 30 days, (c) smoking more than five cigarettes per day, and (d) engaging in sex with more than one partner in the past six months.

Many African American boys are raised in a dysfunctional setting that creates an at-risk predisposition and disadvantage in their developmental transition between childhood and adulthood (Gibson, 1999). It is during the period of transition from childhood to adolescence when a search for identity intensifies. It is during this stage of development when it becomes important to cultivate a strong sense of self-worth in the emerging personality (Brinthaupt & Lipka, 2002). As many as 1 in 5 youth report high levels of self-esteem in late childhood and experience a large decline in feelings of self-worth (DuBois & Tevendale, 1999).

Self-esteem and self-concept are often used interchangeably, but essentially they are of different constructs. On the one hand, self-concept is more about perception of competence or adequacy of how the student may perform academically and nonacademically, especially socially, behaviorally, and athletically, best represented by a student's self-perceptions. On the other hand, self-esteem has to do with a student's overall self-evaluation, which most often includes feelings of happiness and satisfaction (Harter, 1999).

The importance of self-concept is that it stems from personality formation, whereas self-esteem is all about social competence (Clark, Clemes & Bean, 2000). Self-concept, in very general terms, refers to the image we hold of ourselves. Byrne (1984) defined it as "our attitudes, feelings, and knowledge about our abilities, skills, appearance, and social acceptability" (p. 429).

Negative self-esteem in adolescents can cause great harm in emotional, behavioral, and academic functioning (Silverthorn & Crombie, 2002). This transitional phase also marks major personality changes that are designed to help the adolescent attain self-esteem and independence. Being African American and male in the United States has connotations of being castrated socially, culturally, spiritually, psychologically, and personally. Lee (1996) believed that African American males were historically at risk since being brought as human chattel to the United States.

The absence of a male or father figure in the home and the emergence of a significant African American middle class, due in part to the Civil Rights gains of the last 40 years and the opportunities to move out of Black segregated neighborhoods, caused isolation and dislocation among low-income African American youth (Wilson, 1980). In turn, this caused a permanent interruption and disruption in African American neighborhoods built around the concept of *it takes a village*, which fostered a greater system of bonding, family support, spirituality, and

respect for older people. Several noted African-American scholars, such as Hill (1992), Kunjufu (1990), and Mincy (1994) have concluded that much of the negative activity observed among African American youth stems from feelings of hopelessness, self-hatred, cultural confusion, low self-esteem and moral uncertainty. Poverty and family structure pose challenges to the development of African American children, especially males (Lee, 1992).

Although the quantitative evidence is mixed, qualitative evidence suggests that youths in neighborhoods with high rates of social problems are likely to imitate negative role models or associate with peers involved in delinquency, sexual activity, and substance abuse (Anderson, 1990; Mincy, 1994). According to Majors and Billson (1992), the street culture that develops among African-American males in racially and economically segregated neighborhoods can also have adverse long-term consequences. Through this culture, African-American boys learn habits of dress, language, demeanor and interpersonal skills that run counter to the expectations of teachers, school administrators, and employers. Mentoring can serve as a stopgap intervention to provide needed support for positive youth growth and development in a partnership alignment with educators, family, and community to maximize the greater probability of educational success (Dondero, 1997; Tierney & Grossman, 2000).

The adolescence transitional phase encompasses critical developmental tasks, which are defined as skills, knowledge, functions, and attitudes, intended to facilitate physical maturation, social expectations, and personal efforts (Havighurst, 1972). Havighurst proposed significant developmental tasks that must be accomplished: 1. achieving new and more mature relations with age-mates of both sexes; 2. achieving a

masculine or feminine social role, 3. accepting one's physique and using the body effectively; 4. achieving emotional independence of parents and other adults; 5. achieving assurance of economic independence; 6. selecting and preparing for an occupation; 7. preparing for marriage and family life; and 8. developing intellectual skills and concepts necessary for civic competence.

Failure in any one area of these developmental tasks results in maladjustment, increase in anxiety, social disapproval, and an inability to handle the more difficult tasks that may lay ahead (Muuss, 1975). Erikson (1963) identified the following tasks experienced during adolescence and young adulthood: 1. establishment of personal identity; 2. establishment of autonomy and independence; 3. relationship with members of the same and opposite sex; and 4. commitment to career choice. According to Mincy (1994), in order for young people to master the developmental tasks of adolescence, a commitment must be made to their education, personal growth, and career preparation.

Adolescence is a period of transition "of personal development beginning at puberty and ending at adulthood, at which time most people have achieved employment, a relatively permanent relationship with another person, or both" (Dacey, 1986, p. 32). Erikson (1950) linked adolescence with the development of a sense of personal identity, which involves discovering who I am, and increasing the understanding of one's existence.

A primary task of adolescence is the search for and development of identity (Erikson, 1968). The voice of adolescent males is missing in much of today's literature. To discover the voice of the adolescent male, Pollack (1998) used a qualitative method to examine the concept of the mask of masculinity and edified boy codes through the socialization of boys and men to be stoic to hide feelings and one's genuine self, and to handle problems alone. Boys are socialized

at an early age to be ashamed of feelings of weakness, fear, and despair. Therefore, these themes of silence, shame, and wearing a mask influence a young man's development. To combat these challenges, Pollack argued that the definition of masculinity had to be broadened.

While mentoring is constantly in an evolving state and the research is mixed in terms of impact and effectiveness, a study by Slicker and Palmer (1993) showed that mentoring makes a difference in the areas of academic achievement and dropout rates. Similarly, in a Big Brothers Big Sisters (BBBS) study, significant academic gains were made among boys who were mentored (Thompson & Kelly-Vance, 2001). In another BBBS impact study, Grossman and Tierney (1998) found that mentoring had a prominent and positive effect on the behavior of participating youth ages 10-16, and their likelihood not to (a) use drugs or alcohol, (b) hit someone, or (c) skip school. In general, those youths who experienced conditions of socioeconomic disadvantages showed greater and positive benefits from mentoring (DuBois, Holloway, Valentine & Cooper, 2002).

Objective of the Research

This is a research assessment of the impacts of using African centered rites of passage to mentor male youths of African American descent. In terms of overall programming effectiveness and assessment the researcher used a systems theory perspective to demonstrate the seminal relationship between rites of passage and systems. To this end, the remainder of Chapter Two will be guided by the following specific objectives: (a) identification of the major concepts and tenets of systems theory; (b) research literature of mentoring and rites of passage in general; (c) research literature of African-centered rites of passage programs to mentor the African American male youth;

and (d) an analysis of the impacts of the African-centered rites of passage program in mentoring the African American male youths.

Systems Theory

This theory started in the 1940's, and was proposed by biologist Ludwig von Bertalanffy (Benjamin, 2007). He was trying to explain the interplay between different units and the resultant effects. He was of the view that any one system in the society and in the living world is affected by another system in the same environment. It, in turn, affected the other systems. The overriding assumption was that no system can be considered in isolation. One of the effects of the interaction is changes in one of the systems brought about by change in another system with which it was interacting. This view is more of an evolutionary one, as von Bertalanffy opined that the changes that are brought about by the interaction between these systems are the ones that lead to evolution (Garibaldi, 2002).

This aspect of system theory was developed by subsequent scholars to explain phenomena in fields other than biology. In sociology, this theory was adapted by Walter Buckley, among other scholars. George Homans and Auguste Comte were also associated with the development of this theory, which, in sociology views the society as a system with several subsystems (Fordham, 2006). The society as a whole is the super system. The subsystems are the institutions and the individuals who make up those institutions. For example, the family, the government, and the school are some of the institutions that are part of the larger society. These subsystems are made up of smaller subsystems.

Furthermore, Fordham (2006) shared that these subsystems act in cohort in order to ensure the functions of each other and the functions of the whole system. A change in one of the subsystems affects the whole system and has varying effects to the other subsystems. A collapse

of the political institution, which will lead to war and strife, leads to family break-ups and the collapse of the economic subsystem, among other effects. A strengthening of the education and family subsystems will lead to improved governing structures, a productive economy, and a better society as a whole.

When creating interventions in society using this theory, it is important to note that in order for the intervention to be more effective, it has to address the whole system, together with the subsystems therein. When trying to create an intervention that will mentor the male Black youth in the society, it is important to address the system of the society, and the subsystems of the family, the school, and the individual himself, among others (Cooper, Groce, & Thomas, 2005). All these subsystems are affecting the youth in some way, either directly or indirectly. The dynamics of the student's family and the relationships that he has with other students in the school, together with his attitude, will affect the impact of the mentoring program.

A system can be conceptualized as a number of elements that are interacting (Crutchfield, 2009). This systems theory has several concepts and propositions that are central to it. It assumes that systems possess attributes that can be generalized. A system is governed by a set of rules. The change in one system or one part of the system affecting other systems or subsystems is an example of such rules (Crutchfield, 2009). Another concept is that a definite hierarchy exists within the systems. For instance, a family is within the societal system. Within the family, there are hierarchies that affect the dynamics of the family; parents occupy the highest echelons, while children, followed by non members of the family, follow down the ladder. There are conflicts and frictions at the boundaries that separate the subsystems or that which separates different systems

(Crutchfield). For instance, there is friction among the family members, and possibly occurring between the Black male youth and the school system. These conflicts and frictions need to be traced and addressed.

Another concept is that systems are made up of three cycles (Corson, 2005). The first is the input, for instance the persons involved in the upbringing of the African American youth. The second is the processes, which in this case is the advice, punishment and guidance that the youth receives. The third is the output, within this study is a violent or well-adapted Black young person. Many systems have well-defined objectives towards which they direct all their efforts (Sharma, 2008). Lack of goals is synonymous with a disoriented system. A school system may eject a violent youth from the institution because he was a hindrance to the achievement of the goal of the institution, academic excellence.

Corson (2005) thought that the most important objective of the system is to survive. All the other goals can be abandoned to achieve this one. That is where the adaptability of the systems enters. All systems have control mechanisms (Golding, 2009). These are what screen the inputs to gauge their efficacy in achieving the goals of the system. Systems and subsystems exist at different levels of openness (Westerdale, 2004). Some are open to the other systems and subsystems, while others are completely closed. A youth who is non responsive to other people in the society operates within a closed system; decay follows such a system.

Another concept of this theory opines that systems have high affinity for stability and equilibrium. No change occurs unless there is input from external sources. An African American Black youth who is violent will not change his ways unless he receives counseling and directions from external sources, like the school and his parents (Parsons, 1951). A change in a system is directed towards a bigger version of the same system (Lawrence, 2004). This is called

“differentiation and elaboration” (Sharma, 2008, pp. 289-299). A synergy is a characteristic of successful system (Sharma, 2008), which is a system in which the total of inputs is less than that of outputs.

Mentoring

Mentoring as an intervention strategy has been around for thousands of years. Although mentoring as a concept is most often traced back to the ancient Greeks (Freedman, 1991), the term mentor became a popular and potential change agent in Homer’s *Odyssey* when Odysseus’ son, Telemachus was in the care of Mentor. This forged relationship between this young child and older man defined the term universally understood as mentoring (Butler, 1900/1944). While in the literature, there is no one set operational definition of mentoring, Jacobi (1991) shared two widely accepted definitions by Brofenbrenner (1986) and Moore and Amey (1988).

The first, A mentor is an older, more experienced person who seeks to further the development of character and competence in a younger person by guiding the latter in acquiring mastery of progressively more complex skills and tasks in which the mentor is already proficient. The guidance is accomplished through demonstration, instruction, challenge and encouragement on a more or less regular basis over an extended period of time. In the course of this process, the mentor and young person develop a special bond of mutual commitment...(Brofenbrenner). The second definition states:

“Mentoring is a form of professional socialization whereby a more experienced (often older) individual acts as a guide, role model, or teacher and patron of a less experienced (often younger) protégé. The aim of the relationship is the further

development and refinement of the protégé's skills, abilities and understanding" (Moore & Amey, 1988, p.45).

Boston (1976) noted that the ideal mentoring relationship involved three key components: 1. continuing to carry out other duties while assuming the care-giving role; 2. serving as a conduit for the wisdom of others; and 3. developing a long-term connection. Daloz (1986) later suggested that the mentor becomes a guide rather than a tour director, and provides support through listening, advocacy, the sharing of self, establishing structure, highlighting strengths, and making the experience unique and positive. Rhodes (2002, 2005) suggested that mentoring affects youths: 1. by enhancing their social relationships and emotional well-being, 2. by improving their cognitive skills through instruction and conversation, and 3. by promoting positive identity development by serving as role models and advocates.

Through caring adults who are most often volunteers, mentoring programs seek to boost self-esteem, set goals and objectives, assist in the pursuit of higher education, and to examine or determine morals and values, and their overall relationship to future endeavors. Often defined in the pejorative, these are pursuits most often lacking with at-risk and at-promise/never too male adolescents. According to Dryfoos (1990), boys are at greater risk when they are in a single-parent household. African American boys are especially challenged by issues and circumstances of poverty and family structure (Lee, 1992).

According to Rhodes (2005), one primary pathway of mentoring's influence on positive adolescents' outcomes is the area of interpersonal relationships, especially with parents, peers, and teachers. With Bowlby's (1988) attachment theory in mind, Rhodes thought that the experience of an emotionally close relationship with a mentor will cause a moderation to interpersonal relationships. There are a limited number of empirical studies which point to

indirect evidence of the importance of the mentor-youth bond and how it improves youths' perceptions of their interpersonal relationships. Rhodes, Grossman, & Resch (2000) showed that mentored youth (*vs.* control group youth) perceived improvements in their parental relationships, which then reflected on improvements in school value, self-worth, and grades. A more recent study by DuBois, Neville, Parra, and Pugh-Lilly (2002) provided indirect evidence of the importance of the quality of the mentor-mentee relationship.

In general African-American youths are most resilient in their capacity to overcome adversity or substantial risk factors. It is a resiliency often referred to as “manifested competence in the context of significant challenges to adaptation or development” (Masten & Coatsworth, 1998, p. 206). It is a coping strategy that allows them to continue to function in the face of adversity. Black youths who manage to graduate, attend college, and achieve their educational dreams usually do so in spite of being in school environments in which they are racially stereotyped on a daily basis in spite of the long-term physical and mental health consequences. Some of those health factor consequences are hypertension, diabetes, and cancer (Neighbors & Jackson, 1996).

Understanding the predictors of educational aspirations is particularly important because there are numerous negative outcomes associated with low educational attainment, particularly among ethnic minority youth, which include lower school performance, sustained poverty, crime involvement (Abu-Hilal, 2000; Hope, 1995). In general, African American men, in particular, experience a disproportionate number of negative experiences associated with lower educational attainment, including drug use, incarceration, violence, and premature death (Bateman & Kennedy, 1997). Furthermore,

not earning a post-secondary school education can lead to limited earning potential and opportunities for advancement (Snyder, Dillow, & Hoffman, 2009).

Research has documented certain cultural influences that may lead to lower educational aspirations among African American youth and contribute to the adoption of self-destructive behavior that sometimes result in limited educational success. Based on his oppositional culture theory of academic achievement, Ogbu (1978) has argued that even those who work hard will never experience the rewards of the American dream due to the history of discrimination among African American youth (Ogbu). Steele (1992) pointed out that African American students who encounter disparaging stereotypes about their academic abilities is most likely to experience anxiety and emotional withdrawal from their school work, which then leads to disinterest in any form of education and thus fall prey to academic failure (Osborne, 1997). Researchers have found that for some African American students, doing well in school is seen as a sign of having sold out or opted to act White for personal school success (Fordham & Ogbu, 1986; Ogbu, 1990).

In fact, a number of studies on students from diverse ethnic backgrounds have demonstrated that the way students view their school experience and their identity directly related to their educational aspirations (Flowers, Milner, & Moore, 2003; Sirin & Rogers-Sirin, 2004; Yowell, 2002). Other research along this line has identified that student motivation is a positive contributor to academic achievement among African American youth (Luster & McAdoo, 1996).

It should also be noted that students' perception of their parents' involvement in their education have been demonstrated as a contributing factor to their children's educational aspirations (Behnke, Piercy, & Diversi, 2004; Wahl & Blackhurst, 2000). Researchers seem to

think that some community-level factors are significant barriers to youths' educational aspirations (Hope, 1995).

A more recent study by Stewart, Stewart, and Simons (2008) discussed results that living in a disadvantaged and resource-poor neighborhood are a risk factor on how college is viewed and also suggest that neighborhood structural characteristics are important factors for understanding the college aspirations of African American youth. The study seem to confirm the importance of exposure and participation in community resources, such as clubs, recreation centers, and organized groups, such as the BAROPMP; these institutions or community partners serve as a buffer against negative outcomes typically associated with poverty-stricken neighborhoods, including substance-abuse, poor educational performance, and school dropout (St. Pierre, Mark, Kaltreider, & Campbell, 2001).

The role of future expectations in African American high school adolescents is a rarely studied phenomenon. Researchers posit that adolescents create and develop images of their future self and accompanying expectations from various sources, such as teachers, parents, and peers, as well as an evaluation of one's past successes and challenges (Gill & Reynolds, 1999; expectations, such as where one wants to be at a certain station of life, or academic expectations, which focuses primarily on an individual's plan for academic longevity.

During the high school years, peers become much more influential due to the adolescents' need for acceptance and identity solidification (Brown, 1999). It is at this transitional phase when friends are used as a marker of social acceptance (Brown), as well as a measure of an adolescent's current sense of how he/she sees himself in the now

and in future (Cunningham & Meunier, 2004). Unless program participants could be brought into fold of the program there was an overt intent on the part of the BAROPMP to replace some old friends with some new friends to expose participants to new thinking, thoughts, aspirations, and expectations. They were encouraged to avoid negative peers engaged in unacceptable activities, such as drinking alcohol, smoking illegal substances, and violent or criminal behavior. Foney and Cunningham (2002) found that negative friends were a part of multiple factors (e.g., negative school environments and high neighborhood dangers) associated with antisocial behaviors in African American adolescents.

The appeal of youth mentoring program appear to be on the rise, which a great deal of growth in recent years, and there appear to be a continuing rise of new programs (DuBois & Karcher, 2005). It is estimated that about half of the mentoring relationships established through formal programs last beyond a few months (Rhodes, 2002), and some research indicated negative consequences or harm when these relationships end within the first three months (Grossman & Rhodes, 2002; Karcher, 2005). Evidence suggests that mentoring programs can foster connections that promote positive emotional, behavioral, and educational outcomes in youth (DuBois & Karcher, 2005; Rhodes, 2002).

A mentor not only serves as a guidepost, friend and father figure, but may significantly contribute to the cognitive development of adolescents, particularly in the areas of thought and behavior (Wadsworth, 1989), which can serve as a prerequisite in understanding how adolescents think and reason. There is a stage of adolescent development (11 to 15 years old) when abstract thinking and the ability to hypothesize results in a greater capacity to reason and view things from different standpoints (Thompson & Rudolph, 2000).

Any community needs to see in its youth the promise and vision for the future. As an intervention of choice, mentoring most often represents opportunities for positive activities and mentor to mentee interaction. Communities and their leaders are always searching for what most connects youth to mentoring, and Pittman (1992) has found that youth often define their connection to a program or organization in terms of their relationship with a caring adult.

Mentoring programs designed to reach and improve the lives of ethnic minority and economically disadvantaged youths have sprung up throughout the United States as an intervention of choice (Hall, 2006). These programs aim to boost self-esteem, help youth set goals, value and pursue educational advancement, and reduce negative outcomes such as high school drop out rates, illicit drug use and teenage pregnancy, all of which too often are associated with at-risk and at-promise/never too adolescents.

It is widely recognized that caring adults' relationships are extremely important for youth to achieve their fullest potential (Eccles & Gootman, 2002), allowing opportunities for the development of the leadership capacity of youth and to encourage empowerment in education and career development to maximize their full potential for success. Many of these programs maintain an emphasis on academics, career and vocation training and exploration, interpersonal skills, and moral development (Jones-Brown & Henriques, 1997).

Those committed to the growth and development of youth must also have a sense of awareness and the desire and expectation that something would be learned or inextricably transferred from those mentored. According to Cheatham (1990), interventions cannot serve Black clients well if the helpers are not knowledgeable

regarding their clients' history, future goals, and culture. Through a qualitative method Pollack (1998) emphasized the importance of "hearing the voices of adolescent males" (p.3).

There are a number of mentoring approaches, but sometimes there is a lack of available mentors at any one time. Akos (2000) described a group approach intended to foster social development, while allowing youth participants the opportunity to learn new behaviors by modeling and observing their peers. Along with empowering youth to become successful, mentoring facilitates the process of grooming youth for leadership positions. Mentoring today has become a viable practice to empower individuals to become more successful. According to Freedman (1993), the essential qualities for a mentoring relationship necessary to reach disadvantaged youth are commitment, emotional openness, and intensity. In spite of its potential and impact, Rhodes (2001) advises that mentoring is not a substitute for a caring family, community support or a concerted youth policy agenda.

Rites of passage

Van Gennep (1960) first used the term rite of passage in 1908, as a form of indicator that marks the transition from one stage to another. Some scholars believed rites of passage were created because the indigenous cultures observed that the period of change in human beings at the time of puberty was so dramatic that the community as well as the youth required rituals to facilitate the transformation from childhood to adulthood (Meade, as cited in Mahdi, Christopher, & Meade, 1996). Rites of passage ceremonies serve as an affirmation for youth by providing an opportunity for the community to express love, pride, and respect for its youth; it also allows the community to exemplify, promote, and value its participating youth (Warfield-Coppock, 1990).

Central in the development of rites of passage programs is the provision of positive manhood images of African American males best exemplified through teachers, mentors, and other role models. The basic premise is that African American boys, particularly those experiencing academic and behavioral difficulties, have a greater opportunity to thrive when receiving culturally based interventions that legitimize their own cultural, family, and community experiences (Ascher, 1991; Harvey & Hill, 2004). In an effort to resist racial hegemony and move toward the transmission of skills, knowledge, culture, and values (Shujaa, 2003), African-centered pedagogy seeks to recapture control of the education of African American communities.

Van Gennep (1960) classified passage rites into three parts, defined in terms of a progression through three stages that: 1. separated individuals from their previous identity, 2. facilitated a transition to a new identity, and 3. incorporated them into their new role, responsibilities, and status. Many researchers have used van Gennep's classifications as the standard for describing and analyzing passage rites. Like van Gennep, Blumenkrantz and Gavazzi (1993) describe three essential stages of the rites of passage: 1. separation, 2. transformation, and 3. reincorporation. Delaney (1995) also found four common aspects to the rites of passage ceremony, describing them as: 1. separation from society, 2. preparation or instruction from an elder, 3. transition (from child to adult), and 4. a welcoming back and acknowledgement of the adolescent's changed status.

Vizedom (1976) saw three purposes to the rite of passage: 1. as a ritual or event that clearly demonstrates a change in status of individuals within that culture, 2. as a ritual signifying an ongoing irreversible change in the individual's life, and 3. a ritual that

is an essential part of the culture that defines societal expectations for individuals. Mensah, (as cited by Goggins 2007), gives a comprehensive definition of rites of passage. He conceptualizes it as composed of structures, rituals and ceremonies in which the youth becomes involved. The aim of these is for the individual youth to discover himself as an individual and as a member of a larger society. He fully comprehends the purpose of his existence. As such, he is ready to progress to the next stage of his life. When the African American male youth attends these ceremonies, he discovers his position in the society and the role that he is supposed to play in order to co-exist with others in the society.

Rites of passage are gaining popularity in America. They have been adapted from the African continent. In America, it takes the form of an academic system or program. The youths are taught through experiential exercises (Asante & Mazama, 2005). Its events are significant for its special meaning, emotion, and understanding. Maddern's (1990) 5-stage model of rites of passage involves: 1. Symbolic Journey, which is used as readiness signal of home departure; 2. The Challenge, often the result of confusion, intense fear, and even pain over unmet needs; the challenge stage is coming to terms with difficult emotions and hardships; 3. Opening the Door to the Dreaming, where there is an acceptance to adult knowledge; 4. Responsibility, where there is the public acceptance of new and greater responsibilities; and 5. Community Participation, final stage of initiation, where there is acceptance and celebration by the community of one's complete transformation.

Rites of passage programs are especially designed for youths who are moving from one academic or social status to the other. They are supposed to develop and strengthen skills that are necessary for a productive existence in the society. For instance, the Cinque Rites of Passage Program that is run in California targets Black males between 10 years and 21 years of age

(Cooper et al., 2005). It takes place during the summer, when the boys are out of school. Another one, the 4-H Youth Rites of Passage, also in California, is another summer camp. This one caters to both boys and girls from all racial backgrounds. During these programs, knowledge is disseminated to the youths by elders. These elders are trained and certified professionals. They teach the recruits about the traditions of their community, and the history of the Black people in America (Cooper et al, 2005).

A major developmental trend exhibited by adolescent African-American males is identified by Ghee (1990) as the appearance of being cool as defined by the young Black male subculture, which may serve as a catalyst for misguided self perceptions. The elders in pre-Westernized African societies initiated rites of passage ceremonies to prepare the young Black males for manhood.

Historically, acquiring manhood has not been an easy task for Black males in America. Racism, oppression, and socioeconomic disadvantages have combined to hinder the Black male from securing manhood equal to other ethnic groups in the American culture (Majors & Billson, 1992). It is well known that a request exists within the Black community for Black men to reclaim their responsibilities in the socializing of young Black males, preferably with an Afrocentric training ideology (Kohn & Wilson, 1995).

Kunjufo, 1990; Lee, 1996; Prince, 1997; Richardson, 1992). The Afrocentric method and idea both derived from an Afrocentric paradigm , specifically dealing with the question of African identity. The Africentric perspective, commonly referred to as a black perspective, is a theoretical world view centered in Africa as the historical point of generation (Hill, 1999). Asante (1987) was intended to address the miseducation or re-education of African people, both historically, economically, socially, politically, and

philosophically. Gurian (1998) spoke of the importance of community when he said that “Unless the natural fire inside a boy is carefully refined by parents, mentors, and educators, the physical, emotional, moral, spiritual and social lives of all our young males will be consumed by flames” (p.3).

Asante (1991) asserted that Afrocentricity establishes a basis wherein all phenomena are viewed from the perspective of the African person. He argued that Afrocentrism focuses on placing people of African origin in control of their lives and attitudes about the world, in order to examine key implications of the dislocation of African people (e.g., at the level of culture, economics, psychology, health, and religions). With this framework in mind, Nobles (1990) believed that Afrocentrism offers an opportunity for affirmation, reawakening, and rebirth of personal beliefs and behaviors for African-Americans; Asante (1988) further rationalizes that the effectiveness of the Afrocentric model is the acceptance and recognition of an African cultural system.

Asante (as cited in Mkabela, 2005) furthered explained Afrocentricity in this way:

“To say that we are decentred means essentially that we have lost our own cultural footing and become other than our cultural and political origins, dis-located and dis-oriented. We are essentially insane, that is, living an absurdity from which we will never be able to free our minds until we return to the source. Afrocentricity as a theory of change intends to re-locate the African person as subject... As a pan-African idea, Afrocentricity becomes the key to the proper education of children and the essence of an African cultural revival and, indeed, survival.”

The Afrocentric approach consist of learning to accept responsibility for one's actions. Hill identified matters of sexual life, marriage, procreation, family, and community responsibility as factors that need preparation activities to assist young Black males in claiming adulthood. Mutisya (1996, p. 95) said the following about rites:

The rites (male mentoring) is a manifest function instilling responsibility, a value system and internalization of the culture in youth. This enables youths to make better judgments about life and to avoid many of the problems facing them today: adolescent pregnancy, alcohol and drug abuse, homicide crime, identity crisis, homelessness and single parenting.

Whittler, Calantone, and Young (1991) noted that a Black person who strongly identifies with being Black expresses attitudes and behaviors that are supportive of the Black community. Counseling Black youth to identify with the shared values of the Black community may help them to increase their pride in themselves and their surroundings, as racial identity is an important and dynamic part of identity development. Parham (1989) described racial identity development as a lifelong process, typically unfolding in late adolescence and continuing into adulthood. He also pointed out that this lifelong process is shaped by earlier experiences. Pride in one's ethnic group, a sense of belonging to one's ethnic group, and self-identification as an ethnic group member are several commonalities that emerge when defining the essence of ethnic or racial identity (Phinney, 1990).

Importance of rites of passage for the African American male

The African American male is able to develop and strengthen his social skills when he interacts with others during the program. He develops social, as opposed to anti-

social behaviors (Nsenga, 2005). His sense of morality is also enhanced, such that he learns that crime and drugs do not pay, and they are unethical practices. This is gained by teaching him the ways of expressing his emotions like anger and frustrations constructively, as they are parts of human nature. Sanyika (as cited in Mahdi et al., 1996) called initiation, “the step-by-step process of recreation that engages the participant in a new body of knowledge that literally alters one’s state of consciousness, producing a transformed state of being” (p. 116).

The youth develops emotionally as a result of gaining greater self worth and self esteem. Generally, the youth is made aware of his physical development and made to understand the physical changes that are taking place in his body. It has been realized that boys, and by extension all adolescents, are confused by the physiological changes that they undergo (Jelicic, Bobek, Phelps, & Learner, 2006). If they are not made to understand these changes, and told that these changes are normal, they will be confused. The cognitive skills of the boys are developed and enhanced. He is taught many life skills in the camp, and these are what develop his cognitive competencies (Nsenga, 2005).

A large number of the adolescent participants of rites of passage programs are growing up in very harsh and cruel environments. With the drugs, crime, and delinquent behaviors that are rife in the society today, the majority of the youngsters who are exposed to this environment are African American boys (Nsenga, 2005). The Rites of Passage Youth Empowerment Program [RPYEP] believes that without a developed and stable identity, the boys in junior and senior high school are especially at a greater risk. These boys are searching for an identity, and without the intervention of mentoring and rites of passage, they may get the attention they seek in street gangs (Rites of Passage Youth Empowerment Program, 2009).

Gangs offer many adolescents an attractive alternative of belonging through initiatory rites, ceremony, belonging, symbols, and identity (Mason & Collison, 1995). These groups have their own model of mentoring, and initiate the Black youths into a new kind of life (Rites of Passage Youth Empowerment Program, 2009). This is done by introducing these young boys to crime and drugs, together with a host of other truant and antisocial behaviors. The self-esteem of those who underwent the negative rites of passage that were offered by the street gangs, has been reported to be low (Rites of Passage Youth Empowerment Program, 2009).

The process of transitioning from adolescence to manhood will affect the performance of the individual at that stage. If the African American boy made a positive form of transition into adulthood, his performance in life will be successful. He will experience less tendencies of engaging himself in crime and other negative behaviors like sexual promiscuity and drug abuse (Asante & Mazama, 2005). In addition to enhanced academic performance, a positive rites of passage also revealed that young African American men entering higher education showed a higher retention rate in college than that of those who did not undergo the rites of passage (Goggins, 2007).

Black manhood training offered some young Black males the opportunity for guidance, structure, and the possibility of self-actualization. Nobles (1990) believed that Afrocentrism offered an opportunity for affirmation, reawakening, and rebirth of personal beliefs and behaviors for African-Americans.

using the Systems Theory Concepts

As indicated earlier in this paper, systems theory holds that the society is made up of systems and subsystems which are interlinked. These systems and subsystems rely on one another for their survival, and as a result, they influence one another. A system can not be taken in isolation, as it exists in an environment that is crowded by other systems. Taking a society as a system, one cannot fail to see that the dynamics of the society are affected by the ecology of the environment in which the society is found. A society that exists in a hot and dry environment is not like a society that exists in a cold and wet environment. These two societies have different dynamics, informed by the differences that are to be found in the environment where they exist. In turn, the societies themselves affect the environment in which they exist.

The same is true for the individual, in this case the African American boy. He is part of a larger system and also a part of a subsystem. He is part of the society (system) and a member of his family (subsystem). The young boy still comes into contact with other subsystems in the society, for instance the educational and government subsystems. What this means is that the dynamics of these systems and subsystems have an impact on the life experiences of the African American boy (Westerdale, 2004). Additionally, the activities of the young boy impacts on the systems and subsystems of which he is a part.

When the African American boy is discriminated against on the basis of his race, this is a dynamic of the racial society in which he lives. The effects are that the boy does not get the chance to develop fully, leading to his failure in life (Harris-Britt, Kurtz-Costes, Rowley, & Valrie, 2007). When he is expelled from the school, the life chances of the boy are cut down, for without education in today's society, there is no progress that one can make in life (Weiner & Mincy, 1993). On the other hand, when the boy engages in truant behavior, this has effects on

the society and other systems around him. The family gets the label of one that produces criminals in society, the school spends a lot of time dealing with the rebellious behavior of the youth, and the police waste a lot of time in incarcerating the youth. If the boy develops positively, he becomes the pride of his family, and the society as a whole benefits from the inputs of a determined and energetic youth (Fremon & Hamilton, 1997).

A fundamental aspect of a rites of passage program is the Nguzo Saba, which is Kiswahili for eight moral principles that serve as the foundation for daily living and survival. The principles are a minimum moral value system based on Maulana Karenga's theory, which maintains "that if the key crisis in black life is a cultural crisis, i.e., a crisis in views and values, then social organization or rather reorganization must start with a new value system" (Karenga, 1980). The Nguzo is the minimally required value system for community development and regeneration. The eight principles are unity, self-determination, collective work and responsibility, cooperative economics, purpose, creativity, faith, and respect (Hill, 1999). The principles of the Nguzo enable and facilitate African American adolescents to address their anger and disappointments in the traditional American culture. There is a positive correlation between the Nguzo Saba and self-concept, goal setting, and psychosocial material and its influence to decrease neighborhood violence (Greene & Smith, 1995).

Systems have generalized characteristics

System theorists have insisted that all systems, regardless of their complexity and functioning, are governed by a specific set of rules (Garibaldi, 2002). This means that a human society system has some common characteristics with the animal or plant system.

They have some basic similarities to be found among them; one of the similarities they share is that they are affected by dynamics of other systems around them.

Programs that endeavor to mentor the African American boys have realized this. These programs are African centered, which means that they cater exclusively to the African American young men. An example of such program is the Cinque Rites of Passage in California (Cooper et al., 2005). These programs take the African American young men as a system on their own by interacting with other systems in the society, namely family and school, as well as society as a whole. Change in one of these systems will affect the others. When the young men are changed, they will positively affect their families and society as a whole.

Systems are bordered

This concept opines that there are borders that separate systems from one another and subsystems from each other. In essence, systems are viewed as structures that occupy clearly defined territories (Lawrence, 2004). The borders between the territories are definite and clearly identifiable. When young Black men are taken as systems, they are defined by the programs as occupying a certain territory based on race. Here, the age bracket and race are used as the border of this system. Other systems in the society, like education, the police, and the family also have borders.

In this concept, sometimes there is conflict and tension where two borders converge (Westerdale, 2004). When the African American youth come into contact with another system, like White young men, there is friction and tension where they converge. When the same Black young men come into contact with the school, the family, or the police, there tend to be conflicts and tension. For the systems to exist harmoniously, the convergence points of these borders have to be identified, after which the nature of the friction is deciphered (Crutchfield, 2009). The

Afrocentric rites of passage programs have identified the borders between the boys and the other systems in the society, including the police and the families.

The cycles of a system

The mentoring and adolescent growth and development system operates itself through the interplay of three cycles. The first is that of input (Sharma, 2008). This means that the system is always in reception mode to inputs from external sources. These inputs are processed by the internal mechanisms of the system, leading to the second cycle of the system, which is “processes” (Sharma). After the inputs have been processed, the next cycle is that of output. For a system to be considered as an optimum unit in terms of functioning, the sum of all the inputs should be less than that of the outputs (Corson, 2005). The sum of the output of the whole system should be more than the total of the subsystems output.

Inputs are the efforts that the members of the system put into it. For instance, Afrocentric rites of passage initiation programs are an input to the system of African American young men. Other inputs may include education and counseling. The processes are the actions that are executed in order to make the input effective. The processes can be conceptualized as a digestion of the inputs (Golding, 2009). In this case, the processing of such a mentoring program includes the education on Black history and culture that is disseminated to young men, as well as exercises aimed at developing and honing their life skills and competencies. The outputs that are expected here include a balanced youth who is able to exist with other people in the society. The youth is also knowledgeable and motivated regarding his culture and has discovered himself and his

role in the society. Goggins (2007) reported that the young men who attended these programs emerged from them like new creatures, with discernible changes for the better.

Equilibrium and the homeostasis nature of systems

Systems always strive for stability and state of equilibrium (Cooper et al.). This means that unless the system is prodded to move in a particular direction, it will remain in this state of equilibrium and stability, also referred to as homeostasis. The system cannot change unless inputs are introduced, which will then be processed and the system will move forward. The direction of the change from the state of equilibrium of the system will depend on the quality and quantity of the inputs. If the inputs are negative, the system will tend to move in a negative direction. At a minimally basic level, homeostasis is a powerful process that allows individuals to achieve internal consistency and stability (Bischof, 1975). African American male youths at the crucial stage of adolescence can be described as a system in homeostasis (Cooper et al., 2005). The youths will not change unless prodded by inputs. The Afrocentric programs introduce the inputs in the form of mentoring programs, and the boys respond by moving in a positive direction. The street gangs introduce their own form of inputs into the boys' system, prodding them in a totally different direction.

Nature of change in a system

When a system develops, it can only become a bigger version of itself. This is referred to as differentiation. The system cannot change into another system just because of the nature of the inputs that it has received from the external environment (Benjamin, 2007). For instance, when the human society changes through industrialization, it cannot change into another system like that of wild animals. It will develop into a sophisticated and industrialized system.

The Afrocentric programs aim to bring about the differentiation of the African American male youth system through positive means. The young men develop skills that are helpful to them and to the society, hence becoming important members of the society.

Conclusion

The ability for one African American male to relate to another African American male is the reason that mentorship is considered a popular intervention strategy. LaVant, Anderson, & Tiggs (1997) believed a mentor's role was that of a real life model to the mentee, which in turn affords the opportunity for the African American male to be told that he can succeed against the odds that may prevent progress and often interfere with graduating from school. Serving as a guide, facilitator, role model, or teacher to facilitate and impart information and skills (Sutton, 2006), mentors can be models of strength and support to those whom they mentor (LaVant, Anderson, & Tiggs, 1997). Therefore, it is in this context the researcher posed the following questions in the research of a mentoring program in Charleston, South Carolina, namely, the Beaux Affair Rites of Passage Mentoring Program (BAROPMP):

1. How did the Beaux Affair Rites of Passage Mentoring Program (BAROPMP) impact graduates' completion of high school, pathway to higher education and decision-making with career choice?
2. What influence or impact did the BAROPMP had on your roles as father, husband, and mentor to others?

3. Which specific program elements or best practices influenced program participation, social interactions, and personal development?
4. What were the characteristics of an effective, caring, and helpful mentor?

There are reports that suggest that as many as 4,500 agencies provide mentoring (DuBois & Karcher, 2005), including 500 Big Brothers/Big Sisters of America agencies. Big Brothers/Big Sisters commissioned an impact study, which provided conclusive and comprehensive evidence that one-on-one mentoring alone can make a difference in the lives of young people (Tierney & Grossman, 2000). Further evidence and confirmation of their finding on the impact of mentoring were meta-analytical reviews (DuBois, Holloway, Valentine, & Cooper, 2002) and local experimentations (Chan, 2004). The most significant research that showed the positive effects of mentoring indicated improvements in youth's grades, school attendance, and family relationships, and the prevention of drug and alcohol initiation (Johnson, 1998; LoSciuto, Rajala, Townsend, & Taylor, 1996; Tierney, Grossman, & Resch, 1995).

The Afrocentric rites of passage were introduced in the American society as a growing intellectual idea in the 1980s after the realization that young men of African extraction needed to be guided in their transition from childhood into adulthood (Mkabela, 2005). The Africentricity aspects of the rites of passage provide opportunities for guidance and purpose to the thoughts and actions of African American people (Hill, 1992). These rites of passage are culturally conscious as they realize that the African American youth experiences unique circumstances in his life due to his African background. Hence, it was important to come up with a program that could address these unique needs and experiences.

Warfield-Coppock (1990) referred to the rituals of rites of passage as symbolic acts that convey stability, ease of transition, and continuity to life, groundedness, balance, and order. The

success of rites of passage emanates from the fact that they take the African American male youth as their client. As the client, the young men are treated as a system of their own. This paper examined the successes and the failures of these programs based on the concepts that are central to the systems theory.

CHAPTER III

INTRODUCTION

The purpose of this longitudinal study was to determine the overall impact of the Beaux Affair Rites of Passage Mentoring Program (BAROPMP). The researcher wanted to demonstrate overall program effectiveness through a seminal relationship between mentoring and African centered rites of passage and its impact on African American adolescent men. The following paragraphs describe the study, including the research design, population, data collection, analytical methods, and limitations. The computations used to analyze the data are also provided. The questionnaire surveys, interviews, parental permission forms, and correspondence regarding this research study are provided through a series of Appendices.

Because of the span of time and differences between Group Three and Groups One and Two in terms of exact comparison and the fact that Group Three most recently participated and graduated from the BAROPMP, an exact or more precise comparison was unlikely from the

beginning. But to compensate and be able to extract just as much information or data about Group Three, the researcher used several instruments to facilitate this process.

The research questions that guided this impact study were the following:

1. How did the Beaux Affair Rites of Passage Mentoring Program (BAROPMP) impact graduates' completion of high school, pathway to higher education and decision-making with career choice?
2. What influence or impact did the BAROPMP have on participants' roles as fathers, husbands, and mentors?
3. Which specific program elements or best practices influenced program participation, social interactions, and personal development?
4. What were the characteristics of an effective, caring, and helpful mentor?

BAROPMP used an Afrocentric approach to meet the cultural, historical, social, growth and development needs of adolescent African American male students. Their program was inclusive of many foundational elements, including meeting the educational and spiritual awareness needs of all participants. Further, the research sought was to determine the impact of the BAROPMP by examining the degree to which the program met its objectives since its inception in 1990.

BAROPMP was its vigorous and persistent promotion and modeling of success and achievement by exposing participants to the best and brightest of African American men within their own community. These men, many of whom were elders of the Beaux Affair program, were primarily at-risk during their youth and had already achieved significant gains in spite of insurmountable odds. While the Beaux Affair application process was extensive, the program elders extended a great deal of effort to accommodate the acceptance

of those students with a strong desire and determination to participate in BAROPMP.

Research Design

This longitudinal study was designed to determine the impact of the Beaux Affair Rites of Passage Mentoring Program on the young men who successfully matriculated the program from 1990 thru 2011, in the following areas: (a) graduation from high school, (b) the path chosen to higher education and decision-making with career choice, (c) role as father, and/or husband, and/or mentor to others, (d) program activities and workshops, (e) level of social interactions, and personal development, and (f) mentoring and the degree to which mentors may have been perceived as effective, caring, and helpful.

A mixed method study was used to determine the impact of the BAROPMP on African American males who participated and graduated from the rites program during their junior or senior year of high school. Their distinction occurs at two levels either to deal with different types of data or evidence; whereas, quantitative data are about the collections of survey numbers, but on the other hand qualitative data are words, which are mostly collected through interviews, focus groups, and observation. Mixed methods are quite often defined as ‘research in which the investigator collects and analyzes data, integrates the findings and draws inferences using both qualitative and quantitative approaches or methods in a single study (Tashakkori & Creswell, 2007, p. 4). Its purpose was clearly to afford the opportunity to gain a more complete understanding of research problems and fully address the purpose of the research (Creswell & Plano-Clark, 2007).

Johnson and Onwuegbuzie (2004) maintained that mixed methods research is compatible with pragmatism. It is a paradigms process which offers a way to minimize the weaknesses and

maximize the strengths of both the qualitative and quantitative. As Morse and Field (1995) have exhorted:

It is possible to use both qualitative and quantitative methods in the same study? The answer is most definitely yes, and often the strongest research findings are in studies that use both methods. Multiple methods of data collection enrich the perspectives that the researcher has on the phenomenon. (p. 164)

Greene, Caracelli, and Graham (1989) identified five purposes for mixed methods research: (a) triangulation, which allows for the corroboration of sets of findings across different methods; (b) complementarity, which enhances or clarifies specific findings from one method by using the other, (c) development, which refers to using the results from one stage of research in a sequential design for the development of the methods for the following stage; (d) initiation, which develops new perspectives by highlighting paradox in order to extend the breadth of a study by using different methods for various research components (Caracelli & Greene, 1993; Greene et al.).

The mixed methods approach for this study allowed the researcher to address the complexity of the research questions through a holistic approach. Quantitative data was collected through surveys. This allowed for statistical analysis, deductive reasoning, explanation, prediction, confirmation, and validation. Qualitative data was collected using interviews and surveys. This data allowed for description, explanation, exploration, interpretation, and inductive reasoning, through emerging themes and from interview and survey/questionnaires collected from program graduates, current participants, elders, parents, and community.

What is not so clear in the mixed research synthesis literature is its lack of actual difference between studies presented as qualitative as opposed to quantitative (Sandelowski, Voils, & Barroso, 2007). With all the subjects were African American males the researcher was reminded of the work of Hines (1993). He noted that the survey research conducted with diverse cultural and ethnic minority groups can be highly complex. Sandelowski, et al. concluded that combining qualitative and quantitative methods provides one way to improve the quality and integrity of cross-cultural research and to ensure that the findings are culturally relevant and accurate. However, the combination allows the researcher to shift back and forth between the qualitative (inductive reasoning) and the quantitative (deductive reasoning).

The researcher utilized a mixed study to determine the longitudinal effects of the BAROPMP program on Black males. The researcher used data from a span of 21 years. Three groups were established to distinguish the span of years and time between each group to determine any distinguishable factors or differences in program impact. The three groups of BAROPMP graduates and current participants utilized in this study were years 1990-1996 (Group One), 1997-2003 (Group Two), and 2009-2010 (Group Three). The researcher thought both the qualitative and quantitative methods revealed attributes which contributed to overall BAROPMP popularity, effectiveness, and thus captured program features and activities that most attracted interest and desire to participate in BAROPMP. The researcher collected ordinal data to obtain a mean and a standard deviation for the three groups of participants who had already successfully graduated from the program.

Population

The entirety of all program participants for this research consisted of one-hundred young

African American men who participated and completed the Beaux Affair Rites of Passage Mentoring Program during the years 1990 through 2010. Participants were generally between the ages of 16-18 during their program participation, but now are between 18-38 years old; roughly forty percent of participants were from single parent households or raised by grandparents. Most participants came from low-income neighborhoods and represented ten high schools in Charleston, Berkeley, and Dorchester counties of South Carolina. Additional participants in the study of the BAROPMP also included 50 mentors (elders), parents, and business and financial supporters to those who were graduates of the program.

Data Collection

After receiving organizational approval from the Charleston Youth Leadership Council, Inc., for the BAROPMP study, the researcher used his affiliation with the Charleston Youth Leadership Council, Inc., to identify and locate program graduates of the Beaux Affair program. In this mixed methods longitudinal study a representative sampling of past graduates were asked to participate in the study. They were initially contacted by letter and through Facebook. The cover letter explained the purpose of the study and asked that the participant return the self-addressed envelope indicating whether he would participate in the study. To increase the response rate on returned mail the researcher forwarded such mail again under a new address; where there were usable e-mails, the researcher sent reminders to intended recipients, requesting their participation in the BAROPMP study.

The researcher obtained data through the support, cooperation, and participation of elders (mentors) from the BAROPMP. Most information gathered was managed, supervised, and monitored by the program leadership and the researcher. The researcher

made several trips to Charleston, South Carolina, which was the location for program administration and operation. An informed consent form outlined the scope of the study. The participant's signature indicated a willingness to participate and an affirmation of support for the research. Their participation and identity were assured of confidentiality. All participants in this study were contacted via telephone, letters, and agreement to participate forms prior to administering any one particular instrument or interview to assess their willingness and appropriateness for the study. The researcher ensured that each participant (a) had an enthusiastic interest in the research and was (b) willing to describe his feelings, experiences, and perceptions about the African-Centered Rites of Passage process and its impact.

A pretest of survey instruments generated by the researcher was piloted through the participation of three past program participants' and two former program elders. The researcher mailed the pre-test to the respondents by mail; they were given instructions to read and complete the survey, and to ask questions, if necessary by e-mail. The results of the pilot testing revealed that the survey format was most satisfactory minus some restructuring of questions, restructuring some questions and/or changing the meaning of some words and terms that was vague and exclusive. Based on these findings, the researcher revised the survey format, changed several words, and decided to proceed with post-test survey instruments.

Prior to administering the survey instruments to active program participants and their parents, the researcher obtained parental consent and participants' assent to participate in researcher's study. The program elders also discussed the evaluation questions, evaluation protocol, and the procedure for completing questionnaires.

After the instructions, subjects were told the purpose of the study and the confidentiality of their responses. Subjects were given as much time as needed to complete their responses. Upon completion of the survey, participants were free to leave the assembly.

The interviews and survey instruments for active program year parents, elders, and Beaux Affair participants were administered and conducted by the president of the Charleston Youth Leadership Council, Inc., who also had oversight and coordination of the Beaux Affair Program. This was completed at the regularly scheduled meeting location of BAROPMP in a comfortable and large meeting room space.

Baseline data collection was conducted during the winter, fall, and summer of 2009 and 2010.

The president of the Charleston Youth Leadership Council, who provided the management and supervision for the BAROPMP, agreed to serve as on-site coordinator for the administration of the questionnaire surveys to current program participants, parents, and elders (2009 – 2010). Program elders assisted as needed and followed a standard answering protocol.

The site coordinator used as his primary method of data collection the face-to-face interviews using a scheme suggested by Seidman (1998), which “combines life history interviewing and focused, in-depth interviewing” (p. 9) to evoke meanings of interpretation of an experience from each participant. The interviews were semi-structured and followed an instructional path, allowing flexibility for a natural exchange and unforeseen themes to emerge.

The researcher reviewed with the participants the nature of the research, the rights and expectations of the participant, and the informed consent document that was

presented for the participant's signature. The researcher asked the participant to describe his family background, his family's educational and occupational level, and the messages he heard about higher education while growing up, and an overview of his academic journey starting from whatever point he felt comfortable. A critical task for all interviews was the development of rapport and helping the participant feel comfortable about the interviewing process. An often repeated reminder was the assurance and guarantee of confidentiality. This contributed to the reliability of the study because approaching the "respondent as an equal, allows him or her to express personal feelings, and therefore presents a more realistic picture" than can be obtained with more formal interview techniques (Denzin & Lincoln, 1998).

The survey instruments utilized for the research conducted on the Beaux Affair Rites of Passage Mentoring Program revolved around three groups for a longitudinal study. The researcher developed and used most survey instruments after obtaining permission from the Dissertation Committee. They included the Program Leadership, Activities, and Impact Survey (PLAIS, Appendix I) for program graduates in Group One (1990-1996) and Group Two (1997-2003); Group Three (2009-2011) was administered the Participants End of Program Year Focus Group Evaluation, the first to the 2009-2010 program participants (Appendix C) and again to the 2010-2011 group of participants (Appendix D). After obtaining written permission the researcher also administered the Youth Mentoring Survey (Appendix B) and the Across Time Orientation Measure (Appendix A) to active Group Three participants.

The researcher developed and utilized several instruments to gauge feedback from BAROPMP elders, parents, and community leaders. Program elders were administered the Elders Feedback Survey (EFS, Appendix F) and with obtained permission they also completed

the Match Characteristics Questionnaire (MCQ, Appendix E). BAROPMP parents were administered the Parent Interview Survey (PIS, Appendix G); community supporters and leaders completed the Community Leader Questionnaire (CLQ, Appendix H).

Group One and Two

The last and most primary group of participants were the young men who participated and graduated from the BAROPMP; they are represented in Group One (1990-1996) and Group Two (1997-2003). For both groups the researcher designed the Program Leadership, Activities, and Impact Survey (PLAIS), a 24 items questionnaire. The researcher first conducted a pre-test of PLAIS with 3 former mentors (elders), who made minor changes, primarily focused on clarity, structure, and validity (Appendix I). There were 27 filtered respondents for Group One and 24 filtered respondents for Group Two.

PLAIS consisted of Likert-scale questions which focused on factors associated with the experiences of the young men during their participation and involvement in the Beaux Affair Program. The series of questions focused on obtaining demographic information, program leadership, extracurricular activities, pathway to achieving education goal, elder-participant relationships and mentoring influence, decision-making in career choice, and personal development and social interactions.

To locate past BAROPMP program participants and to gain as much participation as possible and consent to complete PLAIS, letters were sent to their parent(s) home address, which came from the application each student originally filed for in the BAROPMP acceptance. Many letters were first returned due to change of address or relocated without a forwarding address; those who responded provided assistance in

locating the whereabouts of other past program participants.

PLAIS was eventually completed online by 53 participants in August and September of 2010 through SurveyMonkey.com. The questionnaire took an average of approximately 15 minutes to complete. Because the past participants were located in so many States, PLAIS presented the greatest challenge insofar as locations, addresses, and e-mails. Several young men who graduated from BAROPMP and were easily located urged the researcher to utilize Facebook; they were absolutely correct that the researcher would locate a large number of the young men, who had established a Beaux Affair Alumni Association on Facebook. It was extremely helpful.

Data during information gathering were examined through content analysis of the interviewees' responses to identify the themes and patterns in the responses. Responses were analyzed for similarities and differences. The researcher focused on emergent interview themes for a better understanding of those issues that seemed important to the viewpoints of program elders and participants.

All administered interviews were designed to investigate the opinions of the respondents on what constituted a meaningful rites of passage experience. Before the interview took place, the interviewer explained the purpose and nature of the study to each participant; each participant was assured by the interviewer that their identity was anonymous and that their responses would be treated with strict confidence; the participants were permitted to ask for clarification from the interviewer or refrain from answering any questions. The interviewer briefly told the respondent something about himself: his background, training, and interest in mentoring.

Group Three

The Across Time Orientation Measure (ATOM, Appendix A) was used to pretest 2010 program participants; it is an instrument which allowed for getting to know program participants and ATOM provided a perspective on the participants' outlook on the future in the context of their personal trajectory (Harris & Nakkula, 2008). The ATOM survey was administered by the researcher to 35 participants after a regularly scheduled workshop of the BAROPMP in 2009 (October) and 2010 (November). The ATOM included four sections: past, present, future, and eight statements to complete; it is used to assess participants' present interests and future hopes and worries.

The researcher administered the Youth Mentoring Survey (YMS, Appendix B) to fifty-six active program participants in March (2010) and October (2010) after a workshop (Harris & Nakkula, 2008). The YMS focused on the perceptions of participants and their relational and growth-focused matches. It is the most complete measuring instrument of validity used to match quality relationship from the student's perspective (Nakkula & Harris, 2005). The YMS consisted of two sections consisting of twenty-five questions; section one was about how the mentee feel about his mentor match and section two was about what the mentee does with his mentor.

Prior to graduation from the 2010 and the 2011 BAROPMP, the site coordinator administered an End-of-Program-Year Focus Group Evaluation to twenty-two (2009-2010) and thirty-four (2010-2011) young men who were still participants during both program years. This survey was designed by the researcher to gauge participants' level of program satisfaction, concerns, recommendations, and/or to share their overall level of program impact upon their mentoring and rites of passage experience. This involved asking nine questions regarding their experiences and participation in BAROPMP. This group evaluation process was led by the elders

and included nine (2009-2010) and five (2010-2011) questions. Appendixes C and D provides the survey questions that were administered by the program elders.

Program Elders (mentors)

The researcher administered the Match Characteristics Questionnaire (MCQ) to 15 active and participating elders of the BAROPMP after the conclusion of a regularly scheduled participants' workshop in January, 2010. The MCQ provided a keen panoramic view of students' outlook on the future in terms of their experiences, interests, hopes, and worries, and it had strong evidence of reliability and validity; it measures match quality from the adult's (mentor) perspective (Harris & Nakkula, 2003a).

To stay abreast of fresh ideas, current concerns, and exploring the need for program changes or adjustments, the researcher administered an on online survey of open ended questions for program elders (mentors). The researcher referred to this instrument as the Elders Feedback Survey (EFS, Appendix F), consisting of ten questions. After receiving an advanced letter from the researcher requesting participation in EFS, the researcher electronically forwarded a consent form and the e-survey to each participant for completion and return to researcher by electronic mail. A total of 15 elders participated.

Parents and Community Leaders

Programmatic feedback and opinions were elicited from parents and community leaders, several whose sons were participating in the BAROPMP in 2010. For that purpose the researcher designed the Parent Interview Survey (PIS, Appendix G), consisting of thirteen questions to determine parents' level of program satisfaction, concerns, or recommended changes in program. The administration of the PIS was conducted during a regularly scheduled Beaux Affair Parents Meeting in March and October of 2010; the PIS was

administered by the site coordinator.

Feedback was also captured from community supporters through a designed instrument called the Community Leader Questionnaire (CLQ, Appendix H), which consisted of 8 questions. This was an effort designed to gauge program assessment and to determine the level of community support and overall opinions of the Beaux Affair program and the young men who participated over the years. The researcher forwarded letters/stamped self-addressed envelopes and consent forms to twenty community representatives who were familiar with the BAROPMP and had been supporters over its many years of existence. After a second mail out the researcher received participation from 11 individuals from the community. CLQ was administered by the site coordinator (Appendix H).

Analytical Methods

This study was primarily designed to determine the impact of the Beaux Affair Rites of Passage Mentoring Program (BAROPMP), which is annually sponsored and conducted by the Charleston Youth Leadership Council, Inc., Charleston, South Carolina. A multi-method approach was utilized to validate measurements and for taking optimal advantage of multivariate data analytic procedures when investigating how mentoring relationships develop or influence youth. The researcher used quantitative data analysis on several survey instruments, namely the Program Leadership, Activities, and Impact Survey (PLAIS), End-of-Program-Year (EOPY), Matched Characteristics (MCQ), Across Time Orientation Measure (ATOM), and the Youth Mentoring Survey (YMS). A qualitative data analysis was also performed on EOPY, PLAIS, as well as the Parent Interview Survey (PIS), Elder Feedback Survey (EFS), and the Community Leadership Questionnaire (CLQ).

For research question #1 the researcher utilized a multivariate analysis of variance/one way MANOVA to determine the programs' impact on graduates high school completion, their career choice, and pathway to higher education. For research question #2 a multivariate analysis was also used to determine influence or impact on participants' roles as fathers, husbands, and mentors since their involvement with BAROPMP. Contrast results were performed in both instances. For question #3 the researcher utilized a descriptive analysis/group statistics and independent samples test to determine which of the program's elements and best practices influenced participation, social interactions, and personal development; for characteristics of an effective, caring, and helpful mentor the researcher employed one-sample statistics/one-sample test for research question #4. For open-ended questions the researcher used qualitative data, which were the results of pattern and theme analysis.

To further support the longitudinal aspects of the BAROPMP study the researcher also used chi-square charts and frequencies to further contribute to overall program impact findings and to visually highlight useful data. The frequencies data analyses were specifically used for the Youth Mentoring Survey (YMS), Across Time Orientation Measure (ATOM), and the Matched Characteristics Questionnaire (MCQ).

Limitations

A number of important limitations must be acknowledged. There is no specific standardized instrument to measure the success of an African American rites of passage program or to specifically measure individual impact. Because many of the past BAROPMP graduates could not be located initially, a considerable amount of time was utilized to locate their whereabouts and to obtain a mailing address and/or e-mail. This

delayed the researcher's timeline and produced fewer respondents than anticipated. There were other factors beyond the control of the researcher, such as going back and forth with the mail outs due to an insufficient return rate. A decision to utilize a smaller representative sample would have eliminated considerable time spent on tracking down past BAROPMP participants. The researcher wished he had limited his number of survey questions for a better response rate.

The data were based exclusively on adolescent self-reports and therefore potential of increased association. The data had cross-sectional implications and could not address issues of cause-effect relationships that may have influenced mentoring psychosocial competencies or vice versa. It is important for future studies to consider the effect and influence of peer-to-peer mentoring and the association of joint activities on adolescent competencies over time in a longitudinal framework.

It is also important to emphasize that although many of the results of the regression analyses were statistically significant, the amount of variance explained in the outcomes was very small; in addition, perhaps related to sample size, some of the modest amounts of additional variance explained by mentoring constructs were not statistically significant. Though the study provided new insights about specific mentoring qualities and impact, a more comprehensive conceptualizations of mentoring should be included in future studies.

Another limitation to this research in the mind of the researcher was the lack of a comparison program; It would have been the researcher's preference to compare another mentoring and/or rites of passage program with that of the BAROPMP. The researcher thought the lack of pretests for the two groups (1990-2003) limited the overall research

results. It would be important in the future to closely monitor the program and internally survey the participants throughout the year so that more complete and relevant information/findings can be secured.

Another limitation was the specific pre-selection of BAROPMP graduates within subgroups without a pre-determination of whether they would be found or located to participate in research. The lack of initial response from past graduates caused the researcher to extend and widen the number of 'years' between groups one and two based on actual PLAIS survey participants who went online to complete survey.

A far greater limitation and handicap was conducting research of a program's impact and influence some twenty years after its beginning. There is a question of skewness of memory and survey reliability due to the passing of time, level of motivation, and/or other positive or negative experiential occurrences which may lend itself to a bias response by the survey participants in 2011, than would be in 1990. Time sometimes has a way of altering one's viewpoint due to circumstances and challenges. However, in spite of the many challenges in conducting research of the BAROPMP, it was important to determine its impact and overall effectiveness from the participants' perspective. Since the BAROPMP had never been evaluated this study not only speaks to the critical need of a community, but provides opportunities for future research and hopefully will enhance discussion on how-best to mentor African American male youths.

Chapter IV

Findings and Conclusions

As a longitudinal study this chapter will present qualitative and quantitative data on the impact of the Beaux Affair Rites of Passage Mentoring Program (BAROPMP) on participants and graduates from 1990 – 2010. The purpose of the research was to evaluate a mentoring program for high school age adolescent males to determine the perceived effects of the program on its participants. This study produced the findings and conclusions of those participating in and graduating from the Beaux Affair Program. Through this mixed methods approach, the influence and impact of the BAROPMP were researched and explicated on careers, higher education, roles as fathers, husbands, and mentors. The researcher also sought to determine the best practices that influenced program participation, social interactions, personal development, and finally, those characteristics of an effective, caring, and helpful mentor.

After 20 years of this community oriented program, which had never been studied or evaluated before, the researcher sought to determine the overall effectiveness and impact of the BAROPMP. More specifically, the researcher hoped to 1. determine the program's impact upon the African-American male youth who successfully completed the rites of passage and to 2.

provide an expansive representation of the young men to determine any lifelong impact of the program on their lives. What follows are the results posed in the specific research questions. The focus and participants of this longitudinal study of the BAROPMP are three groups of young men: Group One (1990-1996), Group Two (1997-2003), and Group Three (2009-2010). The results of pattern and theme analysis are framed within the context of each question.

Research Question 1:

How did the Beaux Affair Rites of Passage Mentoring Program (BAROPMP) impact graduates' completion of high school, pathway to higher education and decision-making with career choice? The first research question of the Beaux Affair study was whether program participation impacted completion of high school, pathway to higher education and decision-making with career choice. The researcher ran a one way ANOVA and crosstabs analyses to generate several bar charts, which demonstrated that the program's impact was significant on participants' graduation from high school (Figure 1) and decision-making on career choice (Figure 2). The BAROPMP greatly influenced Groups One, Two, and Three in their completion of high school and in their desire for higher education and attending college (Figure 3). Group Three experienced a far greater impact than Groups One and Two. Group Two experienced better school grades (Figure 4) than Groups One and Three as a result of BAROPMP participation.

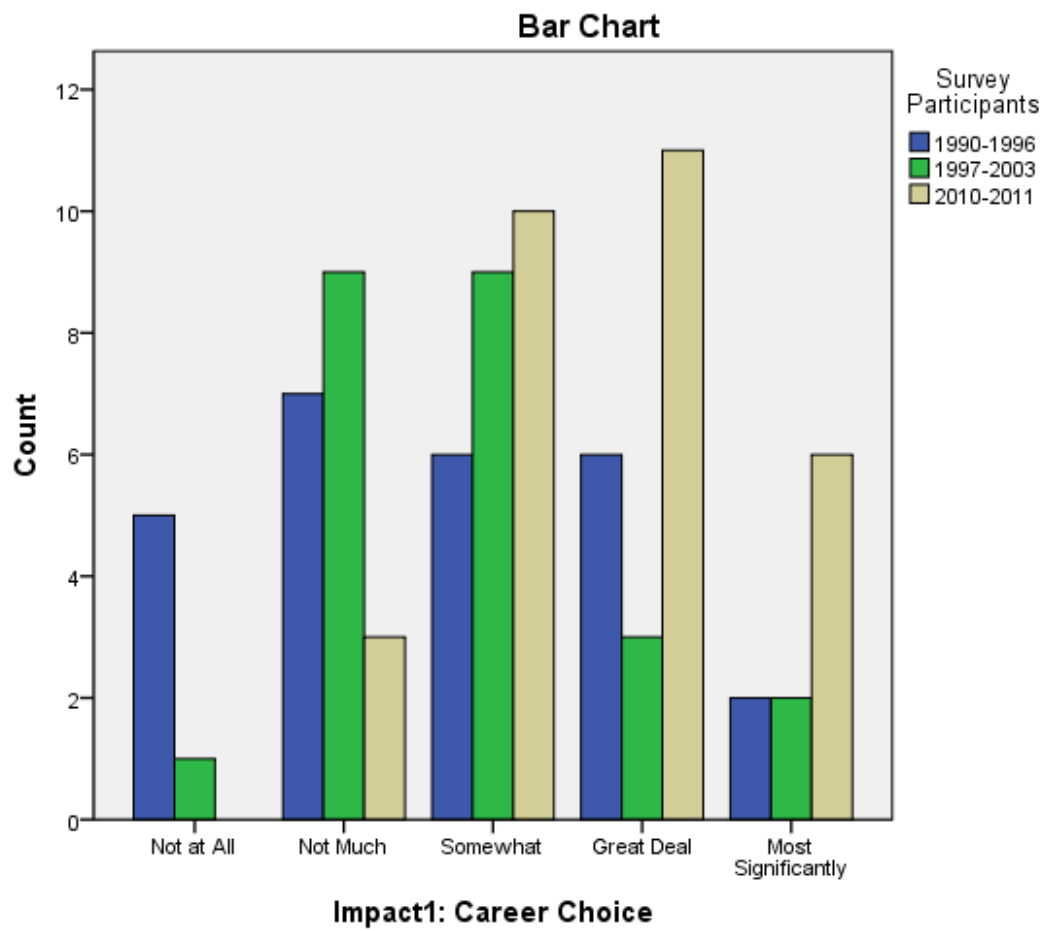


Figure 1. Career Choice

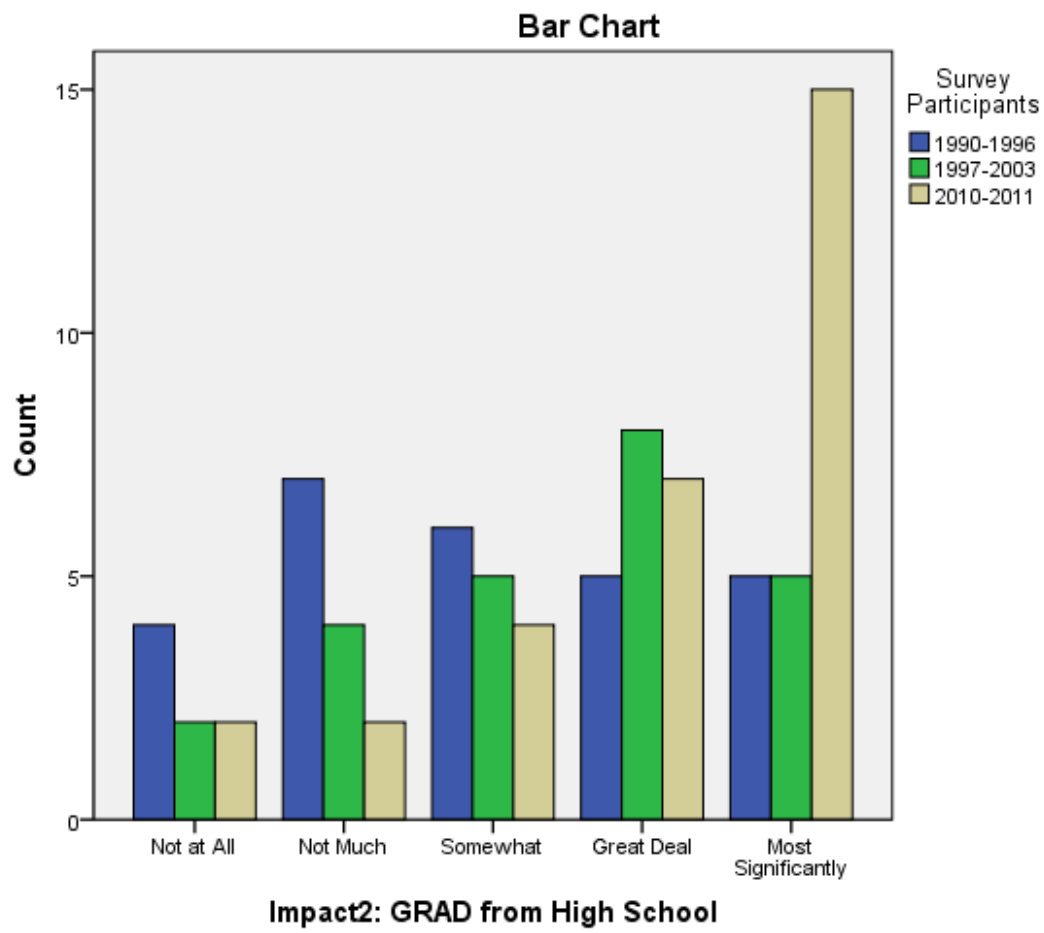


Figure 2. GRAD from High School

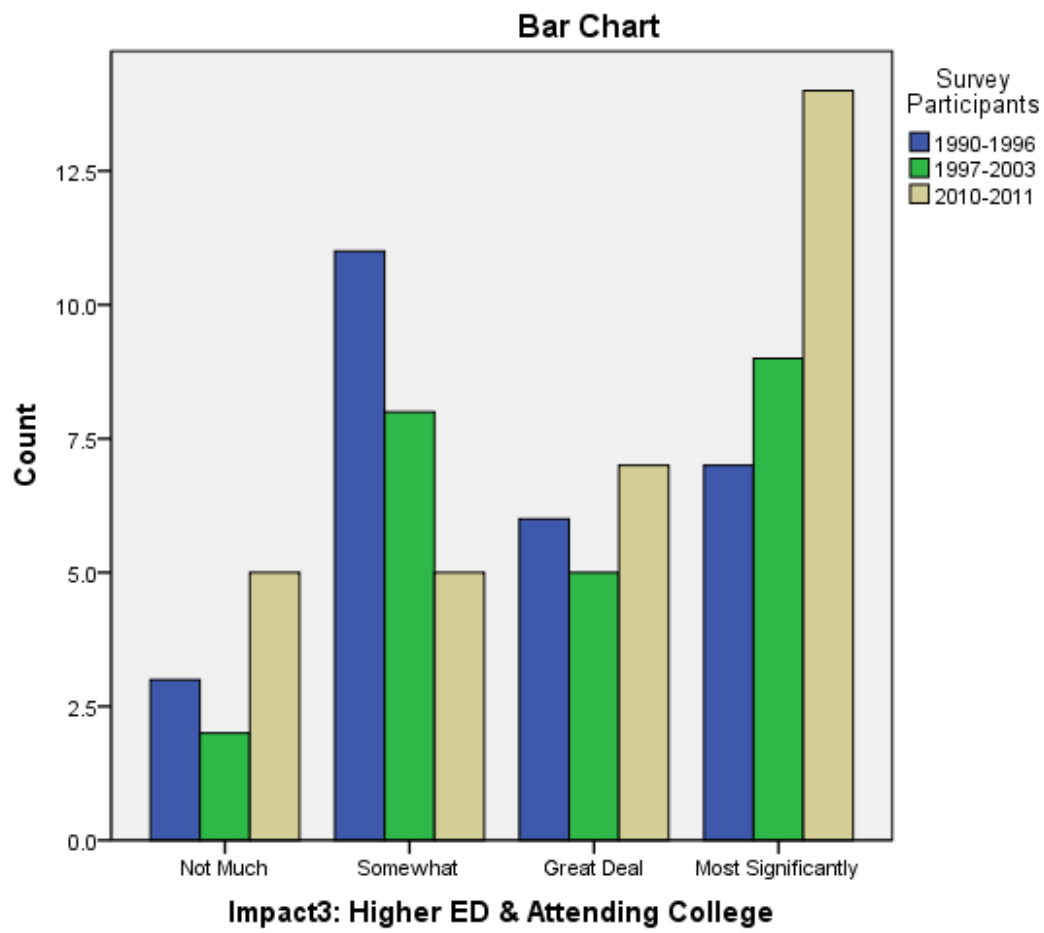


Figure 3. Higher ED & Attending College

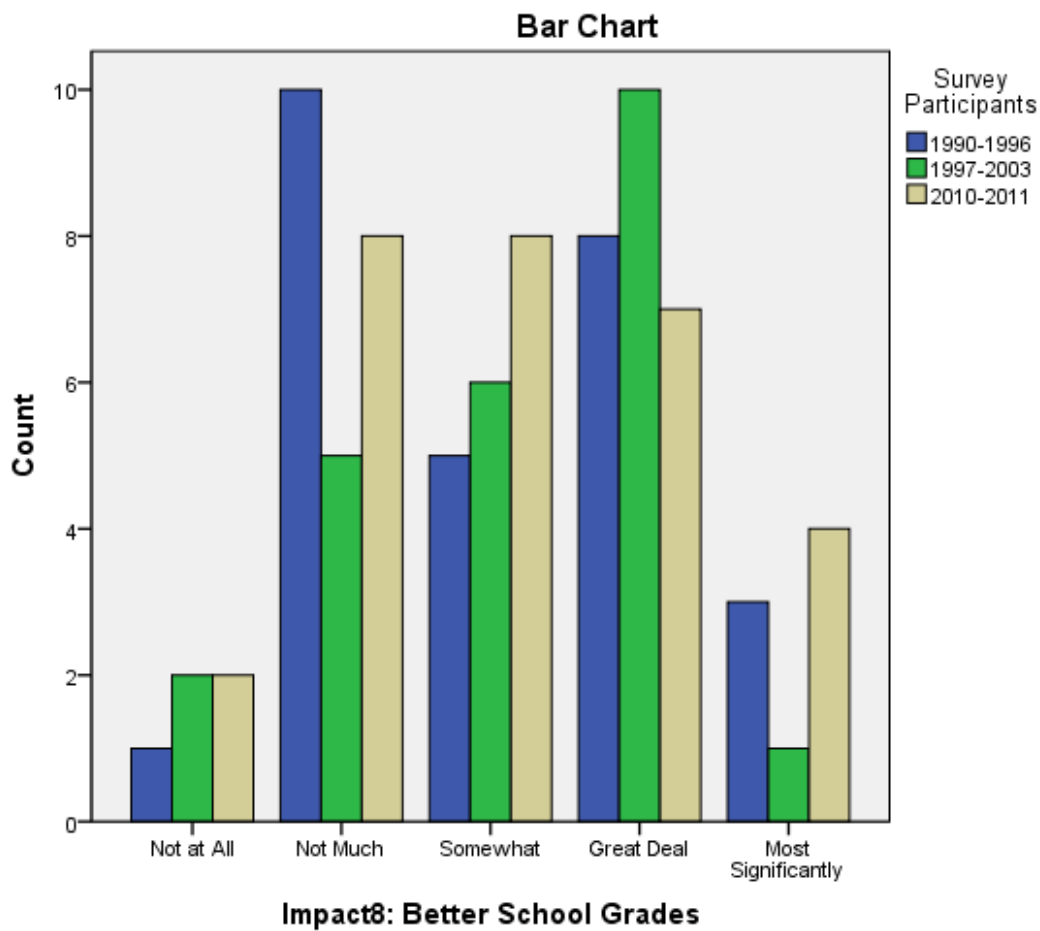


Figure 4. Better School Grades

The respondents repeated themes for academic performance and overall achievement during the BAROPMP participation were the following:

- Be professional at all times
- The importance of an African-American succeeding in any and every field of endeavor
- Elders interest and belief in participants; their availability to help with schoolwork and projects
- Constant focus on academics and belief in self
- Elders always requiring best efforts and excellence in all endeavors

- Responsibility and accountability for our outcomes
- The importance and encouragement for effective communication and public speaking
- Self-discipline, self-awareness, determination, focuses, leadership, and time management
- Knowledge and awareness of African American history and culture

From a qualitative perspective, some emerging themes regarding best practices which contributed to academic performance and overall achievement were:

- “taught to be professional at all times; look your best, and ‘talk like you have some sense’ by using proper grammar”
- “tutoring sessions”
- “knowledge of self”

All graduating participants of the BAROPMP completed 2 or more years of college:

Twenty seven had BA degrees, fourteen obtained MA/MBA degrees, six medical doctor degrees, and one law degree. Three are presently pursuing BA degrees, nine pursuing MA/MBA degrees, one is pursuing a PhD degree; one is pursuing a law degree, and one working toward his doctor of medicine degree. Most of their present occupations and professions include the following: Hospital Systems Accountant, Healthcare Data Specialist, Web Marketing Coordinator, Manager with Marriott Hotels, Sales Accounts Executive, Accountant/Auditor, Accounts Manager, Business Owners, Deputy Sheriff, Pastors, Military Officers, Logistics Management, Professor/Educators/School Principals/College Administrators, Chiropractors, Actor/Performance Artist, Director of Music, Assistant Director of Compliance: Mid-Eastern Athletic Conference (MEAC), Attorney, Banking/Fiduciary Trust/Estate Planning, Financial Analyst/Mortgage Consultant, Video Systems Engineer/Cox Communications, Lead Engineer

with Department of Defense, Manufacturing Engineer, Orthopedic Surgeon, and Endodontic Private Practice.

The following themes emerged from Group Three regarding the BAROPMP's influence on decision regarding higher education and career decision-making:

Higher Education Influencing Themes:

- Elders mentoring advice caused a rethinking and refocusing
- Rites participation greatly influenced decision to go to college
- Need for black males to attend college was heavily influenced or reinforced

Career decision-making influencing themes:

- Be prepared for leadership and service to community
- “Work harder” and “work smarter” than the next person

Research Question Two:

What influence or impact did the BAROPMP have on participants' roles as fathers, husbands, and mentors? The second research question of the Beaux Affair study was its influence and impact on graduates' roles as fathers, husbands, and mentors. An ANOVA and crosstabs analyses generated three bar charts, which showed that the BAROPMP had significant impacts with mentor to others (Figure 5), role as father (Figure 6), and role as husband (Figure 7). Mentor to others had a far greater impact on Group Two than Groups One and Three. Role as father had a far greater impact on Group Three than Groups One and Two. Participants who are now fathers thought their participation in the BAROPMP greatly enhanced and prepared their fatherhood role.

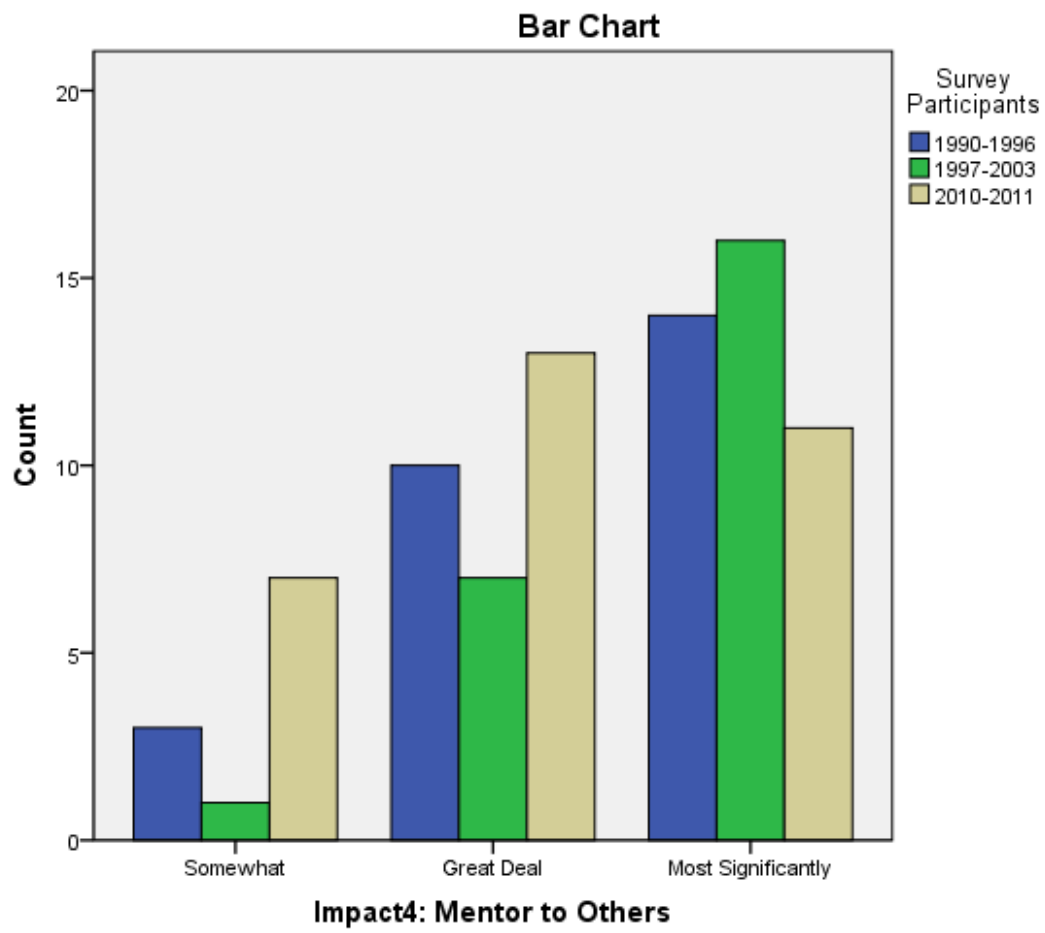


Figure 5. Mentor to Others

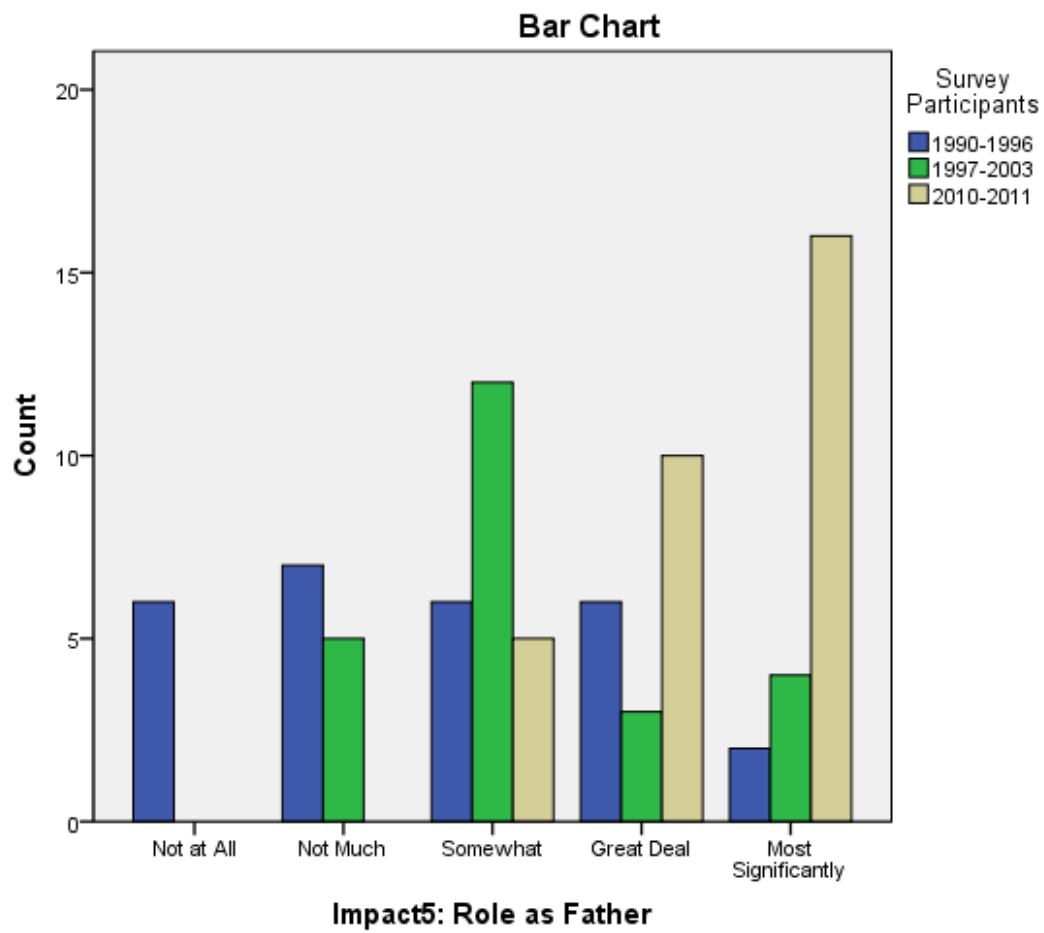


Figure 6. Role as Father

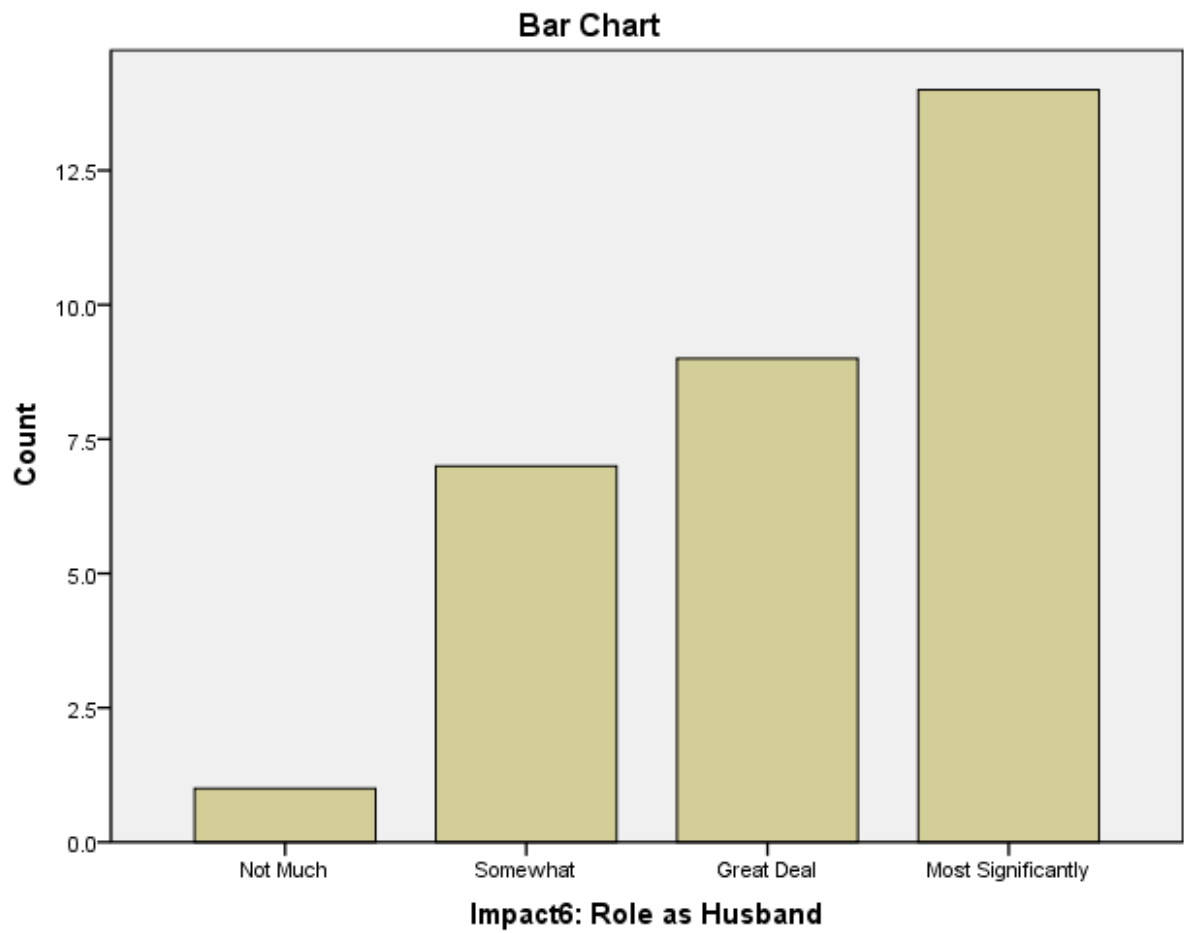


Figure 7. Role as Husband

Table 1. *Contrast Results (K Matrix)*

		Dependent Variable		
		Impact1 Mentor to Others	Impact2 Father Relationship	Impact3 Children Relationship
Survey Participant Simple Contrast				
Level 2 vs. Level 1	Contrast Estimate	-0.623	-0.220	0.805
	Hypothesized Value	0	0	0
	Difference (Estimate - Hypothesized)	-0.623	-0.220	0.805
	Std. Error	0.299	0.486	0.610
	Sig.	0.049	0.655	0.201
	95% Confidence Interval for Difference			
	Lower Bound	-1.244	-1.232	-0.464
	Upper Bound	-0.002	0.791	2.075

Note: Reference Category = 1

Table 1 illustrates the multivariate contrast results and that the impact on husband relationship is less in Group 3 and is much more of an impact in role as mentor. Thus, the model suggested that mentor to others and father relationship was impacted as a result of participation in the BAROPMP.

The areas in which the BAROPMP most influenced or impacted graduates' roles as husbands were:

- “taught that husband must take care of (his) responsibilities and understand the profound duty to be the best husband with love, respect, and patience”
- “taught respect of women at all times and to be understanding of their thoughts, opinions, and feeling, while always remembering to treat wife with class, respect, and honor”
- “inculcated and frequently reminded participants that “We don’t just make good sons, we make good sons-in-law”
- “helped prepare participants for leadership and importance of God, family, and community”

Research Question Three:

Which specific program elements or best practices influenced program participation, social interactions, and personal development? The third research question of the Beaux Affair study was program elements or best practices that may have influenced participation, social interactions, and personal development. Figures 8-11 revealed the following program element or best practices that significantly impacted program participation, social interactions, personal development, greater appreciation for African American history and art, and the significance of the seven principles or Nguzo Saba.

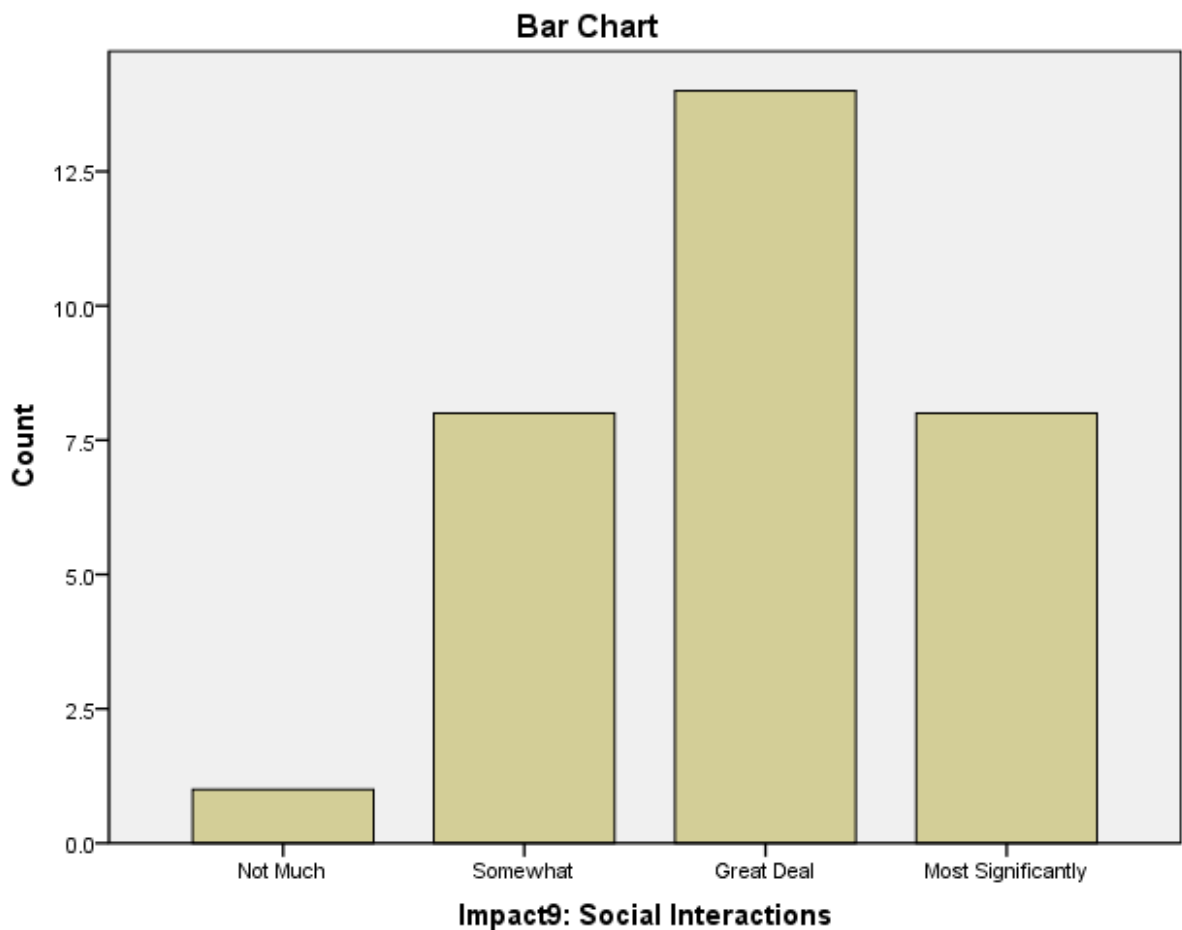


Figure 8. Social Interactions

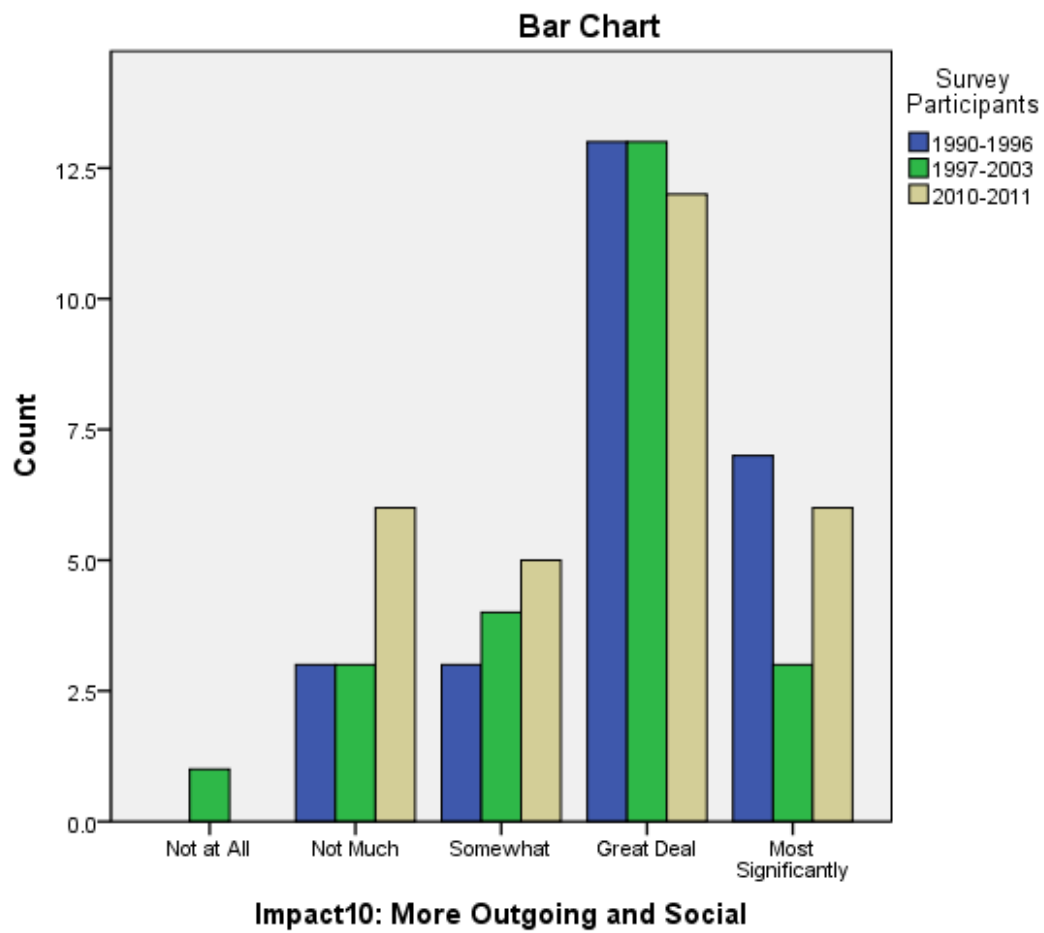


Figure 9. More Outgoing and Social

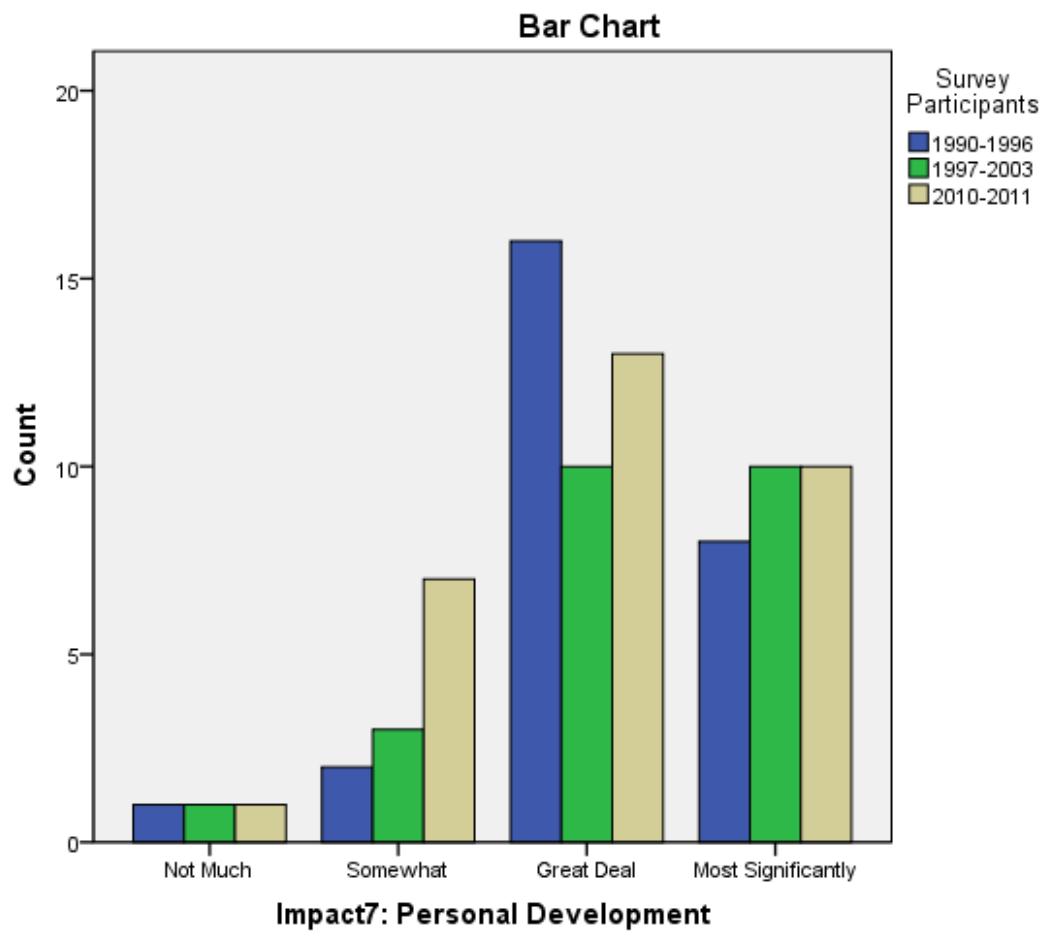


Figure 10. Personal Development

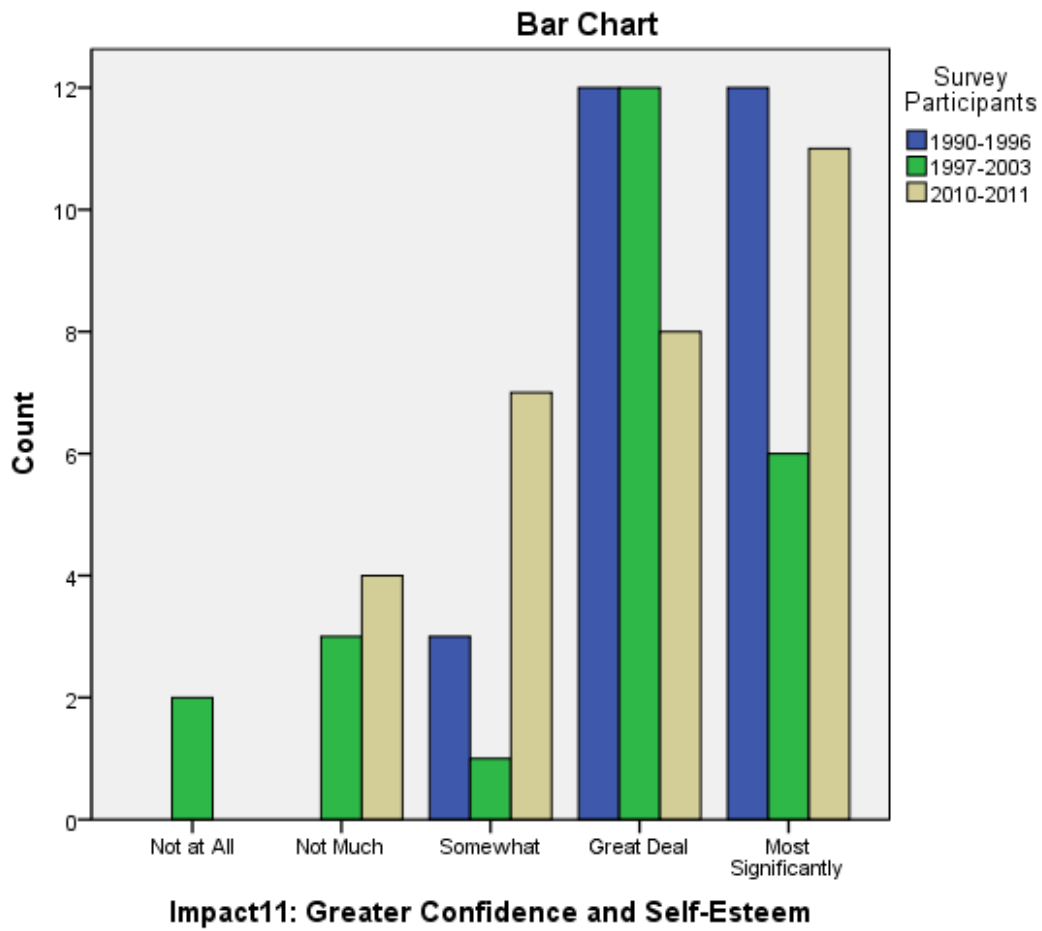


Figure 11. Greater Confidence and Self-Esteem

Program participation also resulted in (1) participants being more outgoing and social and (2) participants greater sense of social responsibility. Group One was far more impacted than Groups Two and Three in the areas of program participation, social interactions, and personal development.

Descriptive table 2 displays the group statistics and shows sample size of 27 and 24 for Groups One and Two respectively. The table also displays the mean, standard deviation, and standard error for Groups One and Two. On average, participants in 1990-1996 were impacted more than the comparison group of 1997-2003.

Table 2. *Group Statistics*

Survey Participant		N	Mean	Std. Deviation	Std. Error Mean
Impact of Personal Development	90-96	27	4.15	.718	.138
	97-2003	24	4.21	.833	.170
Impact of Outgoing Social	90-96	27	3.85	.989	.190
	97-2003	23	3.65	.982	.205
Impact of Confidence & Self-Esteem	90-96	27	4.33	.679	.131
	97-2003	24	3.71	1.233	.252
Impact of Social Responsibility	90-96	27	4.63	.492	.095
	97-2003	24	4.21	1.103	.225
Impact of Community Commitment & Involvement	90-96	27	4.67	.480	.092
	97-2003	23	4.09	1.379	.288

Table 3 shows the significance values of the statistic that are greater than 0.10 except for the impact of community commitment and involvement. Because this value is greater than 0.10, it can be assumed that the groups have equal variances; therefore, the second test, equal variances not assumed, is ignored. Hence, the community commitment and involvement influenced the program participation, social interaction, and personal development in the mentor program.

Table 3. *Independent Samples Test*

		Levene's Test for Equality of Variances		t-Test for Equality of Means					95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Impact of Personal Development	Equal variances assumed	1.241	0.271	-0.277	49.000	0.783	-0.060	0.217	-0.497	0.376
	Equal variances not assumed			-0.275	45.760	0.785	-0.060	0.219	-0.501	0.381
Impact of Outgoing Social	Equal variances assumed	0.001	0.970	0.714	48.000	0.479	0.200	0.280	-0.363	0.762
	Equal variances not assumed			0.714	46.840	0.479	0.200	0.280	-0.363	0.762
Impact of Confidence & Self Esteem	Equal variances assumed	4.521	0.039	2.276	49.000	0.027	0.625	0.275	0.073	1.177
	Equal variances not assumed			2.204	34.846	0.034	0.625	0.284	0.049	1.201
Impact of Social Responsibility	Equal variances assumed	2.659	0.109	1.796	49.000	0.079	0.421	0.235	-0.050	0.893
	Equal variances not assumed			1.725	31.007	0.094	0.421	0.244	-0.077	0.919
Impact of Community Commitment & Involvement	Equal variances assumed	11.445	0.001	2.047	48.000	0.046	0.580	0.283	0.010	1.149
	Equal variances not assumed			1.920	26.545	0.066	0.580	0.302	-0.040	1.200

Participants’ responses to self-esteem/self-concept

- “enhanced self-worth through understanding own heritage and the differences between being a male, boy, and a man”
- “greater level of confidence in ability to stand firm in views supported by a process of fact finding”
- “higher sense of self-motivation and determination”
- “better understanding of the importance of knowledge of self and our people, and how much of a role that plays into my decision-making process”

The elements or best practices that influenced program participation, social interaction, and personal development and most frequently mentioned by participants of the BAROPMP are the following:

- Building relationships and networking on a deeper level that led to the creation of the Brotherhood
- Camaraderie, program competition, and interactions among the participants from all walks of life
- The teaching of cultural awareness and social responsibility: Seven Principles of Kwanzaa
- Being taught “who I am” and the “belief in self”

Research Question Four:

What were the characteristics of an effective, caring, and helpful mentor?

The fourth research question of the Beaux Affair study had to do with the characteristics of an effective, caring, and helpful mentor. Figure 12 showed that while all 3 groups felt impacted by effective, caring, and helpful elders of the BAROPMP, Group One experienced a far greater program impact than Groups Two and Three; Group Three was greater than Group Two.

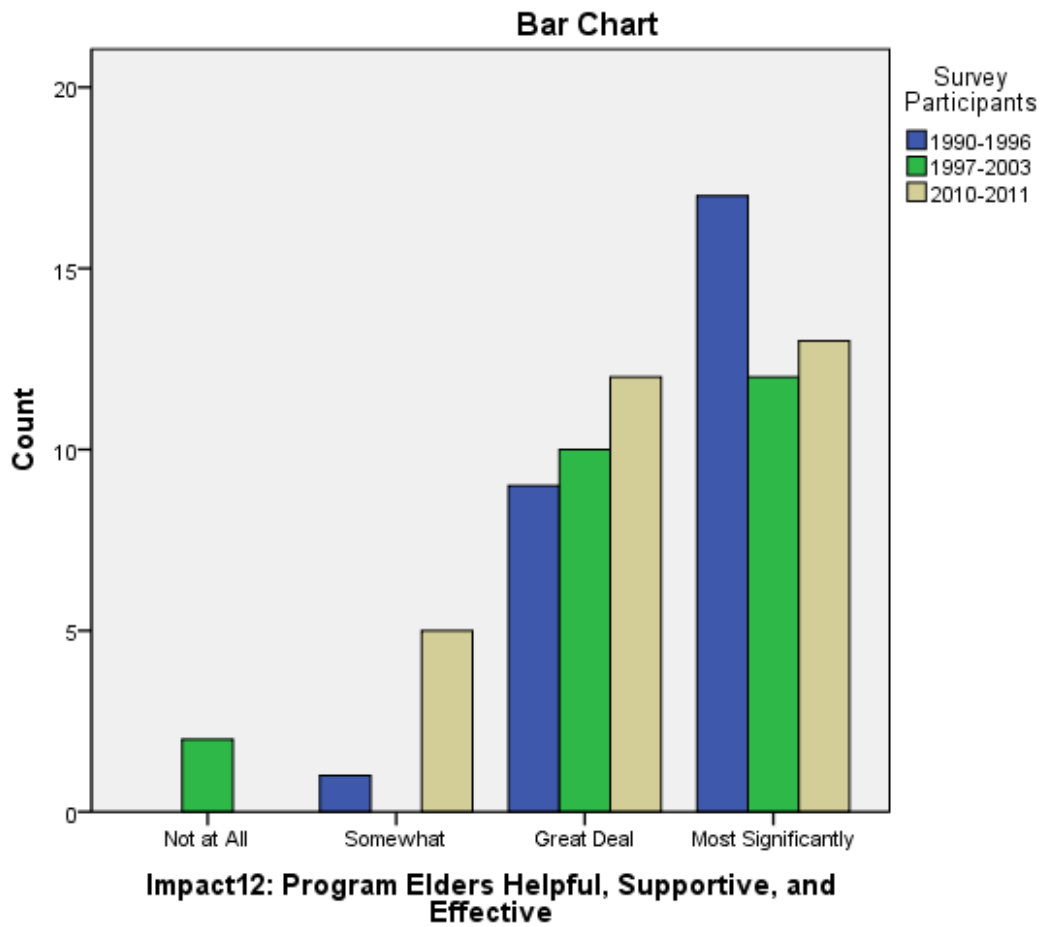


Figure 12. Program Elders Helpful, Supportive, and Effective

Table 4 displays descriptive sample size, mean, standard deviation, and standard error for impact of program mentors who were helpful, supportive and effective. The sample means disperse around the overall program effectiveness variable which was selected for the testing purpose. The standard error displayed in the above appears to be a small amount of variation.

Table 4. *One-Sample Statistics*

	N	Mean	Std. Deviation	Std. Error Mean
Program Elders Helpful, Supportive, and Effective	30	4.27	.740	.135

Table 5 indicates the t-column of the ratio of the mean difference to the sample mean's standard error and displays the observed t-test for the samples which are selected. The df, degrees of freedom, is the number of cases in each group minus one. The Significant (2-tailed) column presents a probability of the t-distribution with degrees of freedom which was 29. If the difference in the test value and the sample mean are on random basis, then the value listed would be the probability of obtaining an absolute value which would be greater than or equal to the observed t-statistic. Finally, the mean difference is the difference of the sample mean and the test value.

Table 5. *One-Sample Test*

	T	Df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Program Elders Helpful, Supportive, and Effective	31.594	29	.000	4.267	3.99	4.54

An overwhelming majority (94%) of the respondents thought the elders of the Beaux Affair program were helpful, supportive, and effective. When asked whether the goals and objectives of the rites of passage were clearly outlined, explained, and accomplished, an overwhelming majority (96%) affirmed that it had. Their characteristics of an effective, caring, and helpful mentor were emblematic of the following themes:

- Proud, determined, honest, knowledgeable, goal oriented, civic-minded, professional and dedicated
- Enthusiastic, confident, fair, flexible and non-judgmental, sense of humor, and attentive

- Intelligent, gracious, humble, and empowering...and available 'above and beyond' the program schedule
- Compassionate, succinct, open-minded, trustworthy, resourceful, consistent and approachable

Current Participants: Group Three

The 2009-2010 active BAROPMP participants (22) experienced far less participation impact than the 2010-2011 active participants. The level of program impact for the 34 active Group Three participants during the 2010-2011 program year is illustrated in Figures 1-15. Group Three (2009-2010) participants indicated in an End-of-the-Program-Year survey their opinions of the impact of the BAROPMP. These participants rated program effectiveness and being very helpful at 50%. There was a rating of 50% program effectiveness as somewhat helpful. In terms of program goals and objectives 50% thought Beaux Affair workshops and activities was very effective and 42% somewhat effective. 58% of participants thought the program caused much improvement in their personal growth and development, while 42% indicated somewhat improved. While 50% thought the program contributed very little improvement to their grades, another 42% said somewhat improved and 8% said much improved.

In terms of improved relations with peers, family, and school, 33% of the 2009-2010 BAROPMP participants claimed much improved and 50% somewhat improved. Their school attitude and behavior changed during their participation in the Beaux Affair, as 58% indicated much improved and 42% somewhat improved in attitudes; 58% indicated somewhat improved in behavior and another 33% much improved in behavior.

When the 2009-2010 participants were asked if there was any difference between self-concept and self-esteem as a result of participation in the Beaux Affair program, there was more of a split in decision regarding before and after participation. Several thought they had acceptable and positive levels of self-esteem/self-concept prior to program participation: The emerged themes were

- “Understand better who I am”;
- “Feel more empowering”;
- “Greater self-control”; “Not that much change”.

End of Program Year Mentor (Elder) Survey (EOPY)

These were the themes from the End of Program Year Mentor/Elder Survey (EOPY), which was administered to Group program elders from open-ended questions:

- Rated the BAROPMP as highly effective or effective
- Thought improvement was needed on academic services and resources to participants for better grades and relationship with their schools
- Most liked “the fact that Black adults came together to develop, maintain, and sustain a mentoring program totally independent of any established organization”
- Most liked “that it gives a chance for the young men to be exposed to a variety of male role models; liked the fact that the length of the program gives candidates a chance to bond with the elder and the elder time to learn more about the Beau Candidates”
- Most liked “the interacting” and “the development of relationship between mentors and mentees”

- Most liked “men giving up their time to give these young men the benefit of their wisdom over time, and knowledge that was gained to help them make better choices as they enter into manhood”
- Change observed in Participant: “Specifically through engagement of their consciousness as to who they are now (effectively boys), what they are becoming (adults), and the power that they have to make positive choices for their future.”
- Change observed in Participant: “making new friends, again, being exposed to a wealth of information and experiences. After the program the beaux realize how much the program has helped to mature them; they become better and more knowledgeable contributors to society.”
- Change observed in Participant: “As a former beau graduate, I feel that the program gave me a sense of confidence and accomplishment. There have been various times in my life when I have fallen back on the fundamentals of the program to overcome obstacles I have confronted in life.”
- Change observed in Participant: “Beaux Affair participants and graduates have demonstrated more of a likelihood to make more thoughtful life decisions, such as pursuing education beyond high school and four year college degrees; being more in touch with their own sexuality and making responsible choices regarding those experiences; being involved in organizations that promote service and progressive change on society; and taking on leadership roles in their families, professions, and communities.”
- Change observed in Participant: “I have seen some young men come into the program shy or even angry, and then weeks into the program there is a noticeable change. I

have also seen certain young men take on a leadership role and ‘fly with it’. Several of the business proposals over the years have been very good ideas.”

Matched Characteristics Questionnaire (MCQ) for Mentors/Elders

The MCQ examined the mentor relationship with program participants, revealing considerable information about a match’s level of closeness and chances for long-term success. It measured internal and external relationship quality, as well as focus of activities.

FINDINGS:

It was evident that the MCQ results demonstrated that elders (mentors) are very satisfied and completely comfortable with their mentee match. They have a firm connectedness and closeness that will contribute to the BAROPMP success of participants. Some key MCQ findings from elders on mentees’ Feel for Match are:

- 60% indicated: My mentee is open with me
- 80% indicated: I feel like the match is getting stronger
- 66.7% indicated: My mentee makes me aware of his/her problems or concerns
- 100% indicated: My mentee is willing to learn from me
- 90% indicated: I feel like I am making a difference in my mentee’s life
- 90% indicated: My mentee shows me how much he/she cares about me
- 60% indicated: I feel like my mentee and I have a strong bond and another thirty percent indicated with the response of Sometimes
- 90% indicated: My mentee and I hit it off right away

The MCQ also identified the three most important mentor focuses by the participating

elders of the Beaux Affair Program:

Most Important Foci 1

- Education and academics
- Helping each young man to separate the important from the unimportant
- Gain mentee trust, respect, and to build character or character development
- Effective communication, listening, and making mentee comfortable to open up

Most Important Foci 2

- Helping each young man define himself and confidence building
- Decision-making and leading by precept and example

Most Important Foci 3

- Cultural exposure and having fun
- Mentees social skills, self-awareness, and reliability
- Encouraging each young man to practice giving back

Theoretically, the MCQ findings reflected the importance of the conditions and processes required to mediate and moderate the impact of mentoring relationships on youth outcomes (Rhodes, 2002, 2005). It reflected upon 1. attributes that the mentor and youth each take to the relationship, including the mentor's skills and confidence and the youth's relationship history and functioning level; 2. characteristics of the relationship and the extent to which mentor and youth form an emotional bond indicative of feelings of trust and empathy, etc; the frequency of their contacts; the level of engagement in activities and discussions; the ways and means attention is directed or given to both relationship development and instrumental, the integration and balance to goal-focused concerns; the manner in which the mentor serves as a role model and the advocacy on behalf of the youth; and of course, the duration of the relationship; and 3.

other factors, such as network linkages that could be most important and relation-based to the youth and mentor.

Participants Pretest: Across Time Orientation Measure (ATOM)

- The Across Time Orientation Measure (ATOM) provided perspective on participants' outlook on the future in the context of their personal trajectory. The participants listed their experiences, interests, hopes, and worries and completed short-answer questions.
- The findings revealed a confidence and a self-assurance to satisfactorily handle most issues or concerns that may come their way in the future. By sharing their most important experiences and interests, there is a sense that much has been learned, resulting in better decision-making due to poor decisions and mistakes in the past. ATOM revealed a great optimism and hope in the present.

Youth Mentoring Survey (YMS)

The YMS measured participants' attitudes about their mentoring relationships. It revealed what participants think about their mentor or elder; it also provided a focus on areas that develop participants' relationship and areas that foster their growth. While it does not measure the influence of the Beaux Affair Program, the YMS measures positive and negative perspectives on match relationship quality between mentor and mentee.

The YMS revealed the following about participants' attitudes and the feelings they had for their mentoring match: (combination of Pretty True and Very True percentages)

- 87.8% indicated: I have learned a lot from my mentor
- 65.7% indicated: My mentor and I hit it off right away (liked each other quickly)
- 57.6% indicated: My mentor makes me feel special

- 75.7% indicated: My mentor is a good match for me
- 78.8% indicated: My mentor really cares about me
- 57.6% indicated: My mentor and I are close (very good friends)

The overall YMS finding indicated a mostly positive relationship and a very satisfied level of mentor (elder) acceptability regarding mentor match. The findings were somewhat surprising in light of the fact that the survey instrument was primarily intended for mentee participants in one-on-one mentoring, rather than group mentoring, which is the norm for the BAROPMP. This is due to the number and unavailability of African-American men to serve as mentors.

Parent Interview Survey (PIS)

An overview of the PIS findings revealed outcomes which contributed and improved their son's life since participation in the Beaux Affair program. Parents were equally divided about their son's mentor, believing that the group mentoring focus did not consistently provide adequate time and attention as was needed and warranted by participants. Most parents agreed that their son's most positive improvements included relationship with others, being more responsible, personal growth and development, greater self-esteem, increased leadership attributes, and better follow through with commitments.

Community Leader Questionnaire (CLQ)

The CLQ revealed the following support and level of community satisfaction through the prism of leaders and supporters from the Charleston County (South Carolina) community:

- “Young men from all walks of life have a chance to experience activities beyond their normal exposure”

- “Radical methods used in the program to give males a different insight on life, such as Letter to a Young Brother by Hill Harper; program enables the male to become a successful visionary, a responsible man, and leader in the community”
- There are a “number of young men who have successfully completed the program and are doing well academically, socially, and helping others complete the program”
- The program “provides scholarship to deserving individuals” ... and most of the program graduates have “pursued college degrees and beyond; many are now doctors, lawyers, architects, principals, teachers/educators, entrepreneurs, engineers, and military professionals
- This is a “great program with many successful outcomes, which includes many of the former participants coming back to assume leadership roles as elders in the Beaux Affair Program” ... and most importantly, they are “strong, intelligent, influential African-American males who are politically active in our community”

Conclusions

From the analysis of the research questions formed to carry out this study, it is concluded that the Group Three participants are far different than the Group One and Two. The question one analysis showed that the BAROPMP impacted high school completion, pathways to higher education and decision-making with career choice. Also, the program helped in becoming an effective, caring, and helpful mentor in question four analyses. Whereas, question two showed that the influence of BAROPMP is greater on the self esteem of each of the participant’s role as father, Children and mentor in Group One and Two and on the self esteem of each of the participant’s role as father, husband and mentor in Group Three. With the help of independent

sample t-test in question three, the study reported that the community commitment and involvement influenced program participation, social interaction, and personal development in Group Three.

The Beaux Affair Program had its most significant impact on Group One (1990-1996) and Group Two (1997-2003) program graduates. It will take more time before Group Three (2009-2010) fully grasp and appreciate the magnitude or significance of the BAROPMP and its expected impact upon their lives. The study did confirm that the program did impact and influence participants and graduates completion of high school and college, as well as the process of their decision-making on their career choice. Their roles as fathers, husbands, and mentors seemed greatly affected by their involvement, participation, and successful rites journey with the Beaux Affair Program. Interviews indicated participants' attributed much of this to increased levels of self-esteem/self-concept, social interactions, and personal development by the time their rites journey was completed. This study was limited to the participants and graduates of the Beaux Affair Program. There is sufficient evidence from the study that many of the graduates from the BAROPMP would likely have been successful without program participation; but most attributed their ultimate success and direction in life to the focus, motivation, and overall manhood training instilled in their psyche during the Beaux Affair.

The research findings contended that program elders/mentors were caring, helpful, and effective in their mentoring and support of all participants and graduates. The researcher's findings also illustrated the overall effectiveness (Figure 14) and relevancy (Figure 15) of the Beaux Affair Rites of Passage Mentoring Program (BAROPMP).

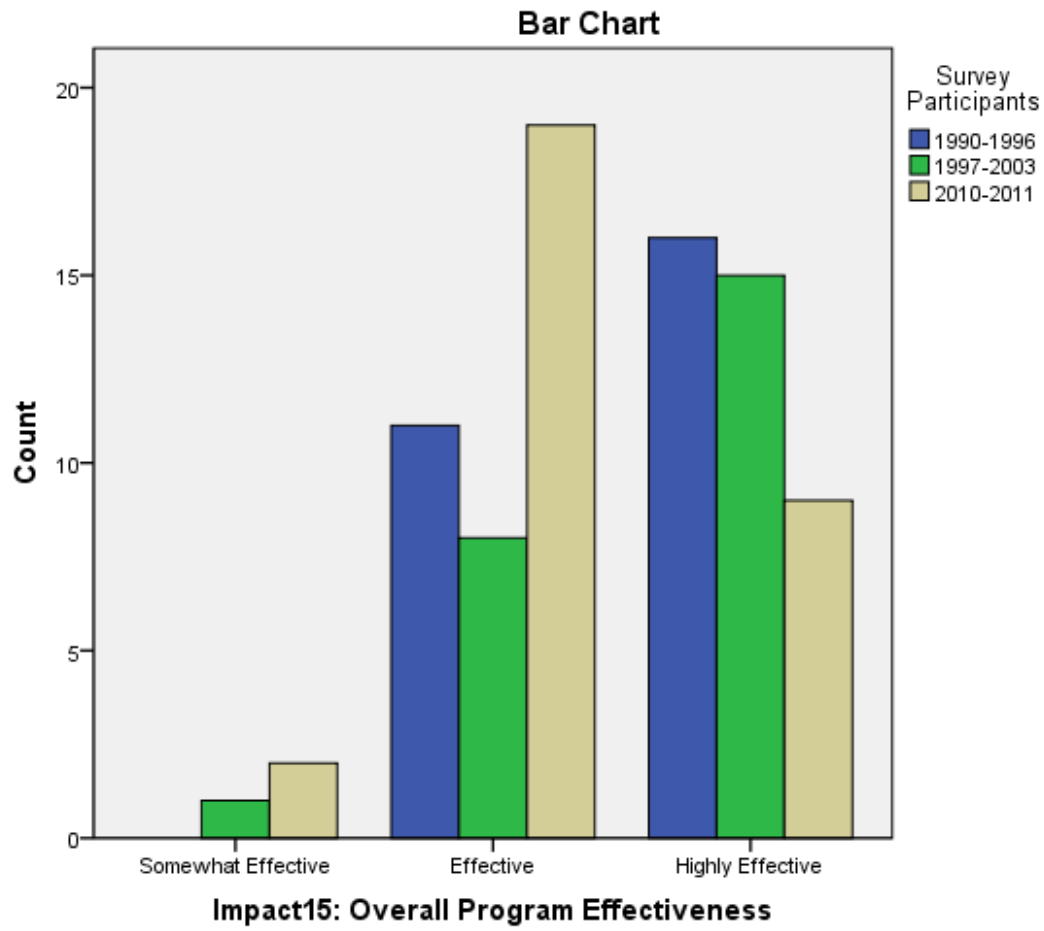


Figure 14. Overall Program Effectiveness

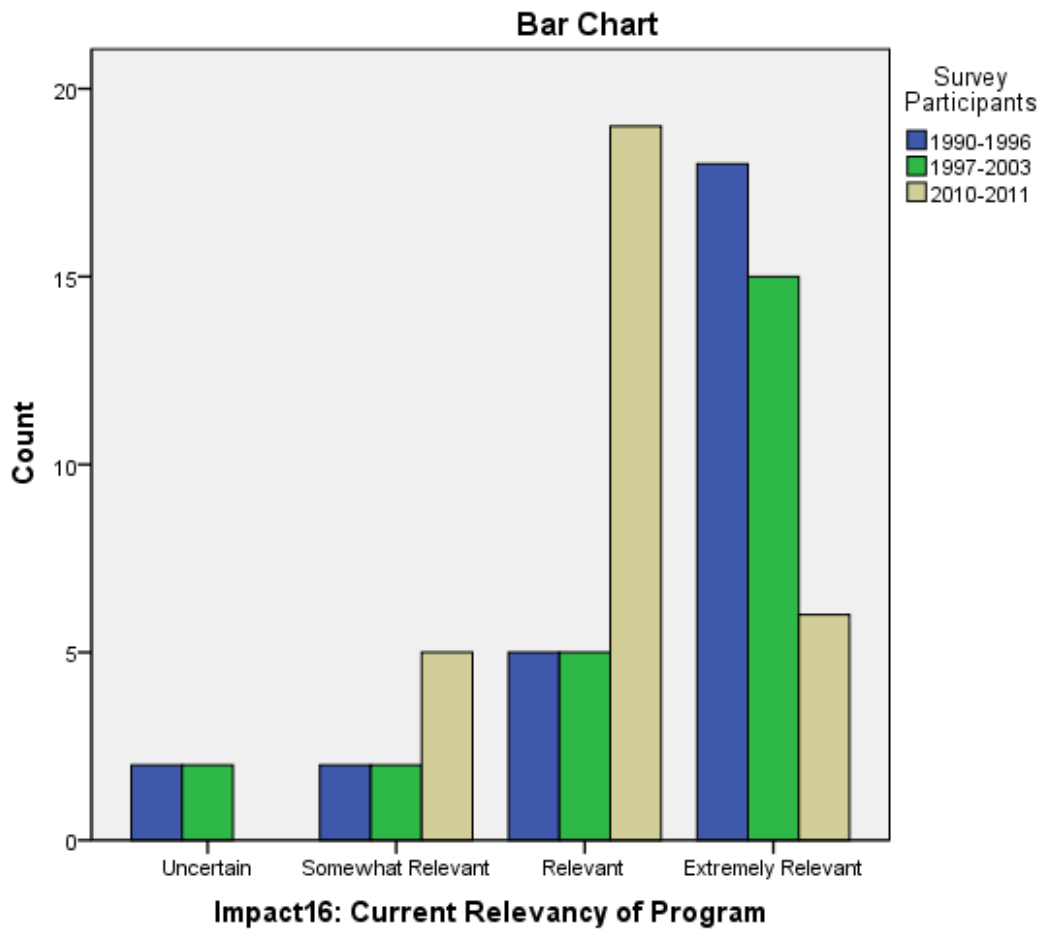


Figure 15. Current Relevancy of Program

It is hoped that the study of the BAROPMP will contribute to the literature and activist dialog on mentoring and male rites of passage for African-American male youths. This study showed the impact of a successful male rites of passage program in Charleston, South Carolina, which is borne out through both quantitative and qualitative analysis. Some 20 years after the start of the BAROPMP, it is evident through the success of most of its graduates that the tenets of the program and the meaning and application of the Nguzo Saba still rings loud and clear, and still serves as guiding principles for its many participants and graduates. Again, the BAROPMP study can provide valuable insight and direction to those most interested in rites of passage and

program integration of social and cultural interventions. The Nguzo Saba is greatly supported by research on its' culturally intervention means for rites participants (Hill, 1992; Karenga, 1998).

While hoping for larger numbers, the researcher was pleased with the overall number of participants in the BAROPMP study. At first, the researcher thought he had too many instruments that were not necessary for all aspects of the study. However, he found they cumulatively captured the needed information, most especially the open-ended questions. The researcher thought Tommy Dortch (2000) had it right when he said the following:

“Today, the challenges that face our young people are different and yet the same. Though our children live in an integrated society, they are still in need of a community of support, a “village” that will provide the seeds with which to nurture and raise them. Mentoring, whether it’s done on a one-on-one basis, in a group, or with support from community organizations and corporations, is the new experience we must give our young people”.

(p. 187)

Implications and Recommendations

Based on the study of the program’s impact and the many conversations from participants, the researcher encouraged a worldview and application of mentoring based on the approach of BAROPMP. With its seeming influence and overall effectiveness communities, schools, and other organizations can greatly benefit and serve as change agents by adopting some take-away lessons or methods utilized by the BAROPMP. The features and primary ingredients for greater success and more positive outcomes in mentoring and motivating African-American male youth are

- dedicated and committed Black men who will give the time to develop trusting relationships;

- the incorporation of an African-Centered Rites of Passage process to teach young people about African history and culture; the Seven Principles of the Nguzo Saba must serve as an ongoing and foundational piece of participation;
- providing a venue within the program for the development and showcasing of the talents of participants, such as dance, music, and other forms of art;
- a mixture of developmental opportunities in the areas of teamwork and leadership, oratorical and debating skills, and accomplishment of a community project, and
- leadership that listens and effectively communicates and has a mindset of openness, optimism, and an all inclusive mentoring and involvement approach in a special partnership with parents and other sectors of the community.

All of these are replicable features which can be transferred to other program and activities intended for the further growth and development of African American boys.

The researcher believes the BAROPMP is beneficial and effective, with much of this attributable to a variety of enjoyable-excitabile activities and workshops, which is not only great fun for its participants, but also develops an everlasting fraternal brotherhood among graduates that seem to last a lifetime. This creates a sense of connectedness, ownership and commitment to the BAROPMP long after participation and graduation. Their transformation from boyhood to manhood is still visible in the lives they live, in the further development of their communities, and in their roles of father, husband, and mentor to others.

It is hoped that the impact of this study translates into more funding for the program and greater community, state, and business support. The study should help serve as evidence of investing in boys to become self-sufficient men to make great contributions to their community and State. The impact of this study will validate the contribution and continuing need for the

BAROPMP, and it will enhance credibility and marketability of the program. Most importantly, this study points to the importance and continuing need for elders dedicated to mentoring the growth and development of Black boys. This study should provide support, encouragement, and motivation to African-American men of the rewards and benefits of mentorship and the critical need that still exists for more volunteers. After 20 years of existence of the BAROPMP, its effectiveness continues to shine through the character and good works of past graduates throughout communities across America.

The current group of participants (Group Three), including parents, indicated a need for greater communication and more one-on-one mentoring. Because of the effectiveness of the BAROPMP and the fact that the participants come from a variety of schools, the researcher contends that the program elders/mentors have data to support their claim of the program's impact to a community of partners, including ministers, schools and guidance counselors, local government officials and elected representatives, parents, and other stakeholders.

When creating interventions in society from a systems theory perspective, it is important to be mindful that in order for the intervention to be more effective, it has to address the whole system, together with the subsystems therein. When trying to create an intervention that will mentor the male Black youth in society, it is indeed important to address the system of the society, which are classified as subsystems, such as family, the school, and the individual himself, amongst others (Cooper, et al., 2005). All these subsystems are affecting the youth in some way, either directly or indirectly, either in a positive or negative way. The dynamics of the family from which he comes, within the relationships that he has with other students in the school together with the attitude of the youth will affect the impacts of the mentoring/rites of passage program, as well as the mentor/elder and mentee/participant relationships.

A number of questions occurred to the researcher in the course of this study: How often should the program and its services be evaluated and by whom? What should be the role of the stakeholders (elders/mentors, parents, community, and participants)? What are the best means to keep the program effective and current? What would be the best approaches to generate funds and other needed resources, especially if past graduates and the business sector lead the effort? Should long-term plans or goals include the purchase/ownership of a Beaux Affair Rites of Passage Community Mentoring Center? Should there be future plans to franchise the BAROPMP? What are the best approaches for active program/alumni participation? Should not a pre-test be a standard instrument at the beginning of each program year?

Insofar as advice to future researchers or practitioners: The quantitative side of research should be repeated but in a more specific manner. Somehow “words” (qualitative) rather than “numbers” seem to carry more meaning and weight. This study should warrant a more comprehensive and empirical investigation of the BAROPMP, with a larger sample size that will include past graduates who did not nor could not achieve success. In future studies of the BAROPMP, start early to include and complete a viable pre-test given several years prior to a post-test. A comparison with a group of participants in another mentoring and/or rites of passage program would have been interesting and perhaps beneficial.

Some suggestions for the BAROPMP are as follows: A future action might be greater involvement of participants, parents, and community partners in the programming and decision-making process of the Beaux Affair Program; the program would do well to engage various partners and stakeholders in a town hall forum to map out the future direction for the BAROPMP. There should be exploration of a program to reach young boys at middle school age through the development of an Intensive Beaux Affair Rites Summer Experience.

The BAROPMP must engage, inform, and challenge the community more aggressively regarding mentoring and the overall plight of young Black boys, including the roles of involvement that must be assumed by others if our sons are to be saved or rescued. The program should consider a working alignment or partnership with local city officials and other organizations to plan and start an annual South Carolina Mentoring Conference to more ably and productively facilitate mentor bonding, training, and information sharing. The BAROPMP can better facilitate this process based on its own reputation of credibility and its record of success of past participants based on the findings of the Beaux Affair Study. The program has the capacity to garner greater attention and support based on its relevancy indicated by past participants and graduates.

In summary, mentoring and rites of passage the BAROPMP way showed significant impacts upon the young men who participated and graduated from the program. The researcher feels this speaks to the value and worth of mentoring and its ability to provide the necessary support and encouragement to participants ability to move into the future successfully and to believe they can achieve and spread their wings and touch the sky! Based on the research findings of this study the researcher concludes that Every Mentor's Poem is reflective of mentoring and represent the impact, success, and strategy of the BAROPMP:

How can one anticipate the future and offer protection?

He is like a butterfly hovering above the raging torrent of life.

How can one imbue him with toughness without encumbering his lightness in flight,

How to temper him without wetting his wings?

What about with one's own example, help, advice and words?

But what if he rejects them all? In fifteen years' time his gaze will be fixed into the future,

Whilst you will be looking to the past.

You will be filled with memories and habits and he with change and hope.

You are full of doubt, he is expectant and full of trust. You are anxious, he is fearless.

When it is not ridiculing, cursing or being contemptuous of something.

Youth invariably wants to change the imperfect past. This should be so.

Let him search but without blundering. Let him climb high but without falling.

Let him clear the ground but without bloodying his hands.

He will say: "I don't agree with you. I have had enough of supervision.

Don't you trust me?

By Janusz Korczak, 1879-1942

REFERENCES

- Abu-Hilal, M. (2000). A structural model of attitudes toward school subjects, academic aspiration, and achievement. *Educational Psychology, 20*, 75-85. Adolescent Development: Baylor University. Retrieved November 10, 2009, retrieved from http://www.mentoring.org/downloads/mentoring_431.pdf
- Akos, P. (2000). Building emphatic skills in elementary school children through group work. *Journal for Specialists in Group Work, 2*, 214-223.
- Anderson, E. (1990). *Streetwise: Race, class and change in an urban community*. Chicago: University of Chicago Press.
- Asante, M. K. (1987). *The Afrocentricity Idea*. Philadelphia: Temple University Press.
- Asante, M. K. (1988). *Afrocentricity*. Trenton, NJ: Africa World Press.
- Asante, M. K. (1991). *The Afrocentric idea in education*. *The Journal of Negro Education, 60*, 170-180.
- Asante, M. K. (1995). *Afrocentricity: The theory of social change*. Retrieved on November 15, 2010, from http://64.233.187.104/search?q=cache:Vrrntf9t3DsJ:www.africawithin.com/asante/social_change.htm+Afrocentricity:+The+theory+of+social+change&hl=en&ie=UTF-8
- Asante, N. K., & Mazama, L. O. (2005). *African centered youth initiation programs*. Atlanta, GA: Howard & Benson.
- Ascher, M. (1991). *Ethnomathematics: A multicultural view of mathematical ideas*. Pacific Grove, CA. Brooks/Cole.
- Aseltine, R., Dupre, M., & Lamlein, P. (2000). Mentoring as a drug prevention strategy: An evaluation of Across Ages. *Adolescent and Family Health, 1*, 11-20.

- Bailey, D. F., & Moore, J. L., III. (2004). Emotional isolation, depression, and suicide among African American men: Reasons for concern. In C. Rabin (Ed.), *Linking lives across borders: Gender-sensitive practice in international perspective*, (pp. 186–207). Pacific Grove, CA: Brooks/Cole.
- Bateman, M., & Kennedy, E. (1997). Male African American, single parent homes, and educational plans: Implications for educators and policymakers. *Journal of Education for Students Placed at Risk, 1*, 229-250.
- Baytops, J. L. (2003). *Counseling African American adolescents: The impact of race, culture, and middle class status*. Retrieved December 21, 2009, from http://www.thefreelibrary.com/_/print/PrintArticle.aspx?id=110962190
- Behnke, A. O., Piercy, K. W., & Diversi, M. (2004). Educational and occupational aspirations of Latino youth and their parents. *Hispanic Journal of Behavioral Sciences, 26*(1), 16–35.
- Beier, S., Rosenfeld, W., Spitalny, K., Zansky, S., & Bontempo, A. (2000, April). The potential role of an adult mentor in influencing high-risk behaviors in adolescents. *Archives of Pediatric Adolescent Medicine, 154*, 327-331.
- Benjamin, G. J. (2007). Integrating the youth into adulthood. *Sociological Association Journal, 65*(34), 76-90.
- Bertalanffy, L. V. (1968/1976). *General system theory: Foundations, development, applications*. New York: Braziller.
- Bischof, N. (1975). A systems approach towards the functional connections of attachment and fear. *Child Development, 46*, 801-817.

- Blumenkrantz, D. G., & Gavazzi, S. M. (1993). Guiding transitional events for children and adolescents through a modern day rite of passage. *Journal of Primary Prevention*, 13, 199-212.
- Boston, B. O. (1976). *The sorcerer's apprentice: A case study of the role of the mentor*. Renton, VA: Council for Exceptional Children.
- Bowlby, J. (1988). *A secure base: Parent-child attachment and healthy human development*. Cambridge, MA: Basic Books.
- Brinthaupt, T. M., & Lipka, R. P. (Eds.). (2002). *Understanding early adolescent self and identity: Applications and intervention*. Albany: State University of New York Press.
- Brofenbrenner, U. (1974). Developmental research, public policy, and the ecology of childhood. *Child Development*, 45, 1-5.
- Brofenbrenner, U. (1986). *Apprenticeship for adulthood*. Cambridge, MA: Harvard University Press.
- Brofenbrenner, U., & Morris, P. (1998). The ecology of developmental processes. In W. Damon (Series Ed.) & R. M. Lerner (Vol. Ed.), *Handbook of child psychology: Vol. 1. Theoretical models of human development* (5th ed., pp. 993-1028). New York: Wiley.
- Brown, B. B. (1999). Measuring the peer environment of African American adolescents, In S. L. Friedman, T. D. Wachs (Eds) *Measuring environment across the life span: Emerging methods and concepts* (pp. 59-90). Washington, DC: *American Psychological Association*.
- Butler, S. (1900/1944). *The Odyssey of Homer*. Roslyn, New York: Classics Club/Walter J. Black.

- Byrne, B. M. (1984). The general/academic self-concept nomological network: A review of construct validation research. *Review of Educational Research, 54*, 427-456.
- Caracelli, V. J., & Greene, J. C. (1993). Data analysis strategies for mixed method evaluation designs. *Educational Evaluation and Policy Analysis, 15* (2), 195-207.
- Carey, K. (2008, April). Graduation rate watch: Making minority student success a priority. *EducationSector Reports*. Retrieved on January 28, 2010, from http://www.diversityweb.org/research_evaluation_impact/institutional_evaluation/documents/educationsectorgraduation_rate_watch.pdf
- Chan, C. C. (2004). Intensive community mentoring: An international initiative and a Hong Kong response. Hong Kong, Peoples Republic of China: *Network for Health and Welfare Studies*.
- CYLC: Charleston Youth Leadership Council, *BAROPMP*. (1990). Retrieved March 7, 2011, from <http://beauxaffair.org>
- Cheatham, H. E. (1990). Africentricity and career development of African Americans. *Career Development Quarterly, 38*, 334-346.
- Children's Defense Fund. 2007. *America's Cradle to Prison Pipeline*. Washington, DC
- Clark, A., Clemes, H., & Bean, R. (2000). How to develop self-esteem in adolescents. Madrid, Spain: *Editorial Debate*.
- Cooper, D. L., Groce, J. N. & Thomas, B. T. (2005). *Origin and practice of African centered rites of passage in America*. Oxford: Oxford University Press.
- Corson, X. A. (2005). *Youth in siege: Motivating African American male youths in school*. City, NJ: Prentice-Hall.

- Creswell, J. W., & Plano-Clark, V. L. (2007). *Designing and conducting mixed methods research*. Thousand Oaks, CA: Sage.
- Crutchfield, C. C. (2009). Motivation and guidance of youths in America. *Association of Counselors*, 234(90), 267-268.
- Cunningham, M., & Meunier, L. N. (2004). The influence of peer experiences on bravado attitudes among African American males. In N. Way & J. Y. Chu (Eds.), *Adolescent boys: Exploring diverse cultures of boyhood*, 219-227. New York: New York University.
- Dacey, J. S. (1986). *Adolescents today*. Glenview, IL: Scott, Foresman.
- Daloz, L. A. (1986). *Effective teaching and mentoring: Realizing the transformational power of adult learning experiences*. San Francisco: Jossey-Bass.
- Darling, N., Hamilton, S. F., & Shaver, K. H. (2003). Relationships outside the family: Unrelated adults. In G. R. Adams & M. D. Berzonsky (Eds.), *Blackwell Handbook of Adolescence*, 349-370). Oxford, England: Blackwell.
- Delaney, C. H. (1995). Rites of passage in adolescence. *Adolescence* 30, 891-897.
- Denzin, N. K., & Lincoln, Y. S. (1998). *Collecting and interpreting qualitative materials*. Thousand Oaks, CA: Sage.
- DeRidder, L. M. (1990). How Suspension and Expulsion Contribute to Dropping Out. *Education Digest* 56, 44-47.
- Diallo, Y., & Hall, M. (1989). *The healing drum: African wisdom teachings*. Rochester, VT: Destiny Books.
- Dondero, G. M. (1997). Mentors: Beacons of hope. *Adolescence*, 32(128), 881-887.
- Dortch, T. (2000). *The miracles of mentoring: The joy of investing in the future*. 100 Black Men of America, p. 187. New York: Random House.

- Dryfoos, J. (1990). *Adolescents at risk: Prevalence and prevention*. New York: Oxford University Press.
- Du Bois, W. E. B. (1903). *The Talented Tenth: The Negro problem*. New York: Avon
- DuBois, D. L., & Karcher, M. J. (2005). Youth mentoring: Theory, research, and practice. In D. L. DuBois & M. J. Karcher (Eds.), *Handbook of youth mentoring*, 2-11. Thousand Oaks, CA: Sage.
- DuBois, D. L., & Tevendale, H. D. (1999). Self-esteem in childhood and adolescence: Vaccine or epiphenomenon? *Applied and Preventive Psychology*, 8, 103-117.
- DuBois, D. L., Holloway, B. E., Valentine, J. C., & Cooper, H. (2002). Effectiveness of mentoring programs for youth: A meta-analytic review. *American Journal of Community Psychology*, 30, 157-197.
- DuBois, D. L., Neville, H. A., Para, G. R., & Pugh-Lilly, A. O. (2002). Testing a new model of mentoring. *New Directions for Youth Development*, 93, 21-57.
- Dubois, D., & Karcher, M. (2005). *The Handbook of Youth Mentoring*. Thousand Oaks, CA: Sage.
- Eccles, J., & Gootman, J. A. (Eds.). (2002). *Community programs to promote youth development*. Washington, DC: National Academy Press.
- Ellison, R. (1952). *Invisible Man*. New York: Random House.
- Erickson, E. (1950). *Childhood and society*. New York: Norton.
- Erickson, E. (1963). *Childhood and society* (Rev. ed.). New York: Norton.
- Erickson, E. (1968). *Identity and the life cycle: A reissue*. New York: Norton.
- Ferguson, A. A. (2000). *Bad boys: Public Schools in the Making of Black Masculinity*. Ann Arbor, MI: University of Michigan Press.

- Ferguson, R. F. (2005). Teachers' perceptions and expectations and the Black-White test score gap. In O. S. Fashola (Ed.), *Educating African American males*. 19-50. Thousand Oaks, CA: Corwin Press.
- Flowers, L. A., Milner, H. R., & Moore, J. L. (2003). Effects of locus of control on African American high school seniors' educational aspirations: Implications for preservice and inservice high school teachers and counselors. *High School Journal*, 87, 39-50.
- Foney, D., & Cunningham, M. (2002). Why do good kids do bad things? Considering multiple contexts in the study of antisocial fighting behaviors in African American urban youth. *Journal of Negro Education*, 71, 143-157.
- Fordham, C. L. (2006). *African American male youth and American society today*. Long Beach: Basic Books, 345-367.
- Freedman, M. (1991). *Kindness of strangers: Reflections on the mentoring movement*. Philadelphia: Public/Private Ventures.
- Freedman, M. (1993). *The kindness of strangers: Adult mentors, urban youth, and the new volunteerism*. San Francisco: Jossey-Bass.
- Fremon, C., & Hamilton, S. R. (1997). *Are schools failing black boys?* Terry College of Business: University of Georgia. Retrieved December 10, 2009, from <http://www.terry.uga.edu/~dawndba/4500FailingBlkBoys.html>
- Garibaldi, Q. O. (2002). *Rights and rites of African American society*. New Jersey: Prentice Hall, 509-789.
- Ghee, K. L. (1990). Enhancing educational achievement through cultural awareness in young Black males. *The Western Journal of Black Studies*, 14(2), 77-89.

- Gibbs, J. T. (1988). *Young, black, and male in America: An endangered species*. Dover, MA: Auburn House.
- Gibson, F. R. (1999). *An evaluation of the B.U.I.L.D rites of passage program on the attitudes and behaviors of adolescent African American males*. Unpublished doctoral dissertation, University of Sarasota, FL.
- Gill, S., & Reynolds, A. J. (1999). Educational expectations and school achievement of urban African American children. *Journal of School Psychology, 37*, 403-422.
- Goggins, L. E. (2007). *Afrocentric rites of passage: Retention tool for the academic system*. Miami: Arcadia University, 3-5.
- Golding, A. S. (2009). *Afrocentric rights of passage in America*. Miami, FL: Cengen Books.
- Gordon, R., Piana, L., & Keleher, T. (2000). *Facing the consequences: An examination of racial discrimination in U. S. public schools*. Oakland, Calif.: Applied Research Center.
- Greene, J. C., Caracelli, V. J., & Graham, W. F. (1989). Toward a conceptual framework for mixed method evaluation designs. *Educational Evaluation and Policy Analysis, 11*(3), 255-274.
- Greene, L. W., & Smith, S. M. (1995). "I have a future" comprehensive adolescent health promotion: Cultural considerations in program implementation and design. *Journal of Health Care for the Poor and Underserved, 6*(2), 267-285.
- Grills, C., & Longshore, D. (1996). Africentrism: Psychometric analyses of a self report. *Journal of Black Psychology, 22*, 86-106.
- Grossman, J. B., & Rhodes, J. E. (2002). The test of time: Predictors and effects of duration in youth mentoring programs. *American Journal of Community Psychology (30)*, 199-219.

- Grossman, J. B., & Tierney, J. P. (1998). Does mentoring work? An impact study of the Big Brothers Big Sisters program. *Evaluation Review*, 22(3), 403-426.
- Gurian, M. (1998). *A fine young man: What parents, mentors and educators can do to shape adolescent boys into exceptional young men*. New York: Tarcher/Putnam.
- Hall, H. R. (2006). *Mentoring young men of color: Meeting the needs of African American and Latino students*. Rowman & Littlefield Education. Scarecrow Press: Lanham, MD.
- Hare, N., & Hare, J. (1985). *Bringing the Black boy to manhood: The passage*. San Francisco: Black Think Tank.
- Harris-Britt, A., Kurtz-Costes, B., Rowley, S., & Valrie, C. (2007). Perceived racial discrimination and self-esteem in African American youth: Racial socialization as a protective factor. *Journal of Research on Adolescence*. Retrieved January 7, 2010, from <http://www.sonoma.edu/users/s/smith/psy380/toc/pride.pdf>
- Harris, J. T., & Nakkula, M. J. (2003a). *Match characteristics questionnaire v 2.0*. Unpublished measure, Harvard Graduate School of Education, Cambridge, MA.
- Harris, J. T., & Nakkula, M. J. (2003b). *Youth Mentoring Survey*. Unpublished measure, Harvard Graduate School of Education, Cambridge, MA.
- Harris, J. T., & Nakkula, M. J. (2008). *Youth Mentoring Survey (YMS)*. Unpublished measure, Applied Research Consulting. Fairfax, VA.
- Harter, S. (1999). *The construction of the self: A developmental perspective*. New York: Guilford Press.
- Harvey, A. R., & Hill, R. B. (2004). Africentric youth and family rites of passage program: Promoting resilience among at-risk African American youth. *Social Work* 49(1), 65-74.
- Havighurst, R. J. (1972). *Developmental tasks and education*. New York: McKay.

- Heinze, R. I. (1990). *Translating the ineddable into ritual language*. Chicago: Association for Asian Studies.
- Hill, P. (1991). *Rites of passage, forward to the past: Adolescent rites of passage*. Cleveland, OH: East End Neighborhood House.
- Hill, P. (1992). *Coming of age*. Chicago: African-American Images.
- Hill, P. (1995). Back to the future. *Journal of African American Men*, 1(1), 41-62.
- Hill, P. (1999). *Harvesting new generations: Afrocentric rites of passage*. Retrieved January 23, 2010, from <http://www.ritesofpassage.org/df99-articles/harvest.htm>
- Hines, A. M. (1993). Linking qualitative and quantitative methods in cross-cultural survey research: Techniques from cognitive science. *American Journal of Community Psychology*, 21(6), 729-746.
- Hipolito-Delgado, C. P., & Lee, C. C. (2007). Empowerment theory for the professional school counselor: A manifesto for what really works. *Professional School Counseling*, 10, 327-332.
- Holzman, M. (2004). Public education and Black male students: *The 2004 State Report Card Schott Educational Inequity Index*; Cambridge, MA: The Schott Foundation for Public Education.
- Hope, J. (1995). The price they pay for the places they live: A case study of the association of educational achievement and aspirations with residential incongruence among middle-class black adolescents. In C. K. Jacobson (Ed.), *American families: Issues in race and ethnicity*, 407-427. New York: Garland.

- Jackson, J. (2010). Yes, we can: The Schott 50 State report on public education and Black males. *Schott Foundation for Public Education*. Retrieved January 12, 2011, from <http://blackboysreport.org>
- Jacobi, M. (1991). Mentoring and undergraduate academic success: a literature review. *Review of Educational Research, 61*, 505-532.
- Jelicic, H., Bobek, D., Phelps, E., Lerner, R.M., & Lerner, J.V. (2006). *Using positive youth development to predict positive and negative outcomes in early adolescence: Findings from the first two waves of the 4-H Study of Positive Youth Development*. Unpublished manuscript. Institute for Applied Research in Youth Development. Medford, MA: Tufts University.
- Johnson, A. W. (1998). An evaluation of the long-term impacts of the Sponsor-A-Scholar program on student performance: Final report to the Commonwealth Fund. Princeton: *Mathematica Policy Research*.
- Johnson, R. B., & Onwuegbuzie, A. J. (2004). Mixed methods research: A research paradigm whose time has come. *Educational Researcher, 33* (7), 14-26.
- Jones-Brown, D. D., & Henriques, Z. W. (1997). Promises and pitfalls of mentoring as a juvenile justice strategy. *Social Justice, 24*, 212-233.
- Karcher, M. J. (2005). The effects of school based developmental mentoring and mentors' attendance on mentees' self-esteem, behavior, and connectedness. *Psychology in the Schools, 42*, 65-78.
- Karenga, M. (1980). *Kawaida theory: An introductory outline*. Inglewood, CA: Kawaida Publications.

- Karenga, M. (1988). *The African American holiday of Kwanzaa: A celebration of family, community and culture*. Inglewood, CA: University of Sankore Press.
- Karenga, M. (1998). *Kwanzaa: A Celebration of Family, Community and Culture, Commemorative Edition*. Los Angeles: University of Sankore Press.
- Kohn, L. P., & Wilson, M. N. (1995). Social support networks in African-American families: Utility for culturally compatible therapeutic. In M. N. Wilson (Vol. Ed.), *New Directions for Child Development. African-American family life: Structural and ecological aspects*, 35-58. Los Angeles: Jossey-Bass.
- Kunjufu, J. (1985). *Countering the conspiracy to destroy Black boys* (2nd ed.). Chicago: African American Images.
- Kunjufu, J. (1990). *Countering the conspiracy to destroy Black boys*. Chicago: African American Images.
- Lane, L. S. B. (2006). *Black in the red zone: A study of disproportionate suspension of African American males*. Dissertation Abstracts International, 68 (1A), 55.
- LaVant, B. D., Anderson, J. L., & Tiggs, J. W. (1997). Retaining African American men through mentoring initiatives. In M. J. Cuyjet (Ed.), *Helping African American males succeed in college* (pp. 79-91). San Francisco: Jossey-Bass.
- Lawrence, B. L. (2004). *A Transition into the 21st Century: Adolescents and young adults in America*. Washington DC: Willy & Sons.
- Lee, C. C. (1992). *Empowering young Black males*. Ann Arbor: ERIC Counseling and Personnel Services Clearinghouse.
- Lee, C. C. (1996). *Saving the native son: Empowerment strategies for young Black males*. Greensboro, North Carolina: ERIC Counseling and Student Services Clearinghouse.

- LoSciuto, L., Rajala, A., Townsend, T., & Taylor, A. (1996). An outcome evaluation of Across Ages: An intergenerational mentoring approach to drug prevention. *Journal of Adolescent Research, 11*, 1116-1129.
- Luster, T., & McAdoo, H. (1996). Family and child influences on educational attainment: A secondary analysis of the High/Scope Perry preschool data. *Developmental Psychology, 32*, 26-39.
- Maddern, E. (1990). What is it fifteen year olds need? Notes on developing initiations appropriate to our times. *Adventure Education, 17*(1), 29-32.
- Magwood, G. (1990-2002). *Annual BAROPMP Souvenir Booklets*. (Available from Charleston Youth Leadership Council, Inc., POB 31375, Charleston, SC 29417)
- Mahdi, L. C., Christopher, N. G., & Meade, M. (1996). *Crossroads: The quest for contemporary rites of passage*. LaSalle, IL: Open Court Press.
- Majors, R., & Billson, J. M. (1992). *Cool pose: The dilemmas of Black manhood in America*. New York: Lexington Books.
- Masten, A., & Coatsworth, J. D. (1998). The development of competence in favorable and unfavorable environments. *American Psychologist, 53*, 205-220.
- Mbiti, J. S. (1970/1975). *Introduction to African Religion*. London: Heinemann Educational Books.
- Meier, K., Stewart, J., & England, R. (1998). *Race, class and education: The politics of second generation discrimination*. Madison, WI: University of Wisconsin Press.
- Mensah, A. J. (1991). *Preliminal materials for the development of rites of passage course*. Madison, WI: Mensah.

- Mincy, R. B. (1994). *Nurturing young Black males: Challenges to agencies, programs, and social policy*. Washington, DC: The Urban Institute Press.
- Mkabela, Q. (2005). Using the Afrocentric method in researching indigenous African culture. *The Qualitative Report*, 10(1), 178-189. Retrieved January 4, 2010, from <http://www.nova.edu/ssss/QR/QR10-1/mkabela.pdf>
- Moore, K.M. & Amey, M.J. (1988, July-September). Women's access and opportunity in higher education: Toward the twenty-first century. *Ciencia y Sociedad* 13(3), 356-377.
- Morse, J. M., & Field, P. A. (1995). *Qualitative research methods for health professionals* (2nd ed.). Thousand Oaks, CA: Sage.
- Mutisya, P. M. (1996). Demythologization and demystification of African initiation rites: A positive and meaningful education aspect heading for extinction. *Journal of Black Studies*, 27(1), 94-103.
- Muuss, R. E. (1975). *Theories of Adolescence* (3rd Ed.). New York: Random House.
- Myrick, R. D. (1993). Developmental guidance: A comprehensive approach. In R. D. Myrick (Ed.). *Developmental guidance and counseling: A practical approach*. Minneapolis, MN: Educational Media Corporation.
- Nakkula, M., & Harris, J. (2005). Assessing mentoring relationships. In Dubois, D. & Karcher, M. (Eds.), *Handbook of youth mentoring*. Thousand Oaks, CA: Sage Publications.
- Neighbors, H. W., & Jackson, J. S. (1996). (Eds.). *Mental health in Black America*. Thousand Oaks: Sage.
- Nobles, W. (1980). African philosophy: Foundations for a black psychology. In R. L. Jones (Ed.), *Black Psychology*, 18-32. New York: Harper & Row.

- Nobles, W. (1990). *Afrocentric psychology: Toward its reclamation, reascension, and revitalization*. Oakland, CA: Black Family Institute.
- Nsenga, T. Y. (2005). Rites of passage: motivating and guiding the African American youth. *Anthropological and Cultural Studies Journal*, 65(40), 54-55.
- Ogbu, J. U. (1978). *Minority education and the caste. The American system in cross cultural perspective*. New York: Academic Press.
- Ogbu, J. U. (1990). Literacy and schooling in subordinate cultures: The case of Black Americans. In K. Lomotey (Ed.), *Going to school*, pp. 3-21. Albany, NY: SUNY Press.
- Olds, D., Kitzman, H., Cole, R., & Robinson, J. (1997). Theoretical formulations of a program of home visitation for pregnant women and parents of young children. *Journal of Community Psychology*, 25, 9-26.
- Osborne, J. W. (1997). Race and academic misidentification. *Journal of Educational Psychology*, 89, 728-735.
- Parham, T. (1989). Cycles of psychological nigrescence. *The Counseling Psychologist*, 17, 187-226.
- Parham, T. A., & McDavis, R. J. (1987). Black men, an endangered species: Who's really pulling the trigger. *Journal of Counseling and Development*, 66, 24-27.
- Parsons, T. (1951). *The social system*. Glencoe, IL: Free Press.
- Phinney, J. S. (1990). Ethnic identity in adolescents and adults: Review of research. *Psychological Bulletin*, 108, 499-514.
- Pianta, R. C. (1999). *Enhancing relationships between children and teachers*. Washington, DC: American Psychological Association.

- Pittman, K. (1992). *Defining the fourth R: Promoting youth development through building relationships*. Washington, DC: Academy for Educational Development, Center for Youth Development and Policy Research.
- Pollack, W. (1998). *Real boys*. New York: Henry Hol.
- Prince, K. J. (1997). Black family and Black liberation. *Psych Discourse* 28(1).
- Quinn, W. H., Newfield, N. A., & Protinsky, H. O. (1985). Rites of passage in families with adolescents. *Family Processes* 24, 101-111.
- Rawls, J. (2006). *School identification: How young African American males in an urban elementary school come to identify with school*. Doctoral Dissertation: Princeton University. Dissertation Abstracts International 67 (07A): 135.
- Rhodes, J. (2001). *Youth mentoring in perspective*. The Center. Summer Republished in the encyclopedia of informal education. Retrieved from http://www.infed.org/learningmentors/youth_mentoring_in_perspective.htm, on November 30, 2009.
- Rhodes, J. E. (2002). *Stand by me: The risks and rewards of mentoring today's youth*. Cambridge, MA: Harvard University Press.
- Rhodes, J. E. (2005). A model of youth mentoring. In D. L. DuBois & M. J. Karcher (Eds.), *Handbook of youth mentoring* (pp. 30-43). Thousand Oaks, CA: Sage.
- Rhodes, J. E., Grossman, J. B., & Resch, N. R. (2000). Agents of change: Pathways through which mentoring relationships influence adolescents' academic adjustment. *Child Development*, 71, 1662-1671.
- Richardson, F. C. (1992). The plight of Black males in America: The agony and the ecstasy. *Negro Educational Review*, 43(1-2), 3-10.

- Rites of Passage Youth Empowerment Foundation (2009). *Empowering the youth of today*. Retrieved from <http://www.ritesofpassageonline.org/Program-Model.html>, on 16th June, 2009.
- Rogoff, B. (1990). *Apprenticeship in thinking: Cognitive development in social context*. New York: Oxford University Press.
- Sandelowski, M., Barroso, J., & Voils, C. I. (2007). Using qualitative metasummary to synthesize qualitative and quantitative descriptive findings. *Research in Nursing & Health, 30*, 99-111.
- Shujaa, M. J. (2003). The widening gap between education and schooling in the post 9/11 era. *Journal of Negro Education, 72*, 179-189.
- Seidman, I. E. (1998). *Interviewing as qualitative research: A guide for researchers in education and the social sciences*. New York: Teachers College Press.
- Sharma, V. G. (2008). *Theoretical framework of Afrocentric rites of passage*. Washington, DC: Irwin & John.
- Silverthorn, N., & Crombie, G. (2002, April). Longitudinal examination of self-esteem from grades 8 to 11: Identification and psychosocial differences of four trajectory groups. In D. L. Dubois (Chair), *Change and stability in self-esteem during adolescence: The long and the short of it*. Symposium conducted at the Biennial Meeting of the Society for Research on Adolescence, New Orleans, LA.
- Sirin, S. R., & Rogers-Sirin, L. (2004). Exploring school engagement of middle-class African American adolescents. *Youth & Society, 35*, 323-340.

- Skiba, R., & Rausch, M. (2004, July). *The relationship between achievement, discipline, and race: An analysis of factors predicting ISTEP scores*. Center for Evaluation and Education Policy.
- Slicker, E., & Palmer, D. (1993). Mentoring at-risk high school students: Evaluation of a school-based program. *School Counselor, 40*, 327-334.
- Smith, R. A. (2006, September). *A positive future for Black males*. The Schott Foundation for Public Education. Reprinted with permission from American School Board Journal.
- Smith, R. L. (1994). *Effect of Black manhood training on adolescent African American males*. Philadelphia: Temple University Press.
- Snyder, T.D., Dillow, S.A., & Hoffman, C.M. (2009). Digest of Education Statistics 2008 (NCES 2009-020). National Center for Education Statistics, Institute of Education Sciences, Washington, DC. U. S. Department of Education.
- St. Pierre, T. L., Mark, M. M., Kaltreider, D. L., & Campbell, B. (2001). Boys & Girls Clubs and school collaborations: A longitudinal study of a multicomponent substance abuse prevention program for high-risk elementary school children. *Journal of Community Psychology, 29*, 87-106.
- Steele, C. (1992). Race and the schooling of Black Americans. *The Atlantic Monthly, 296*(4), 68-78.
- Stewart, E. B., Stewart, E. A., & Simons, R. L. (2008). The effect of neighborhood context on the college aspirations of African American adolescents. *American Educational Research Journal, 44*, 896-919.

- Sutton, E. M. (2006). Developmental mentoring of African American college men. In M. J. Cuyjet (Ed.), *African American Men in College* (pp. 95-111). San Francisco, CA: Jossey-Bass.
- Swanson, D. P., Cunningham, M., & Spencer, M. B. (2005). Black males' structural conditions, achievement patterns, normative needs and "Opportunities". In O. S. Fashola (Ed.), *Educating African American males*, 151-227. Thousand Oaks, CA: Corwin Press.
- Tashakkori, A., & Creswell, J. (2007). Editorial: the new era of mixed methods. *Journal of Mixed Methods*, 1, 3-7.
- Thompson, C. L., & Rudolph, L. B. (2000). *Counseling children* (5th ed.). Belmont, CA: Brooks/Cole.
- Thompson, L., & Kelly-Vance, L. (2001). The impact of mentoring on the academic achievement of at-risk youth. *Children and Youth Services Review*, 23(3), 227-242
- Thompson, V. L. S. (1996). An Africentric intervention program for African American youth. *Psych Discourse*, 27(4), 7-9.
- Tierney, J. P., & Grossman, J. B. (2000). What works in promoting positive youth development: Mentoring. In M. P. Kluger & G. Alexander (Eds.), *What works in child welfare* (pp.323-328). Washington, DC: Child Welfare League of America.
- Tierney, J. P., Grossman, J. B., & Resch, N. L. (1995). *Making a difference: An impact study of Big Brothers/Big Sisters*. Philadelphia: Public/Private Ventures
- Tucker, C. M. (1999). *African American children: A self-empowerment approach to modifying behavior problems and preventing academic failure*. Needham Heights, MA: Allyn & Bacon.
- Van Gennep, A. (1960). *Rites of passage*. Chicago: University of Chicago Press.

- Vizedom, M. B. (1976). *Rites and relationships: Rites of passage and contemporary anthropology*, Beverly Hill, CA: Sage Publications.
- Wadsworth, B. J. (1989) Piaget's theory of cognitive and affective development. New York: Longman.
- Wahl, K. H., & Blackhurst, A. (2000). Factors affecting the occupational and educational aspirations of children and adolescents. *Professional School Counseling*, 3, 367–374.
- Warfield-Coppock, N. (1990). *Afrocentric theory and application: Adolescent rites of passage*. Washington, DC: Basbab Associates.
- Warefield-Coppock, N. (1992). The Rites of Passage movement: A resurgence of African-centered practices for socializing African American youth. *The Journal of Negro Education*, 61(4), 471-482.
- Weinstein, C., Tomlinson-Clarke, S., & Curran, M. (2003). Culturally Responsive Classroom Management: Awareness into Action. *Theory into Practice* 42, 269-276.
- Westerdale, C. H. (2004). *Systems theory and the rites of passage*. Miami: Charles & Ashley, 87-98.
- Whittler, T.E., Calantone, R.J., & Young, M. R. (1991). Strength of ethnic affiliation: Examining Black identification with Black culture. *The Journal of Social Psychology*, 131, 461-467.
- Valadez-Meltzer, A., Silber, T., Meltzer, A., & D'Angelo, L. (2005). *Will I be alive in 2005? Adolescent level of involvement in risk behaviors and belief in near-future death*. Retrieved January 20, 2010, from <http://pediatrics.aappublications.org/cgi/content/full/116/1/24>
- Wilson, W. J. (1980). *The declining significance of race: Blacks and changing American institutions* (2nd ed.). Chicago: University of Chicago Press.

Yowell, C. M. (2002). Dreams of the future: The pursuit of education and career possible selves among ninth grade Latino youth. *Applied Developmental Science, 6*, 62-72.

Appendix A

Across Time Orientation Measure

Project IF “Inventing the Future”
**Across Time Orientation
Measure**

Michael J. Nakkula, Ed.D.

John T. Harris, Ed.M.

© by Project IF “Inventing the Future.” All rights reserved.

Thank you for taking the time to fill out the Future Orientation Measure. Your answers will help us learn more about

how young people like you think about their past, present and future.

Thank You!

RACE OR ETHNICITY (optional):

Are you in a mentoring program? No Yes, at school Yes, outside of school

Gender: Male Female

Grade: 7th 8th

9th 10th

11th 12th

African-American/Black Asian/Asian-American Hispanic/Latino Native American

White Mixed-Race Other:

One of the most important things I have learned about myself is...

I am really good at...

One of the things that makes me different from other people is...

I work hard to...

SECTION 4

Please complete the following sentences.

Directions: *Complete the sentences*

One thing about ***MY LIFE*** that I would really like to change is...

If I continue the way I am going now, I will...

One thing about ***MYSELF*** that I would really like to change is...

I have learned a lot about my options for the future by...

Name:

School:

Date:

Homeroom:

Name: Relationship:
Name: Relationship:
Name: Relationship:
Name: Relationship:
Name: Relationship:

List the people who are helping you most to have what you want for your future, and what relationship they are to you.

Directions: *List people who are helping you have what you want for your future*

For 7th Grade & Older

SECTION 3: FUTURE

A hope is something you want to happen in the future. A worry is something you don't want to happen in the future.

Please list your strongest hopes and worries by finishing the following sentence in each of the spaces provided. List as many as you can. *Please circle the word "HOPE" or "WORRY" in each sentence to show which you are listing.*

Step 1: *List your biggest hopes and worries*

Think about *ALL YOUR HOPES AND WORRIES YOU LISTED*. Write a "1" in the space next to the hope *OR* worry

that is most important to you. Write a "2" in the space next to your second most important hope *OR* worry. Write a "3" in

the space next to your third most important hope *OR* worry. Only rank your top three items.

Step 2: *Rank your three most important hopes or worries*

Step 3: *Answer questions about your most important experiences*

This section asks you to answer questions about the experiences you ranked as most important.

For questions "a", "b" &

"c", please circle the number that tells what you think based on the scale below. For question "d," please complete the

sentence in the space provided.

SECTION 1: PAST

Please complete the following sentences the way that makes the most sense to you.

Step 4: *Complete the sentences*

A LOT

1 2 3 4

not at all a Little PRETTY MUCH

For the experience you ranked MOST important:

a. How much does this experience affect the way you live your life? 1 2

3 4

- b. How much did you learn from this experience? 1 2 3 4
- c. How much do the important adults in your life care that you had this experience? 1 2 3 4
- d. This experience was important in my life because...

For the experience you ranked *SECOND MOST* important:

- a. How much does this experience affect the way you live your life? 1 2 3 4
- b. How much did you learn from this experience? 1 2 3 4
- c. How much do the important adults in your life care that you had this experience? 1 2 3 4
- d. This experience was important in my life because...

For the experience you ranked *THIRD MOST* important:

- a. How much does this experience affect the way you live your life? 1 2 3 4
- b. How much did you learn from this experience? 1 2 3 4
- c. How much do the important adults in your life care that you had this experience? 1 2 3 4
- d. This experience was important in my life because...

One thing about my past that makes me think I can succeed is...

In the past, the best words to describe me were...

When I think about my past, I feel...

One of my biggest *HOPES* / *WORRIES* about the future is...

One of my biggest *HOPES* / *WORRIES* for the future is...

One of my biggest *HOPES* / *WORRIES* for the future is...

One of my biggest *HOPES* / *WORRIES* for the future is...

One of my biggest *HOPES* / *WORRIES* for the future is...

One of my biggest *HOPES* / *WORRIES* for the future is...

One of my biggest *HOPES* / *WORRIES* for the future is...

One of my biggest *HOPES* / *WORRIES* for the future is...

One of my biggest *HOPES* / *WORRIES* for the future is...

One of my biggest *HOPES* / *WORRIES* for the future is...

One of my biggest *HOPES* / *WORRIES* for the future is...

SECTION 2: PRESENT

An interest can be anything you enjoy or care about a lot. Please list your strongest interests by finishing the following

sentence in each of the spaces provided. List as many as you can.

Step 1: List your strongest interests

Write a "1" in the space next to your most important interest. Write a "2" in the space next to your second most important interest. Write a "3" in the space next to your third most important interest. Only rank your top three.

Step 2: Rank your three most important interests

One of my strongest interests is...

Step 3: Answer questions about your most important interests

This section asks you to answer questions about the interests you ranked as most important. For questions "a", "b" & "c", please circle the number that tells what you think based on the scale below. For question "d," please complete the sentence in the space provided.

SECTION 2: PRESENT

Please complete the following sentences the way that makes the most sense to you.

Step 4: Complete the sentences

A LOT

1 2 3 4

not at all a Little PRETTY MUCH

For the interest you ranked MOST important:

- a. How much time do you spend on this interest? 1 2 3 4
- b. How much do you know about this interest? 1 2 3 4
- c. How much do the important adults in your life care that you have this interest? 1 2 3 4
- d. This interest is important to me because...

For the interest you ranked SECOND MOST important:

- a. How much time do you spend on this interest? 1 2 3 4
- b. How much do you know about this interest? 1 2 3 4
- c. How much do the important adults in your life care that you have this interest? 1 2 3 4
- d. This interest is important to me because...

For the interest you ranked THIRD MOST important:

- a. How much time do you spend on this interest? 1 2 3 4
- b. How much do you know about this interest? 1 2 3 4
- c. How much do the important adults in your life care that you have this interest? 1 2 3 4

d. This interest is important to me because...

One thing about me that could help me succeed is...

The best words to describe me are...

When I think about how my life is going, I feel...

One of my strongest INTERESTS is...

One of my strongest INTERESTS is...

One of my strongest INTERESTS is...

One of my strongest INTERESTS is...

One of my strongest INTERESTS is...

One of my strongest INTERESTS is...

One of my strongest INTERESTS is...

One of my strongest INTERESTS is...

One of my strongest INTERESTS is...

One of my strongest INTERESTS is...

Appendix B

Youth Mentoring Survey

© 2003 J.T. Harris, Applied Research Consulting
& M.J. Nakkula, Project IF "Inventing the Future"

Youth Mentoring Survey

Version 1

Name: Mentor's Inits: Date: Office use only: ID:

SECTION I: How does your match feel to you?

Directions: This section will help us understand how you feel about your match. For each statement below,

please *say how much it is true for you* by choosing a number from the scale at the bottom of the page.

1. I talk with my mentor when I have problems or things that worry me. 1 2 3 4
2. My mentor lets me choose what we do, or else we choose it together. 1 2 3 4
3. I have learned a lot from my mentor. 1 2 3 4
4. My mentor makes me happy. 1 2 3 4
5. My mentor and I hit it off right away (liked each other quickly). 1 2 3 4
6. My mentor and I are close (very good friends). 1 2 3 4
7. I just want my mentor to be fun, not someone who helps with schoolwork or problems. 1 2 3 4
8. My mentor focuses too much on school. 1 2 3 4
9. My mentor makes me feel special. 1 2 3 4
10. My mentor is a good match for me. 1 2 3 4
11. I am doing better at school because of my mentor's help. 1 2 3 4
12. I know a lot about my mentor's life (his/her family, job, etc.). 1 2 3 4
13. I want my mentor to teach me how to do things. 1 2 3 4
14. I wish my mentor would not try so hard to get me to talk about things I don't want to talk about. 1 2 3 4
15. My mentor has helped me with problems in my life. 1 2 3 4
16. I can always count on my mentor (to show up, to do what he/she promises, etc.). 1 2 3 4
17. My mentor and I like to do the same things. 1 2 3 4
18. My mentor really cares about me. 1 2 3 4
19. I am willing to try new things that my mentor suggests (foods, activities, etc.). 1 2 3 4
20. I wish my mentor would not get on my case so much (about how I act, what I wear, etc.). 1 2 3 4
21. My mentor helps me get in less trouble (make better decisions, behave better, etc.). 1 2 3 4
22. I get to see my mentor regularly. 1 2 3 4
23. My mentor and I like to talk about the same things. 1 2 3 4
24. My mentor knows what is going on in my life. 1 2 3 4
25. I want my mentor to help me do better at school. 1 2 3 4

Section II: What do you do and how you see your match? Name: Date: Office use only: ID:
1 2 3 4 5

Never Less than half the time Half the time More than half the time Every time

© 2003 J.T. Harris, Applied Research Consulting
& M.J. Nakkula, Project IF "Inventing the Future"

Youth Mentoring Survey

Version 1

Question 1. What types of things do you *do most often* with your mentor?

- a) Please list the five types of things you do most often.
- b) Next, choose a number from the scale at the bottom of the page to tell us how often you do each one.

(Note: The scale is different from the first page.)

- c) Finally, rank them from one to five to tell us which you like the most (one is best).

Types of Things You Do With Your Mentor Most Often How often? Rank

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

1 2 3 4 5

Question 2. What are the three biggest reasons you want to have a mentor?

Biggest Reasons You Want a Mentor

Question 3. How would you change your match to make it better? Please list the three biggest things you would like to change about your

match. Then, say whether you think the things you listed are small, medium, or big problems.

Things You Would Like To Change How big a problem?(circle one)

Small Medium Large

Small Medium Large

Small Medium Large

Section III: What you do Name: Date: Office use only: ID:

1 2 3 4 5

Never Less than half

the time Half the time More than half

the time Every time

© 2003 J.T. Harris, Applied Research Consulting
& M.J. Nakkula, Project IF "Inventing the Future"

Youth Mentoring Survey

Version 1

Directions: This section asks what you do when you see your mentor. For each item below, please say how

often you do it by choosing a number from the scale at the bottom of the page.

1. Do activities that are really fun? 1 2 3 4 5
2. Talk about things you hope will happen in your life (your hopes and dreams)? 1 2 3 4 5
3. Do new things--things you never did before you got matched? 1 2 3 4 5
4. Goof around and do things that make you laugh? 1 2 3 4 5
5. Talk about problems you have or things that worry you? 1 2 3 4 5
6. Talk about how you are doing at school? 1 2 3 4 5
7. Just hang out and do things like watch tv, eat, or play games together? 1 2 3 4 5
8. Talk together about kids you know (friends, brothers/sisters, neighbors, etc.)? 1 2 3 4 5
9. Talk about how to behave well and stay out of trouble (self-control, making better decisions, etc.)? 1 2 3 4 5
10. Do things that are boring or that you do not like. 1 2 3 4 5

11. Talk about good things that happen to you (things that make you happy)? 1 2 3 4 5
12. Learn about things that interest you (Interests are things you like or things that can keep your attention). 1 2 3 4 5
13. Do the thing that you really wanted to do that day (your top choice)? 1 2 3 4 5
14. Talk about any bad things that happen in your life? 1 2 3 4 5
15. Work on school assignments or projects together? 1 2 3 4 5
16. Do something that is a big deal, like traveling or going to a special event? 1 2 3 4 5
17. Talk about the things you care about the most? 1 2 3 4 5
18. Talk about how to be a good person (being honest, responsible, etc.)? 1 2 3 4 5
19. Do activities with kids you know (friends, brothers/sisters, neighbors, etc.)? 1 2 3 4 5
20. Go places you had never been before you got matched? 1 2 3 4 5
21. Talk about your family (how you're getting along with them, what it's like at home, etc.)? 1 2 3 4 5
22. Do activities that teach you something or make you think (like reading, puzzles, educational games, etc.)? 1 2 3 4 5

You are all done!

Thanks for doing the survey

Appendix C

2009-2010

Participants

End-of-Program Year (EOPY1) Focus Group Evaluation

Date of Evaluation: ____/____/____

Name: _____ Focus Group # _____.

1. On a scale of 1 to 4, rate the degree of effectiveness you feel the BAROPMP afforded program participants?

1	2	3	4
<hr/>			
Not at all	Not very helpful	Somewhat helpful	Very helpful

2. On a scale of 1 to 4, to what degree do you feel the Beaux Affair program improved the life of graduates in the following areas:

1=Not at all
2=Very little improvement
3=Somewhat improved
4=Much improved

____ Do Not Know

Grades: ____.
Attitude: ____.
Behavior: ____.
Relationship with school: ____.
Family relations: ____.
Peer relations: ____.
Personal Growth and Development: ____.

3. On a scale of 1 to 4 regarding the implementation of program goals and objectives, what overall rating would you assess to Beaux Affair program workshops and activities?

- 1=Not at all, 2=Not very effective, 3=Somewhat effective, and 4=Very effective
4. How did the Beaux Affair Rites of Passage Mentoring Program (BAROPMP) influenced your decision regarding higher education and career decision-making?
 5. What did you like most about the Beaux Affair program?
 6. What did you like least about the Beaux Affair program?
 7. How would you describe your experience(s) with your mentor and program elders?
 8. To what extent did community service and leadership activities positively or negatively impacted your rites of passage experience?
 9. Is there any difference between your self-concept & self-esteem as a result of your participation in the Beaux Affair Rites of Passage Mentoring Program?

Appendix D

2010-2011

End-of-Program Year (EOPY2) Focus Group Evaluation

Name: _____ *Date:* _____

1. How much will participation in the Beaux Affair Rites of Passage Mentoring (BAROPMP) Program impact and/or influence your decision or decision-making, using the following scale:

5 – Most Significantly

4 – Great Deal

3 – Somewhat

2 – Not Much

1 – Not at All

____ Future Career Choice ____ Desire to Graduate from High School ____ Going to

College

____ Personal Development ____ Role as Mentor to others ____ Role as father one

day

____ Role as husband one day ____ Social Interactions

2. Indicate the level that best describes your participation in the Beaux Affair, using the following scale:

5 – Most Significantly

4 – Great Deal

3 – Somewhat

2 – Not Much

1 – Not at All

___ Program elders were helpful, supportive, and effective

___ Program participation resulted in better school grades

___ More outgoing and social as a result of participation

___ Greater level of confidence and self-esteem

___ Greater appreciation for African-American History and Art

___ The Nguzo Saba (Seven Principles) is fundamentally important to successful completion of the Beaux Affair rites of passage

3. ___ How would you rate the overall effectiveness of the Beaux Affair Program:

5 - Highly Effective

4 - Effective

3 – Somewhat Effective

2 – Uncertain

1 – Not Effective

4. ___ The Beaux Affair started in 1990. How relevant is the Beaux Affair Program today?

5 - Extremely Relevant

4 – Relevant

3 – Somewhat Relevant

2 – Uncertain

1 – Not Relevant

5. Answer one or both of the following questions:

a. What will be your most important memory or take-away from the Beaux Affair Program?

b. What effect or impact did the Beaux Affair rites of passage had on you?

Appendix E

Match Characteristics Questionnaire

**A P P L I E D
R E S E A R C H
C O N S U L T I N G**

1 2 3 4 5 6

NEVER RARELY SOMETIMES PRETTY OFTEN VERY OFTEN ALWAYS

Match Characteristics Questionnaire, v 2.22

© 2008

John Harris, Applied Research Consulting

Michael Nakkula, Project IF “Inventing the Future”

For more information please visit:

www.MentoringEvaluation.com

Direct inquiries to:

JHarris@MentoringEvaluation.com

OFFICE USE ONLY: Match ID: DOM: Mentee’s age: GIS:

Match Type: CB 1 / SB 2 / SB+ 3 **Other Current Match?** No 0 *If yes,* CB 1 / SB 2 / SB+ 3

Mentee’s Ethnicity: White 1 / Black 2 / Hispanic 3 / Asian 4 / Native American 5 / Other 6

Name: Date: Gender: M 0 / F 1 **Age:**

Section I: How do you feel about your match?

For each statement below, please say how often it is true for you by choosing a number from the scale at the bottom of the

page. If you do not think a question applies to you or if it does not make sense to you, please leave it blank.

1. My mentee is open with me (shares thoughts and feelings). 1 2 3 4 5 6
2. I feel like the match is getting stronger. 1 2 3 4 5 6
3. My mentee is very private about his/her life at home (does not talk to me about it). 1 2 3 4 5 6
4. My mentee asks for my opinion or advice. 1 2 3 4 5 6
5. My mentee makes me aware of his/her problems or concerns. 1 2 3 4 5 6
6. I feel distant from my mentee. 1 2 3 4 5 6
7. I feel like my mentee and I are good friends (buddies, pals). 1 2 3 4 5 6
8. I feel unsure that my mentee is getting enough out of our match. 1 2 3 4 5 6
9. My mentee asks me for help when he/she has difficult schoolwork or a major project to do. 1 2 3 4 5 6
10. My mentee avoids talking with me about problems or issues at home. 1 2 3 4 5 6
11. My mentee is open with me about his/her friends. 1 2 3 4 5 6
12. I feel awkward or uncomfortable when I'm with my mentee. 1 2 3 4 5 6
13. I feel frustrated or disappointed about how the match is going. 1 2 3 4 5 6
14. My mentee is willing to learn from me. 1 2 3 4 5 6
15. My mentee does things to push me away. 1 2 3 4 5 6
16. I feel like I am making a difference in my mentee's life. 1 2 3 4 5 6
17. My mentee seems to want my help with his/her academics. 1 2 3 4 5 6

18. My mentee talks to me about it when he/she has problems with friends or peers. 1 2 3 4 5 6

19. My mentee shows me how much he/she cares about me (says things, smiles, does things, hugs me, etc.). 1 2 3 4 5 6

20. I feel like my mentee and I have a strong bond (are close or deeply connected). 1 2 3 4 5 6

21. My mentee seems uncomfortable (or resistant) when I try to help with problems he/she may be having. 1 2 3 4 5 6

22. I can trust what my mentee tells me. 1 2 3 4 5 6

Appendix E

[Applied Research Consulting](#)

www.MentoringEvaluation.com Name: Date:

1 2 3 4 5 6

NOT

IMPORTANT

A LITTLE

IMPORTANT

PRETTY

IMPORTANT

VERY

IMPORTANT

EXTREMELY

IMPORTANT

MOST

IMPORTANT

Section II: What do you focus on in your match?

Part 1. Each mentor is unique, so each has a different approach. Please help us understand your approach by listing your

three most important focuses (things you want to do as a mentor). Next, rank them from one to three to tell us which is your most important focus (“1” is most important).

Your Three Most Important Focuses as a Mentor Rank

A)

B)

C)

Part 2. If the item you ranked “1” above is your most important focus, how important do you consider the focuses listed

below? Please tell us how important each focus is to you by choosing a number from the scale at the bottom of the page.

Remember, there are no “right” answers—each mentor has a different approach.

1. Sharing your life experiences with your mentee? 1 2 3 4 5 6

2. Having times when you do nothing but fun things with your mentee? 1 2 3 4 5 6

3. Getting your mentee to develop his/her character (be honest, responsible, etc.)? 1 2 3 4 5 6

4. Doing activities with your mentee that get him/her to think (like reading, puzzles, educational games, etc.)? 1 2 3 4 5 6

5. Encouraging your mentee to push beyond what is comfortable or easy (to expect more of him/herself)? 1 2 3 4 5 6

6. Focusing on feelings and emotional things with your mentee? 1 2 3 4 5 6
7. Making time to goof around, laugh, and have light-hearted fun with your mentee? 1 2 3 4 5 6
8. Teaching your mentee to manage or improve his/her behavior (control impulses, make better decisions, etc.)? 1 2 3 4 5 6
9. Doing or saying things to improve your mentee's attitude towards school (or keep it positive if it is already good)? 1 2 3 4 5 6
10. Exposing your mentee to new ideas and experiences? 1 2 3 4 5 6
11. Telling your mentee about your job? 1 2 3 4 5 6
12. Having time when you and your mentee just hang out together (no particular activity to do)? 1 2 3 4 5 6
13. Getting your mentee to care more about other people? 1 2 3 4 5 6
14. Helping your mentee with schoolwork? 1 2 3 4 5 6
15. Getting your mentee to develop stronger skills and interests? 1 2 3 4 5 6
16. Spending time just talking with your mentee? 1 2 3 4 5 6
17. Having fun (yourself) while you are with your mentee? 1 2 3 4 5 6
18. Teaching your mentee social skills (like table manners, how to meet people, etc.)? 1 2 3 4 5 6
19. Involving academics in the match? 1 2 3 4 5 6
20. Getting your mentee to think about serious issues in his/her life (school, relationships, etc.)? 1 2 3 4 5 6

Appendix E

[Applied Research Consulting](#)

Name: Date: www.MentoringEvaluation.com

1 2 3 4 5 6

COMPLETELY

DISAGREE

MOSTLY

DISAGREE

TEND TO

DISAGREE

TEND TO

AGREE

MOSTLY

AGREE

COMPLETELY

AGREE

Section III: What is your match like?

For each statement below, please say how much you agree by choosing a number from the scale at the bottom of the page.

1. My mentee and I hit it off right away. 1 2 3 4 5 6
2. My friends and family are glad I am a mentor. 1 2 3 4 5 6
3. I am so busy that it is difficult for me to see my mentee regularly. 1 2 3 4 5 6
4. I think I might be a better mentor for a student who had fewer problems (or less severe). 1 2 3 4 5 6
5. My mentee's parents/guardians are actively involved with our match. 1 2 3 4 5 6
6. The program that made my match has provided training that helps me be a better mentor. 1 2 3 4 5 6

7. My mentee wishes I were different (younger/older, man/woman, etc.). 1 2 3 4 5 6
8. Being a part of this match has meant I can't spend as much time as I would like with friends or family. 1 2 3 4 5 6
9. My mentee is so busy that it is hard to schedule with him/her. 1 2 3 4 5 6
10. My mentee needs more from me than I can give. 1 2 3 4 5 6
11. My mentee's parents/guardians strongly influence our match. 1 2 3 4 5 6
12. I get regular guidance/supervision from staff at the program that made my match. 1 2 3 4 5 6
13. My mentee and I have similar interests. 1 2 3 4 5 6
14. My friends and family support my efforts as a mentor (encourage me, help me come up with ideas for activities, etc.). 1 2 3 4 5 6
15. The distance I have to travel to see my mentee is a problem for me. 1 2 3 4 5 6
16. I have had experiences that help me understand the important challenges and issues in my mentee's life. 1 2 3 4 5 6
17. My mentee's parents/guardians interfere with our match. 1 2 3 4 5 6
18. The support I get from the mentoring program makes me a better mentor. 1 2 3 4 5 6
19. My background makes it easy for me to relate with my mentee. 1 2 3 4 5 6
20. My being a mentor has had a negative effect on my relationships with friends or family. 1 2 3 4 5 6
21. Issues related to money affect the time I can spend with my mentee. 1 2 3 4 5 6
22. It is hard for me to deal with my mentee's behavior. 1 2 3 4 5 6
23. It is hard for me to get in touch with my mentee's parents/guardians. 1 2 3 4 5 6
24. The mentoring program provides special activities or events that I can go to with my mentee. 1 2 3 4 5 6
25. I wish I had a different type of mentee (younger/older, boy/girl, more/less physical, etc.). 1 2 3 4 5 6
26. My friends and family do volunteer activities. 1 2 3 4 5 6
27. I think my mentee and I are a good match for each other. 1 2 3 4 5 6

Attitude: _____.
Behavior: _____.
Relationship with school: _____.
Family relations: _____.
Peer relations: _____.
Personal Growth and Development: _____.

12. On a scale of 1 to 4 regarding the implementation of program goals and objectives, what overall rating would you attach to Beaux Affair program workshops and activities?

1=Not at all

2=Not very effective

3=Somewhat effective

4=Very effective

Africa and African American History & Culture: _____.

The Foundation of the Rites of Passage: _____.

Moral Values and Character Development: _____.

Beaux and Elders Weekend Retreat: _____.

Career Exploration and Preparing for College: _____.

Leadership Development: _____.

Father & Son Weekend Retreat: _____.

Human Health & Sexuality: _____.

Etiquette Training: _____.

Annual Beaux Affair Inspirational Service: _____.

Beaux Affair Rites of Passage Ceremony: _____.

Annual Beaux Affair Ball: _____.

Program Scholarships and Awards of Recognition: _____.

Preparing for College and College Trip: _____.

Community Work/Project: _____.

Entrepreneurship: _____.

13. What do you like most about the Beaux Affair program?
14. What do you like least about the Beaux Affair program?
15. What changes would you make to the Beaux Affair program?
16. What has been your biggest contribution to the Beaux Affair program? What else would you have liked to do?
17. What two things have greatly contributed to accomplishing the goals of the Beaux Affair program?
18. Do you feel the program effectively train and prepare elders for mentoring?
19. Specifically state how the Beaux Affair program has changed participants and graduates:

Appendix G

Parent Interview Survey

Parent Interview # _____ Date of Interview ____/____/____

Name of Beaux Affair Participant/Graduate: _____.

1. How would you explain the purpose of the Beaux Affair program?
2. What has your son said regarding his participation in the Beaux Affair program?
(indicate his level of satisfaction and whether he is proud to be a participant)
3. How do you think your son has benefited most from the Beaux Affair program?
4. On a scale of 1 to 4, how would you rate how much your son's life has improved since his participation in the Beaux Affair program?

1=No improvement, 2=Very little improvement, 3=Somewhat improved, 4=Much improved

Attitude: _____.

Behavior: _____.

Relationships with others: _____.

Father: _____ Mother: _____ or Guardian _____.

More Responsible: _____.

Personal Growth & Development: _____.

Self-Esteem: _____.

School Grades: _____.

Leadership attributes: _____.

Character Development: _____.

Following through with commitment(s): _____.

5. What do you like most about the Beaux Affair program?

6. What do you like least about the Beaux Affair program?

7. What would you change about the Beaux Affair program?

8. What feature would you add to improve the Beaux Affair program?

9. How satisfied are you with your son's mentor?

10. How satisfied are you with the program leadership?

11. Would you like greater program contact from elders and program leaders?

12. Would you like to be more personally involved with the Beaux Affair program?
13. Would you recommend the Beaux Affair program to others?

Appendix H

Community Leader Questionnaire

1. How would you rate the effectiveness of the Beaux Affair Rites of Passage Mentoring Program (BAROPMP)?
2. What influence and impact has the BAROPMP had on the Community?
3. What influence or impact has the BAROPMP had on the self-concept of African American males and the in general, the community?
4. What has been the greatest contribution or impact on the community as a result of the BAROPMP?

Appendix I

Program Leadership, Activities, and Impact Survey (PLAIS)

Program Leadership, Activities, and Impact Survey (PLAIS)

For Graduates of the Beaux Affair Rites of Passage Mentoring Program (BAROPMP)

(This survey may also be administered through an Interview; portions may be used with current program participants)

9. What year did you graduate from the Beaux Affair Rites of Passage Mentoring Program?
10. How would you describe your self-concept/self-esteem before and after participation in the Beaux Affair Rites of Passage Mentoring Program?
11. How would you have rated the overall effectiveness of the Beaux Affair Rites of Passage Mentoring Program after your rites of passage graduation?
12. Were you from a single parent household during participation in the BAROPMP?
_____YES _____NO
13. What is your birth date? _____.
14. Were the goals & objectives of the rites of passage clearly outlined, explained, and accomplished?
15. What would you have changed about the BAROPMP leadership and management?
16. Based on your past experience how would you define the characteristics of an effective, caring, and helpful mentor (elder)?
17. What would you have changed about BAROPMP programming and organizational structure?
18. What is the most positive and most negative experience you had during your BAROPMP participation?
19. (If you are married) What influence or impact did the BAROPMP had on your role as a husband?
20. Which specific elements and best practices of the Beaux Affair Program did you feel contributed to your academic performance and overall achievement?

21. What impact or significance did the elders of the Beaux Affair Program had on your participation?
22. What impact or significance did the overall programmatic thrust (program activities, workshops, etc) have on your participation and satisfaction with the Beaux Affair?
23. What is your marital status: ___single___married___separated___divorced
24. How many children do you have? _____.
25. What is your current level of education? _____.
26. Are you presently pursuing further education? If so, please explain
27. What are your present occupation and profession?
28. What is your approximate level of income? _____ .
29. Please use the following scale to answer this question:

5 for Most Significantly	4 for Great Deal	3 for Somewhat
2 for Not Much	1 for Not At All	

How much did the BAROPMP impact or influence the following?

- ____Career Choice
- ____High School Graduation
- ____Higher Education
- ____Ideology
- ____Personal Development
- ____Role as Mentor to others
- ____Your Faith
- ____(If you have children): Relationship with your children?

30. Please use the following scale to answer this question:

On a scale from 1 to 6 circle the number that best describes how you feel:

1	2	3	4	5
Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree

Indicate the level that best describes your participation in BAROPMP:

(circle one)

- (1 2 3 4 5) Program elders were helpful, supportive, and effective
- (1 2 3 4 5) Considered myself an at-risk student
- (1 2 3 4 5) Participation resulted in better grades in school
- (1 2 3 4 5) More outgoing and social as a result of participation
- (1 2 3 4 5) Greater level of confidence and self-esteem
- (1 2 3 4 5) Greater appreciation for African American
History and art (dance)
- (1 2 3 4 5) Greater sense of social responsibility.
- (1 2 3 4 5) Greater sense of commitment and involvement to community.

31. The Beaux Affair Rites of Passage Mentoring Program started in 1990. How relevant is the program 20 years later?

- ___ Not Relevant
- ___ Uncertain
- ___ Somewhat Relevant
- ___ Relevant
- ___ Extremely Relevant

32. What memorable experience have most impacted your life as a result of your participation in the Beaux Affair program?