

A CASE STUDY OF THE CONCERNED BLACK MEN  
OF RICHMOND MENTOR PROGRAM FOR  
AFRICAN AMERICAN MALES:  
PROGRAM STRUCTURE AND PRACTICES,  
PERCEPTIONS OF STRENGTHS AND WEAKNESSES,  
MENTOR-PROTEGE RELATIONSHIPS


by

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(ABSTRACT)

This research project was designed to conduct a study of the Concerned Black Man (CBM) of Richmond, a mentorship program for African American males. The specific purposes of the study were to: (1) identify program structure and practices; (2) identify program strengths and weaknesses as perceived by key players; (3) examine the nature of mentor-protege relationships.

The population consisted of 33 persons (executive board members, mentors, proteges, parents, business/community leaders, and school officials) involved with the CBM program. The methods of research employed were document collection, observations, unstructured interviews, and focus groups. Conclusions

drawn from the study suggest that the Concerned Black Men consist of a small group of dedicated males who operate and administer the entire program. Evidence suggests that although the program has had a positive impact on program participants, the absence of full time staff gives way to a general lack of infrastructure which contributes to uneven and inconsistent program policies and practices.

Commitment of the CBM members, youth activities, transportation, and CBM resourcefulness emerged as strengths by key players. Weaknesses cited were membership, communications, and organizational structure.

CBM espouses a group approach to mentoring, therefore, formal matching is not encouraged. It is significant that all proteges formed relationships with the same mentor; on the other hand, only one mentor had formed a relationship with either of the proteges interviewed. Both mentors and proteges conveyed that the relationship (1) started in a bi-monthly CBM activity; (2) centered around group-sponsored activities, twice a month; (3) consisted of primarily school-related conversation; (4) was fairly close; (5)

gave them positive feelings; and (6) generally effected a positive change in their behavior.

The argument is supported that a successful mentoring program requires a solid infrastructure, consistently stated goals and an essential supply of manpower.

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Chapter I  
Introduction To The Study

Much of the research relative to mentoring for at-risk African-American males concentrates on the need for and value of mentoring (Cooper, 1984; Holland, 1988), or the appropriate structure for setting up these programs (National Black Child Development Institute, 1991; U.S. Department of Education, 1990). Although the mentor/protege relationship has been thoroughly researched in the career development arena (Kram, 1985; Levinson, 1978; Murray, 1991; Zey, 1984;), only in the past three to five years have articles appeared investigating mentor/protege relationships between young youth and adult mentors. More specifically, though articles addressing the need to pair African-American



mentors with African-American at-risk youth are abundant, hard data addressing these two groups tend to be scarce. Freedman (1993) found that mentoring, in its current forms is (1) considered easy to do; (2) highly attractive to millions of potential mentors, and (3) capable of helping most at-risk youth. He concluded further that fewer than half the mentor/protege matches have the degree of closeness and trust that promotes real life changes in the young person. This, he states, occurs for the following reasons: Mentoring is harder than expected; programs are short staffed; funding is problematic; and program practices are uneven.

The Concerned Black Men (CBM) of Richmond, in existence since 1986, is a community-based organization whose mission is to improve the quality of life for African-American adults, children, and youth in the city of Richmond, Virginia. The program's major focus is centered around three activity areas: (1) Community Outreach, based upon invitations received from other state, city and local agencies, as well as area community-based organizations, (2) CBM Youth Corps II, designed to aid high school youth, grades nine through twelve, in the career development, employment, and

educational goals, and (3) CBM Youth Corps I, targeted at males from high crime areas, serving youth in grades five through eight. Concerned Black Men members act as mentors to these young men with the hopes of helping them to improve academically, socially and personally. CBM conducts activities at least twice a month using a group mentoring approach selecting programs focusing around recreational, educational, social, and cultural issues.

The Concerned Black Men Youth Corps I Mentorship Program was selected for this study for the following reasons:

1. Longevity - The organizational structure of Concerned Black Men was formed in 1986. As an outgrowth of this structure, the Youth Corps I. Mentorship Program was implemented in 1989. Consequently, Concerned Black Men is regarded by the researcher as a well-established organization which represents an appropriate degree of stability.
2. Status - Concerned Black Men has earned a reputation for its outstanding contributions to youth in the Richmond, Virginia area, especially in the African-American community.

Among other citations, Concerned Black Men received The Governor's Outstanding Community Service Award in 1989. This evidence of status is particularly noteworthy to the researcher.

3. Success - Concerned Black Men has been successful to the extent that spin-off affiliates have been established in a number of major cities on the east coast. This effort to emulate draws the researcher's attention to this program.

#### Statement of the Problem

There is growing concern over the state of African-American males in public school systems around the country (Holland, 1988; Kunjufu, 1988; Kuykendall, 1992). Recent evidence suggests that African-American males disproportionately represent the highest levels of school dropouts, academic failure, school absenteeism and academic uninvolvedness (Majors & Billson, 1992; Kunjufu, 1988). For example, The New Orleans Parish School Board (1988) reported African-American males in 1986-87 accounting for 57.5 percent of non-promotions, 65 percent

of suspensions, 80 percent of the expulsions, and only 43 percent of the public school population (p. 3). Coupled with these facts, it should be noted that schools all over the nation are faced with the critical dilemma of declining numbers of males, particularly African-American males, entering the teaching profession. With a decreasing number of African-American males graduating from area universities, the nation is faced with a critical shortage of positive African-American male role models for school aged African-American males as well as for students from other ethnic backgrounds. The term dropout has historically been associated with high school students (Baker, 1990), however, with the onslaught of social problems rampaging into every level of the educational domain, there is clear evidence of potential dropout behavior developing at lower grade levels. In the case of African-American males, it has been noted that negative attitudes and behavior towards school are displayed as early as fourth grade (Kunjufu, 1989). Gary (1988) discovered that among first grade students in the New Orleans public school district, African-American males are most at risk of failing and that at each grade level African-American males are retained at

significantly higher rates than females. In surveys conducted between 1981 and 1984, students stated that they hated being over age, consequently, students who are held back one grade are up to four times more likely to drop out than those who have never been held back (Hahn, 1987). Such information makes a case for examining possible intervention strategies for at-risk African-American males prior to reaching high school age.

Many progressive school systems pride themselves in their creative and resourceful intervention strategies for at-risk students (Reddick, 1990). In a desperate effort to supplement more conventional disciplinary strategies, such as time-out, detention, suspension, and expulsions, school systems are leaning toward child-centered strategies which lend themselves to more positive approaches. (Hamby, 1989). Such strategies typically include counselor or peer directed group counseling sessions, individual counseling, study skills instruction, peer-mediation and a variety of tutorial services for remediation.

In recent years, the implementation of mentoring programs has unfolded as a strong preventive intervention strategy in the public schools; however, prior to being

utilized widely with students, mentoring was initiated as a useful tool in developing staff in the business community (Zey, 1984) and in cultivating leadership skills of university administrators (Sullivan, 1989).

#### Purpose of the Study

The primary purpose of this investigation is to conduct an in-depth case study of the Youth Corps I component of the Concerned Black Men of Richmond. The study is designed to identify, collect, and summarize information to describe the mentor program's structure and practices; (2) to collect and report data from key players regarding perceived program successes and weaknesses; (3) to collect and summarize information to describe relationships of mentors and proteges.

#### Significance of the Study

In the public schools until very recently, the great majority of students receiving services in mentorship programs were gifted students. However, in the past several years, the idea of incorporating mentorship programs into schools as a means of dropout prevention for at-risk students has truly taken form (Dickerson, 1989; Hiello & Gatewood, 1989; Holland, 1991). Educators

have decided that if mentorship programs have shown themselves to be successful with administrators and gifted students, then the basic success of such a program could certainly be adjusted to the needs of at-risk students. Recognizing the intense need to offer African-American males a positive perspective on life for future success, schools and communities are establishing mentorship programs all over the country. Examples of such programs include:

a) The Detroit Urban League Responsibility Programs in Detroit, Michigan.

b) The Male Youth Project in Washington, D.C.

c) The Untouchables Mentor Program in Alexandria, Virginia.

d) The Glasgow Intermediate School Mentor Program in Fairfax, Virginia.

e) I Have A Dream Foundation Program in New York, New York.

These programs focus on quality and positive results. Merely having the appropriate program structure does not, in and of itself, guarantee a successful program. It is also evident that practices within given programs vary widely. This is expected and even valued to a great

degree; however, programs must take caution not to set up practices for personal convenience or to merely achieve recognition. At the core of these programs is what actually transpires in the mentoring relationship itself. According to Freedman (1993), in order for this delicate relationship to flourish, it needs to be given consistent attention, nurturing, and supervision.

This study is designed to help current operators of mentorship programs to redefine current program structure and practice for possible restructuring, modification, or improvement. It will also serve as a model for individuals or organizations who may be considering setting up new programs. Additionally, the data reported by mentors and proteges will provide insightful information to program operators which can be utilized for orientation and training of mentors and proteges.

This case study will focus on the Youth Corps I component of a mentoring program for African-American males. It is designed to identify program structure and practices, identify perceptions of program strengths and weaknesses, and examine the characteristics and nature of mentor/protege relationships.



## Definition of Terms

- CBM: An abbreviation which refers to Concerned Black Men. Both terms will be used interchangeably for purposes of this study.
- RPS: An abbreviation for Richmond Public Schools. Both terms will be used interchangeably in this study.
- Afrocentric: Information, beliefs, ideals, etc. with an African or African-American focus.
- Mentor: A mentor is an older person who provides consistent support, guidance and concrete help to a younger person or groups of younger persons to aid them in gaining the skills and confidence necessary to obtain responsibility for their own futures.
- Protege: A protege is a younger person receiving support, guidance, or help

from an older or more experienced person.

At-Risk Student: Students who are in danger of academic failure, in danger of completing school successfully or in danger of failure to cope with the general responsibilities of life and the workplace.

#### Organization of the Study

Chapter I contains an introduction, or statement of the problem, a statement of purpose, a statement of significance, definitions, and the organization of the study.

Chapter II contains a review of the literature on public schools, African-American males and mentor programs.

Chapter III describes the description of the population being studied, methodology and reliability and validity factors; additionally, it contains interview protocol and research questions.

Chapter IV displays data collected in narrative form and summary tables.

Chapter V contains a summary of the study's findings, conclusions, recommendations for future practice and implications for future study.

## Chapter II

### Review of the Literature

#### An Overview of African-American Progress

African-Americans have made great strides in education which can be attributed to two very successful movements in history. The Brown vs. Board of Education decision, a legal endeavor to end public school segregation, was the first significant movement. The Civil Rights movement, characterized by the charismatic leadership of Dr. Martin Luther King, was the second movement which produced results in ending "traditional practices of segregation" (Howard, 1993, p. 11). Individually and combined, these two movements have been catalytic in enabling an increased number of African-Americans to position themselves toward a new level of educational achievement.

#### The Positive Side

Although the road toward educational improvement has been difficult for many African Americans, notable results can be observed. Howard (1993) in discussing the

current status of African-Americans in society lists the following facts:

1. Nearly 13% of the Black population is college educated.
2. An institutional base, including 67,000 churches, human services agencies, youth services, and community action.
3. School systems with significant black participation . . . Many urban systems have black superintendents, majority black school boards, and predominantly black faculty.
4. Black colleges, with a long list of service.
5. National organizations.
6. Political leadership at the local, state, and federal levels.
7. Corporate professionals in banks and other financial institutions.
8. Professional people positioned in government, foundations, and other local and national not-for-profit institutions.

9. Small businesses who see annual receipts average \$50,000 (p. 26).

While significant gaps continue to exist between white students and African-American students in the nation's public schools, observable changes have taken place. On the secondary level, fewer African-Americans are dropping out before graduating. Between 1989 and 1990, 5 percent of African-American high school students 15 or older in grades 10-12 dropped out of school compared to 3.3% of whites. Between 1969 and 1970, the African-American dropout rate for the same student group stood at 9.9%. Also, in 1990, 78% of African-American 19-20 year olds had graduated from high school compared to 68% in 1978 (U.S. Department of Education, p. 6). Innovative programs such as alternative schools, school/business partnerships and career focused curriculum have all made a contribution to the increase in academic achievement. With regard to particular content areas, African-Americans have improved in reading, mathematics, and science relative to whites. In 1971, the average reading proficiency score for 17 year old blacks was 52 points below that of 17 year old whites; in 1990, that proficiency had increased to 22

points (p. 5). Additionally, African-American students' SAT scores have increased since 1976. The National Black Child Development Institute's Twentieth Anniversary Report reveals that "between 1976 and 1988, math scores increased by nearly nine percent and verbal scores by six percent" (p. 76).

#### The Down Side

In spite of the signs of progress made by African-Americans, dismal findings permeate the literature relative to underachievement among African-American children, particularly African-American boys (Hare, 1991; Holland, 1988; Kunjufu, 1986; Kuykendall, 1992, Majors & Billson, 1992). Majors and Billson (1992), comment that "Black males are suspended, expelled, pushed out, and take themselves out of school. At both levels (elementary and secondary), black boys have the highest suspension and dropout rates" (p. 13).

A study in Wake County, North Carolina found that of the 1771 students in their school system, African-American males were disproportionately represented in the categories of retained students, school dropouts, and suspended and expelled students (Wake County Public

School System, 1989). The New Orleans Parish School Board (1988) indicates similar findings.

In an analysis of retention and promotion data of 1,417 African-American students in an all black Chicago high school, males in 9th and 10th grades were demoted at a rate 35% higher than females (Rowan, 1989). These problems, unfortunately, are strongly linked to a separate set of societal difficulties for the African-American male. In 1989, African-Americans accounted for 45.5 percent of inmates in state and federal institutions (Hacver, 1992). Considering unemployment trends, the Census Bureau report, America's Black Population: 1970-1982, shows a 140 percent increase in joblessness for African-Americans in general, a statistic which heavily impacts upon the African-American male population. Among African-American youth, the unemployment rate, in 1987, stood at 34 percent (Gibbs, 1988). According to the National Urban League (1989), the fastest growing homicide population is African-American males between the ages of 11 and 22.



## Factors Contributing to Academic Problems

### The American Public School Teacher

#### The Typical Profile

The typical American school teacher, according to the National Education Association (1992) is 86.89% white (p. 78). In Virginia, the percentage is 84.5% (Virginia Education Association, 1993, p. 11). This teacher is overwhelmingly female, middle-aged, middle-class and married, with an average age of 42 (NEA, 1992, p. 77) and a mean total household income of \$55,600 (p. 74). In spite of concerns about support from administrators, heavy workload, lack of materials, lack of funds, she plans to remain in teaching until she retires. In fact, if she had the opportunity to start all over again, she would probably be willing to teach again (p. 17).

#### In Contrast to the African American Male

. . . The members of societies existing at different times and places have different aims, different histories, different common-sense realities, and bring up new members in their own ways of constructing reality. It can be assumed that a teacher's perceptual scheme will function to pre-select and construct what is reality for him, and will, therefore, be experienced in some form as attitudes in his interactions with his pupils."

-- Nash, 1976

The typical American public school teacher presents a real contrast to many of the urban African-American males she may teach. African Americans, along with other minorities, are on the increase in the public schools. Black and Hispanic students currently constitute a majority of public school students in central cities (U.S. Department of Education, (1990). In comparison to his assigned teacher, the African- American male student may be in a group one to two generations after her, depending upon his specific grade level. There is also a very strong chance that he may be the offspring of a single parent, particularly since the number of African American children living with their mothers as the only parent increased from 2.9 million in 1970 to 5 million in 1988 (NBCDI, 1990). Similarly, the number of African-American children living with their fathers increased by sixty-seven thousand from 1970 to 1988 (p. 30). Such realities contribute adversely to this child's economic status. The Status of African American Children Twentieth Anniversary Report (1993) states that, "When an African American child lives with mother only, unless the mother is employed full-time the whole year, the child is likely to be poor...even with a mother working full-time for

pay, nearly one in five African American children is poor" (p. 41). Around the fourth grade, this student may begin to experience an unexplainable uneasiness with school and may comment about unfair treatment in the classroom. As time progresses, a pervasive disenchantment may set in. Although many strong student-teacher relationships do exist between white female teachers and African American males, the scenario of the typical American public school teacher giving instruction to an urban African American male, may be indicative of noticeable contrasts in gender, age, family structure, socio-economic background, and attitude toward the overall educational environment.

#### Teacher Expectation Levels

". . . as far as our expectations are concerned, I suspect that we do have lower expectations of our black students, based on our prior experiences. If you've taught for some time and had very few black students who could perform as well as white students, I think you'd come to expect less of your black students. I just think that's human nature."

--interview respondent in Smith (1987)

It is not uncommon for people from totally different environments to hold opposing interpretations about

actions, events, behaviors, and language. This phenomenon particularly holds true when a white, middle-aged female teacher and an elementary, middle or high school-aged African American male student come together in the American classroom. Often, the teacher who, in most cases has a masters degree or beyond (NEA, 1992), has no idea what to expect. A qualitative study which explored white female teachers' responses to African American students, elicited the following statement:

"When I first began teaching, just out of college, everything was separate...the black teachers taught in their schools, and the white teachers in theirs. I had never been to school with blacks...I hadn't taught any of them, and I just didn't know what to expect."  
(Smith, 1987, p. 39).

Kunjufu (1987), in agreement with the above-referenced female respondent, emphasizes that lack of understanding is a priority issue when evaluating teacher expectations. In expressing his concern for the white teacher who must come to grips with her initial contact with African American males, he poses these questions: "Can you imagine teaching a group of children you have never had meaningful contact with? How can you teach a child whom you do not understand?" (p. 12). He continues, "You

cannot teach a child you do not love. You cannot teach a child you do not understand. You cannot teach a child whom you're afraid of. You cannot teach a child if your political baggage, i.e., sexism and racism is brought into the classroom...You cannot teach a child without bonding first, which results from love, respect, and understanding" (p. 32).

Adams and LaVois (1974) and Elashoff and Snow (1971) found that the following factors have the greatest potential for influencing teacher expectations:

1. gender
2. behavior
3. attractiveness
4. physique
5. academic ability
6. race
7. social class
8. other personal characteristics such as hygiene and the child's name

In support of the above studies, Kuykendall (1992) observes that teacher expectations are most likely to be influenced by the following:

1. Prior student achievement

2. Prior student behavior
3. Prior student placement
4. Physical attractiveness
5. Language ability
6. Socioeconomic status
7. Gender
8. Race/ethnicity

#### Prior Student Achievement

There have been a significant number of studies which seem to indicate an undeniable relationship between what teachers expect and prior knowledge of student achievement (Brophy, 1983; Burstall, 1968; Feldman & Orchowsky, 1979; Rothhart, Dafen & Barnett, 1971). One study of particular interest was conducted by Burstall (1968) in cooperation with the National Foundation for Educational Research. The study was designed to discover teacher attitudes towards the teaching of French to low ability groups while observing how particular attitudes might affect student performance. In schools where teachers were in favor of teaching French to low-ability groups, students scored well above the average on French

tests, however, in schools where teachers had unfavorable attitudes, students scored well below the average.

In a 1971 study by Rothhart, Dafen and Barnett, teacher trainees, after being assigned to four pupils, were told that two pupils were lacking in intellectual potential. Analysis of the data revealed that teachers spent more time with "high expectancy students" and rated them as having greater potential than others. Similarly, results in the Feldman & Orchowsky (1979) study indicated that teachers were more pleased with successful than unsuccessful students. This was demonstrated by the higher frequencies of positive non-verbal behavior displayed toward successful students in comparison to unsuccessful students.

Evidence presented in the above-referenced studies, although not conclusive, strongly supports the notion that teacher expectations and a student's prior achievement are heavily correlated. Kuykendall (1992) believes that minority children suffer disproportionately because of this correlation. She testifies that minority children are often penalized for a short academic start, resulting in the child's belief that he or she will never achieve mastery. Further she advocates the importance of

all educators accepting differences in growth and development without discouraging efforts to enhance student achievement.

### Prior Student Behavior

"In this world of we are all one make-believe, blacks, who cannot or will not assimilate, are rejected and set apart, sometimes jailed, as 'unassimilated' or 'incorrigible'. Early in their school career they may be labelled as 'hardcore', at-risk or 'socially maladaptive' and assigned to the social economic-scrap heap before they can get off the educational ground."

--Hare & Hare, 1991

In addition to being penalized for lack of prior knowledge, African American boys are often singled out because of their behavior. In New Orleans, Louisiana, although black males represented 43% of the public school population in the 1986-87 school year, they accounted for 57.5% of the non-promotions, 65% of the suspensions, 80% of the expulsions and 45% of the dropouts (New Orleans Parish School Board, 1987). Bridges (1988) and Rowan (1989) report similar results in Wake County, North Carolina and Chicago, Illinois, respectively. Studies by Landen & Meisinger (1989) and Fabre & Walker (1987)



reveal that regular education teachers have low tolerance for behavior characterized as: 1) irritable or easily aroused to anger; 2) impertinent or sassy; 3) inattentive; 4) attention-seeking; 5) aggressive and vulgar. Such behaviors serve to add negative perceptions to student reputations, which may affect a teacher's grading practices. A longitudinal study by Leifen and Brown (1983) displays evidence that subjective factors such as individual reputations entered heavily into the scenario of elementary teacher grading.

Hale-Benson (1986) and Kunjufu (1986) urge educators to consider the cultural socialization of African-American males before attaching negative labels to their behavior. Kunjufu (1986) explains that "it is critical that schools become more sensitive to ethnic and cultural groups that do not conform to the white upper-middle class income model that many schools serve" (p. 14). In an effort to exemplify this idea, Kunjufu presents the following profile of elements which he deems basic to African-American culture:

- 1) Language-Black-English, rapping, slang, oral vs. written
- 2) Music-Soul, blues, jazz, gospel, rhythm

- 3) Food-spicy, pork, plentiful, soul
- 4) Religion-Minister-Congregation-call for  
chant, response, high involvement
- 5) Learning style-right brain, relational,  
people-oriented (p.14)

Hale-Benson (1986) suggests that educators might discontinue basing behavior on whether or not a student is quiet or orderly, which places the African American child, especially the male, at a definite disadvantage. In support of this opinion, Kunjufu (1986) notes that a high percentage of African American males have been suspended because they "refused to say yes or no m'am or sir, apologize, take off their hats, alter their walk, talk softer, smile, or change their body language" (p. 29).

#### Prior Student Placement

"Children learn at an early age that they are being sorted, ranked, and classified according to ability. Somewhere around the 3rd or 4th grade, many accept the label of loser, no matter how subtly it is applied, and turn off to learning."

-- John L. Mahoney.

African American students are disproportionately placed in special education classes and low ability

grouping. During the period 1976-84, African-American educable mentally retarded (EMR) percentages more than doubled resulting in over representation in the EMR category. However, in the gifted and talented classes for the same period, blacks were under represented (U.S. Department of Education, 1986, 1984, 1980, 1978, 1976). The National Longitudinal Transition Study of Special Education Students (NLTS) reports that in 1986-87 more than half of the male students ages 13-21 enrolled in EMR classes were black. It is also noteworthy to mention that although males made up the majority of every disability except deaf and blind, EMR is the only category in which African American males make up more than half of its enrollment (p. 218). EMR is also the only disability category whose definition specifically indicates subaverage general intellectual functioning (p. 17). An even more salient point is that once a student is classified as EMR, the chances for reclassification into an alternative placement or termination out of the original placement are almost non-existent.

The practice of sorting students into instructional groups or classes due to alleged differences in ability is called ability grouping, homogeneous grouping or

tracking (Brookover, 1985). African American students, often expected to perform less well than white students, are often placed in the lower academic tracks (Brophy, 1983; Oakes, 1994; Rowan & Miracle, 1983). Research on the subject of ability grouping reveals that very few benefits exist, particularly for students in lower tracks (Alexander, et al., 1978; Oakes, 1985; Rowan & Miracle, 1983; Slavin, 1986). One of the disadvantages pointed out in Slavin's 1986 study was that teachers of homogeneous low ability classes tended to be less competent than teachers of higher ability groups while simultaneously holding lower expectations for their students.

In defense of a movement against ability grouping, the following assertions have been made by critics:

- 1) Students in non-college tracks are often denied access to students, teachers, counselors, and information that would serve to broaden their interests, challenge their abilities, and provide opportunities for academic improvement.

- 2) Non-college track students are often not encouraged to compete with those students who are

initially more advantaged and consequently not required or encouraged to strive for academic excellence.

3) Students in non-college tracks are looked upon as being unintelligent, resulting in failure to develop attitudes and insights beneficial for attaining successful post-high school careers.

4) Non-college track students are often placed into curricula that will impede their prospects for college (Alexander, et al., 1978).

#### Socioeconomic Class

A wealth of information has been published relevant to teacher expectations and social class. Findings from these studies highly support the idea that teachers readily form academic expectations based upon family income and status (Dana, 1992; Kochler, 1988; Rist, 1970). Dana's (1992) study of teacher's beliefs about at-risk students reports that teachers tended to blame students' parents and home life for academic failure; moreover, they neglected to see their own role in creating a set of expectations that could limit the students' potential for academic success. Rist (1970) alludes to an observed second grade class where student reading groups were named Tigers, Cardinals, and Clowns,

with the first group displaying the highest reading proficiency. In reference to the name of the lowest group he comments, "To call a group of students 'clowns' was more than a mere evaluation of their academic performance. They were perceived as such because of the stigma of poor records of academic achievement ... and low social class origins which set them apart from their classmates" (p. 81). The term 'economically disadvantaged', which is often used to classify non-middle class students, has also aided the cycle of fueling low expectations. When teachers hear the term, they often begin to form an opinion of the child's environment, which in their minds, could never foster conditions for learning.

#### Physical Attractiveness

The issue of how a child looks (or what a teacher sees) carries a great deal of significance in the domain of teacher expectations. Since the majority of teachers are caucasian, they have a high probability of possessing standards of beauty which mirror their own culture or those which are very similar to their own. Clifford & Walster (1973) discovered that a child's looks were

particularly correlated to teachers' expectation levels. Specifically, they reached the conclusion that attractive children were perceived as possessing a higher IQ and greater educational potential than less attractive children. Kehle, Bramble and Mason (1974) found that children perceived by teachers as below-average in physical attractiveness received noticeably more neutral or negative verbal feedback than children of perceived above-average attractiveness.

Kunjufu (1986) in relating this issue to the subject of African American males, states that teachers often form expectations in conjunction with the way a child looks--hair texture, keenness of features, eye color, dress..." (p. 27). In view of the features of some African-American boys and the way they are perceived, he further remarks that "if teachers could overcome the value judgment of beauty and feel the same way about dark skin, little boys with nappy hair and broad features as they do about ... light skin, long hair, and pretty eyes ... then Black boys may receive an equal chance" (p. 27).

### Language Ability

In discussing the negative views placed upon Black language, Carter G. Woodson (1952) comments that "school pupils were made to scoff at the Negro dialect as some kind of peculiar possession of the Negro which they should despise rather than directed as a broken down African tongue" (p. 19). Woodson's observation, unfortunately, is one that is widely used as the basis of forming opinions about the achievement of African American students. Smitherman and McGinnis (1978), indicate that the "notion generally held is that this mode of talk is unsuitable in school, and further that the school should teach Black children how to talk 'proper' (p. 136). Moreover, Granger and Rasig (1978) and Smith and Denton (1980) discovered that children speaking standard English are expected to be better academic performers than those students using non-standard English. Harber (1978) suggests that the way a child speaks, which she calls dialect interference, is too often used as justification for a suspected disability or learning problem. Smitherman and McGinnis (1978) found that "existing views about black speech lay the foundation for giving Black children low ability



scores and low IQ scores and justifies the failure of educational institutions to meet their needs" (p. 137).

### Gender

Gender bias is another critical element contributing to teacher expectations. Adams (1978, 1982) suggests that the child's sex is a salient characteristic that can affect teacher-student interaction and expectations. Results of studies by Doyle, Hancock, & Kifer (1972) and Polardy (1969) indicate that teachers are more prone to overrate the intelligence and potential of girls and to underrate boys' intelligence. In studies focusing upon grading practices, although no sex differences in measured achievement were found, boys received lower grades (Kenealy, Frude & Shaw, 1987). In studying the association between physical attractiveness and teacher's judgments of academic brightness among other factors, teachers revealed a systematic tendency to rate girls significantly higher in sociability, confidence, attractiveness, as well as academic brightness.

Kunjufu (1987), who contends that the white teacher and the Black male student relationship have the "greatest misunderstanding and lack of bonding" ,

(p. 73) expresses cautiousness of the female teacher's ability to truly integrate the female value system into that of the male's. He further suggests that schools define growth and development from a female perspective, contending that such predispositions to a female perspective inadvertently affect the teacher's evaluation of male behavior.

### Race/Ethnicity

Research has demonstrated that a child's race may have a poignant effect on formal teacher expectations (Demis & Turner, 1978; Feldman & Orchowsky, 1979; Gilberts, Guckin & Leeds, 1971; Rubovits and Maehr (1973); Woodworth & Salzer, 1971).

A study conducted by Rubovits and Maehr (1973) to observe teachers' reactions to gifted and non-gifted white and black students found that black students, whether gifted or non-gifted, were praised less and criticized more often. Additionally, teachers clearly favored both gifted and non-gifted whites over either category of blacks. Feldman and Orchowsky (1979) also used black and white students in a study which sought to examine whether the non-verbal behavior of teachers was

affected by race and performance of students. Results indicated that teachers were more pleased with successful than unsuccessful students; and more pleased with white than black students. In a study designed to examine how race affected teacher evaluations, DeMeis and Turner (1978) found when compared to white students, teachers rated black students lower.

Residual attitudes carried over from pre-Civil War days and claims of Black inferiority have, in many instances, influenced educators to believe that being black could be a prerequisite to impending failure. Howard (1993), who refers to these attitudes as 'rumors of inferiority', states that "it is a small jump from the idea that intelligence and character are distributed unequally among individuals to the conclusion that they be distributed unequally among different population groups, too. In the atmosphere generated by the innate paradigm on the one hand, and racism on the other, African American children are routinely subjected to very negative expectations about their intellectual capabilities. There is rumor of inferiority about black people-a major legacy of American racism-that follows Black children to school. Black children enter the school

environment under a general expectation that they have less intelligence and are severely over represented in slow, or special education classes, and are severely under-represented in the upper end of the placement hierarchy. . ." (p. 21).

## PEER PRESSURE

### Anti-Intellectualism

I can get an A on any test I want. It doesn't matter whether it's biology, algebra, English, history, drafting or gym. In some classes, there have been five tests and I've gotten five different grades. It's hard being serious the entire year. I've got too many distractions -- the fellows, the women, sports, and my music. I could be in honor classes, but I don't want my partners to tease me and call me a fag. I usually sit in the back of the class and clown, and sometimes I don't go to class at all. I don't see the guys respecting the nerds or the women chasing after them... I would like to get A's and B's... but... I'd rather be down with my partners.

-- student at Whitney Young Magnet School

Although peer pressure is a factor in the academic lives of elementary-aged students, the literature clearly illustrates positive evidence of peer pressure emerging more forcefully during middle school and high school years (Bridges, 1988; Kunjufu, 1988). For many African

American students, peer pressure often manifests itself within the dilemma of making a choice between academic achievement and academic mediocrity or failure. Oftentimes, when an African American student opts to pursue academic excellence he or she is charged with acting white (Fordham & Ogbu, 1986). Fordham and Ogbu (1986) attempt to clarify this phenomenon:

Along with the formation of an oppositional social identity, subordinate minorities also develop an oppositional cultural frame of reference which includes devices for protecting their identity and for maintaining boundaries between them and white Americans. Thus subordinated minorities regard certain forms of behavior and certain activities or events, symbols, and meanings as not appropriate for them because those behaviors, events, symbols, and meanings are characteristic of white Americans. At the same time they emphasize other forms of behavior and other events, symbols, and meanings, as more appropriate for them because they are not a part of white Americans' way of life. To behave in the manner defined as falling within a white cultural frame of reference is to act white and is negatively sanctioned (p. 182).

Smith's (1987) study of the attitudes and behaviors of black students in Fairfax County discovered that "underlying the unwillingness of most black students to engage in academic competition was the perception of getting good grades as acting white and therefore as

inappropriate for black students (p. 133). Studies conducted by Bridges (1988), Kunjufu (1988) and Smith (1987) all support the notion that, too often, African American male children show little or no appreciation for excellence in schools.

Kunjufu (1986) questioned 300 African American students in the rudiments of acting white. His survey showed the following associations with this concept:

- 1) speaking proper [standard] English
- 2) style of dress
- 3) forms of music
- 4) acting stuck up
- 5) feeling superior
- 6) surfing
- 7) skiing
- 8) being a poor dancer (p. 38).

In the same study, students responded that a "nerd" was a person who studies all the time, scores in the 90's and is unsociable (p. 39).

#### The Cool Factor

. . . You know now that I think about it,  
Maybe some of those teachers that I thought  
was getting on my case,

Were actually trying to help me in the  
education race.  
It sure hurts when I realize that with my  
abilities,  
I could have been anything that I wanted to  
be,  
If I had applied myself in school.  
But instead of learning all I could in school,  
I spent most of my time,  
sitting in the back of the room.  
looking good,  
and being cool.

--- John Gaston

The pressure to avoid intellectualism triggers a reaction which translates into being "down" or being cool. The activities previously mentioned as "acting white" exemplify the antithesis of coolness; however, the act of being cool, according to Majors & Billson (1992), extends beyond acting as a negation of academic achievement for some African American males.

"Being cool, or adopting a cool pose as we call it, is a strategy that many black males use in making sense of their everyday lives. We believe that coolness as a strength may be linked to pride, self-respect, and masculinity. At the same time, coolness as a mask may contribute to dropping out of school, getting into trouble. . . As a response to a history of oppression and social isolation in this country, coolness may be a

survival strategy that has cut [sic] the black male an enormous price." (Majors & Billson, 1992, p. xi).

In summary, coupled with peer pressure, the unconscious or conscious need to be cool, further complicates the African American male's journey toward academic achievement. Similar to the concept of acting white, being cool presents a special kind of dilemma for the African American male. On one hand the cool posture is indicative of strength and pride; on the other hand, coolness acts as a mask to hide self-doubt, insecurity, as well as other kinds of inner turmoil.

### The Dearth of African-American Male Role Models

#### Justifying the Need

In light of numerous accounts of academic afflictions said to have befallen young African American males, a number of scholars have risen up to address the need for an increase in African American male role models (Holland, 1987; Marshall, 1992; Witty, 1984). Holland (1987) makes an appeal stating that "We must remove our blinders and wade through the cold water of 'self-examination.' It is important to admit that some of the problems evidenced by inner-city male children have their



roots in a lack of adequate parenting . . . These youngsters are being raised by care-givers who may be repeating a cycle of inadequate parenting, and who also know little or nothing about interacting and/or surviving in a male-oriented environment. Who is available to answer the call for male identity during those critical, formative years when positive male role models are most crucial? Who can allay the fear, assuage the anger, lift the depression, or soothe the hurt feelings of these young boys in the face of an often violent and unrelenting male world?" (p. 41) Ernest White, talk show host for WDCU in Washington, D.C. echoes Holland's sentiments. He feels that if the African-American community intends to salvage a generation then 'we are going to have to step up and do the job . . . We are the only hope some of these youngsters have (Thomas, 1992, p. A4). Though the preponderance of literature addresses the shortfall of African-American role models in urban areas (Hare & Hare, 1991; Holland, 1991; Peterkin, 1991); Edwin Walker (1988), director of the Robertson County Special Services Co-Op in Hearne, Texas, injects that consistent, positive, literate role models for black

males are every bit as hard to find in smaller cities and towns as they are in big cities." (p. 773)

### Why the Dearth in African-American Male Role Models?

#### Integration

Although there is general agreement that African-American role models are needed, a variety of theories have been submitted as reasons for the dearth in role models in public schools.

In the pre-Brown vs. Board of Education era, the nation boasted a "separate-but-equal" way of life. However, the integration movement set the precedent for a novel trend in the African-American community. Hare & Hare (1991) assert that integration turned into the "disintegration of black schools, black institutions, and black communities." (p. 18) They proclaim that this disintegration has been instrumental in diluting the strength of African-American leadership, particularly, African-American male leadership. Kunjufu (1991) concurs with this theory submitting that the National Association for the Advancement of Colored People was not fully aware that integration would bring about the closing of African-American schools which would in turn phase out

African-American principals and teachers. In 1970, the National Education Association Mississippi Task Force found evidence that, in the face of integration efforts, African-American educators were being dismissed, demoted, or pressured to resign (Butler, 1987, p. 18). In a report to the Board of Directors of the Virginia Teachers Association, Picott (1954) revealed that the entire pool of African American teachers from the former black school in Mobley, Missouri were dismissed when African American children were accepted in white schools. The teachers sued the school board on the basis that they were more qualified than the twenty-five other teachers who held provisional certificates. Their qualifications were denied by the school board. Wicker (1974) indicates that "in 1954 the black principals in the south were like the buffalo in the west in 1754; he was found everywhere; in 1973 the black high school principals in the south were like the buffalo in the west in 1973; few and far between (p. 34). Etheridge (1973) in a paper presented at the convention of the Association for the Study of Afro-American Life and History states that in 1954, New York had approximately 440 black principals and by 1971, there were only 32. He also reports that in 1967, Virginia had

52 secondary schools with black principals and by 1974, there were only 13 schools with black leadership. These events led to a diminutive presence of African-American males in the public schools.

#### Expansion of Job Opportunities

The 1960's brought about a thrust of new resolutions for social change which included a landslide of expanded job opportunities for African-Americans. This expansion paved the way for a new wave of college majors for African-Americans. Where education was once one of the most sought after academic pursuits for African-Americans, its popularity waned and was replaced by more technical fields such as computer science and engineering. The American Association of Colleges for Teacher Education (1989), documents that from 1977 to 1987, there was a 56% decline in African-Americans majoring in education (p. 104). According to the U.S. Department of Education (1990), from 1977 to 1987, the distribution of bachelor degrees conferred upon Blacks in the computer science and engineering fields, increased by 8.4% (Table 2:10-2). Concurrently, there was a 14.6% decrease in the number of bachelor degrees conferred in

the education field (Table 2:10-2). To expound upon these figures, the National Black Child Development Institute (1990) reports "in 1987, nearly half of the 56,555 bachelor degrees awarded to African American students by colleges and universities of all types were in business or other technical areas . . . with only 8% in education (p. 84).

Unfortunately, these drastic declines are surfacing when the number of minority students in primary and secondary schools continue to soar. For example, there was a 5% increase in minority student enrollment in the nation's schools from 1977 to 1987. The American Association of Colleges for Teacher Education, (1989) speculates that by the year 2,000, the proportion of non-white students in American schools may be as high as 40%.

### Perceptions of the Teaching Profession

...Convince those teachers they have to stay  
They're quitting this profession everyday.  
Without them those kids don't stand a chance.  
Of acquiring skills they need to advance.  
Entrusted with children to teach and mold,  
The future of America, in their hands they  
hold.  
Sharing their knowledge with our young each  
day,  
Building bonds with each in a different way.  
Teaching skills to survive in society,

Reward them with a generous salary.  
If they're denied a needed pay hike,  
What options are open but to quit or strike?  
Students watch their teachers in a financial  
squeeze,  
And stay away from this field like a  
contagious disease.

—John W. Tutson

Perceptions associated with teaching as a profession have made a sizeable contribution to career choices of today's African American youth. Potentially capable teachers are often dissuaded by parents, teachers, as well as by their own personal experiences, from entering the teaching work force. A male teacher, interviewed in the Virginia Journal of Education (1993), declared that he, like many other teachers, was discouraging his own children from becoming a teacher. Marshall's (1992) study, discloses that many high school African American males did not desire to be associated with teaching because of parental disapproval.

Probably one of the more salient points submitted to justify low perceptions of teaching is the low financial reward. Males, in this society, regardless of ethnicity, tend to view themselves as breadwinners, particularly, if they happen to be married with children. Sadly, teaching

salaries often make the profession unattractive to males. In a 1991 survey, it was reported that the average Virginia teacher's contract salary stands at approximately \$30,487 (Virginia Education Research Service, 1993, p. iii). During the same time frame, on a national level, teachers' salaries averaged out at \$31,790 (National Educational Association, 1992, p. 70). Seemingly, the financial problem becomes more unsettling when the ceiling of teacher salaries is considered. Dr. B. Keith Eicher, a University of Richmond professor, remarks "some of our first-year teachers can actually start out ahead of some business and law graduates. A law grad can go get a job as a gofer in a law firm making \$17,000--but in 10 years, he could be making \$70,000 and the teacher will be making \$30,000" (Vitsky, 1993, p. 8).

Even though teacher reform efforts are perpetuating the necessity for teacher empowerment, a significant number of would-be African-American recruits remain doubtful about that reality. A recent article in the Virginia Journal of Education (1993) suggests that males are often negatively swayed by the lack of input and decision-making in teaching. In Marshall's (1992) study, the African American males interviewed "did not see the

teacher as having as much power as other adult professionals working in schools such as principals, counselors, and coaches" (p. 68.) Her study also found that the ability to have power was expressed as a desirable attribute by 100% of the male respondents she interviewed. Jamison (1992) maintains that black men, like other men, define themselves through their places of work. In defense of this line of reasoning, he states, "His definition of self comes from his ability to hold a job and maneuver and interact successfully within the world . . . If he can't stand up for his rights because he will be punished for being too outspoken, he may feel he is less than a man in view of most men" (p. 64). Consequently, teaching may not be perceived by the African American male as an optimal means of gaining "a strong sense of masculinity, status and respect . . . which is inextricably bound to their sense of power." (Majors & Billson, 1992, p. 33).

#### The Call For Help

I see too many shattered dreams, broken promises and hopeless futures, especially among our young black males. Without further delay, we as a nation must overcome our human inequality and social deprivation. We must come to understand that there will be no peace



and harmony until there is social, political,  
and economic justice for all of America's  
people.

--- John Horton

In response to myriad accounts of the African American male demise, national organizations, community groups, and educational authorities have issued a formal decree for help demonstrating immediacy and urgency of the problem. Clarice Walker, (1993) president of the National Black Child Development Institute, appeals to the African American Community, stating that "the status of the African American child must become a national priority. The disadvantages experienced by African American children are more common and severe than those hardships faced by American children as a whole. . .We must underscore the severe double threat facing African American children and quickly set an agenda to reinforce the priority. Why must we do it? The answer is we have no other choice. . ." (p. 1) (Holland, 1988) demonstrates harmony with this position insisting that "it is incumbent upon African American educators, social scientists, and the community at-large to take the lead in setting the tone and standard for research and program development for the education of African American

children" (p. 42). Kunjufu (1988) expounds upon this imperative in suggesting that African Americans must develop programs and organizations to protect, direct and develop African American boys." (p. 1). The National Urban League has urged a Marshall Plan for America that makes new investments in improving education, skills training, and job opportunities, especially for African Americans. On the subject of minority teacher recruitment, Haberman (1991) has called for higher level partnerships between universities, public schools and businesses to train minority teachers, which he feels, would automatically increase the pool of African American males.

## RESPONSES TO THE CALL

### Manhood-Training Programs

In an endeavor to elevate social, community, and personal consciousness of African American males, manhood training programs, otherwise known as Rites of Passage programs, have sprung up in a number of the nation's cities. Nathan Hare (1985), initiator of this idea in the United States, justifies the need for these kinds of programs. "Boys reach physical puberty readily enough,

but it is far more difficult in an oppressive situation to gain social puberty. We must recognize and actualize the difference between physical and social puberty in the Black boy's physical potency and social potency. Indeed blocked from the social avenues to social power and social potency, the Black boys may too often feel impelled to overcompensate in the physical" (p. 20).

Several models for manhood training programs are presently being implemented. At the forefront is *The Passage*, originated by Nathan and Julia Hare (1985). The program encompasses seven basic goals which include:

- 1) Developing a log during the transition years
- 2) Developing self-awareness and self-understanding
- 3) Developing understanding and awareness of immediate and extended family
- 4) Giving service to the community
- 5) Adopting a senior citizen
- 6) Exploring educational opportunities
- 7) Developing discipline and responsibility

The Ngugo Saba program, authored by Kunjufu (1986) introduces a model based on principles similar to Hare &

Hare's (1985). This model requires participants to espouse principles based upon:

- 1) Ujoma (unity)
- 2) Kujichagulia (self-determination)
- 3) Ujima (collective work and responsibility)
- 4) Ujamaa (cooperative economics)
- 5) Nia (purpose and goals)
- 6) Kuumba (creativity)
- 7) Imani (belief in God)

A third manhood training program called the Orita, was developed by Frank Fair (1977). Requirements are very similar to those of Hare and Hare (1985) and Kunjufu (1986). However, specific Christian principles are infused throughout the teachings. With this model, students are encouraged to:

- 1) Explore and understand the Black experience
- 2) Manage the family budget
- 3) Volunteer with a community organization
- 4) Explore career and educational opportunities
- 5) Demonstrate a knowledge of citizenship and responsibility
- 6) Study and apply biblical scriptures

As a result of the swelling numbers of organizations involved in advancing manhood training groups, special peripheral programs have been set up for the sole purpose of managing information related to these objectives. Rise, located in Chicago, is one such operation. It's mission is to develop "African American men and young men through research and the promotion of knowledge exchange" (The Rise Directory, 199 , p. ii). Groups performing similar services are The National Council of African American Men (NCAAM) and The Black Family Summit.

#### Immersion Schools

The immersion approach to educating African American boys is probably one of the most controversial educational strategies being employed. With an emphasis on separating African American boys from mainstream classrooms and institutions, these programs are characterized by the presence of:

1. An Afrocentric curriculum
- 2) Longer school days
- 3) Mandatory Saturday classes
- 4) Manhood training
- 5) Mandatory summer programs

6) Class taught by African American males

Holland (1991) believes that these programs, if initiated in the early stages of a child's development, can serve as a preventive strategy to offset soaring negativism. He believes that "we must begin to develop new and creative models that are intrinsic to the educative process-models that are aimed at preventing the development of negative attitudes toward academic achievement" (p. 41). Directly opposed to Holland (1991), is Kenneth Clark, a psychologist and key figure in the 1954 school desegregation decision. In expressing concern over the growing presence of all-male academies, Clark (1991) states, "This returns us to segregation in a time when we need to mainstream kids and emphasize inclusivity" (p. 31). He further contends that the message African American kids are getting is that they need to be in segregated environments to excel. Charles Willie, professor at Harvard's graduate school of education concurs with Clark's (1991) outlook. He proclaims that people are not helped by being singled out. But, in further support of Holland, Hare and Hare (1991) assert that immersion schools do not represent the true essence of segregation, but rather, separation: "With

segregation, someone sets you apart for reasons that stigmatize and reject you. With separation, you move away from others for your own reasons and your own freedoms. . ." (p. 18).

Although many leading educational authorities (Hare & Hare, 1991; Peterkin, 1991) favor the immersion process, some maintain that Holland's (1991) single-sex, single-gender classes are unconstitutional (Willie, 1990). In 1987, an all male class was instituted in Dade County, Florida. The class, though academically successful for students and strongly supported by parents, was deemed unconstitutional resulting in its discontinuance. There are, however, fully operative single race, single gender schools and classes in many cities including New York, Milwaukee, Baltimore, the District of Columbia, and Norfolk, Virginia.

In Milwaukee, two immersion schools have been established, Dr. Martin Luther King, Jr. African American Immersion School and Robert J. Fulton Middle School. Teachers are expected to draw from two "pools of knowledge; one filled with information from a body of culturally diverse knowledge and the other pool is filled

with information from an African/African American world view (p. 785).

Mathew Henson Elementary School located in Baltimore has an all male second grade class taught by a male teacher. It does, however, have the same curriculum as the schools' regular second grade class. According to the principal, Leah Hasty, 'all male learning will encourage students to think of their education as something for boys, not just for girls..!' (Chmelymski, 1990, p. 8).

Among the several hundred private schools established across the nation is the Atlanta Program Academy where the African heritage of 55 students in pre-kindergarten through 6th grade is the focus. As in the case of public same-sex schools, Atlanta Academy was set up in response to the desperate situation of education for African American males in the public school system. The Institute of Independent Education estimates that as of 1990, approximately 284 independent private schools, likened to Atlanta Progress Academy, were in existence.



## MENTORING PROGRAMS

### Applications For Public School Students

Until the late eighties, mentoring in the nation's public schools were applied almost exclusively to gifted students. In the majority of cases, gifted or creative students were assigned mentors to maximize intellectual potential (Gray, 1984; Kyuny-Won, 1990; Runions & Smyth, 1985) or to develop careers and leadership abilities (Edlind & Haensly, 1985). From 1978 to 1986, very little was written or researched relating to underachievers, the at-risk, or minorities. For example, an annotated bibliography released by the International Association for Mentoring (IAM) in 1986 contained 519 articles on mentoring including doctoral dissertations, master's theses, papers, books, and program descriptions. Out of the 57 entries which focused upon public schools, more than 87 percent hinged upon gifted education programs, leaving approximately 13 percent relevant to programs for disadvantaged, underachievers, or minority students. Since 1986, school reform issues, particularly those addressing community collaboration, have spawned a fresh culmination of publications on the subject of mentoring and public schools. By far, the majority of these

publications are in the form of mentoring guides or handbooks, followed by articles and scholarly research. The focus, however, is mentoring's relationship to at-risk, inner city, minority youth. Freedman (1993) who calls it the third wave of mentoring, believes that mentoring has emerged in its current state partially because of the present crisis in education and social policy.

#### Applications For African American Males

Mentoring programs, because of their proven success with varied populations, tend to be more widely implemented and less frequently challenged than the immersion approach previously described.

Project 2,000 based in Baltimore, Maryland, was initiated in 1988, under the auspices of Concerned Black Men of Washington, D.C. One of the goals is to infiltrate elementary schools so that young people can see positive African American role models in the community. The program, described as a dropout prevention project, allows successful African American men to act as teacher assistants to students in the school environment. Spencer Holland (1990) expresses that the two main objectives are

to assist young black males to stay in touch academically and to show that African American men can be as nurturing as any other human being (p. 8). The mentors, who represent a diverse group of workers, are required to attend a three hour training workshop led by teachers. Upon commitment to the project, they are required to spend at least a half day each with their class. Immediate indicators of the program's success are the reduction of expulsion and the improvement in attendance. Each student participant is then followed up from the third grade through high school graduation and upon successful high school completion, the Concerned Black Men's organization provide funding for post secondary training.

Another mentor program with a slightly different mission is the Partners Program. Created in Denver, Colorado, it sets out to serve mainly at risk youth who have experienced previous involvement in the juvenile justice system. In a national study conducted in 1989, mentorship programs such as Partners were found to be 'the most effective approach for helping at risk youth' (Freedman, 1993, p. 27). Further independent studies confirm that Partners is effective in "helping kids stay

out of trouble, stay off drugs, and increase their self-esteem" (p. 27). More comprehensive than some of the recently established mentor programs, in addition to the one-on-one mentor matches, Partners includes:

- referral and intake
- waiting youth program
- volunteer recruiting and preparation
- intensive counselor support
- monthly group activities
- semi-monthly life skills workshop
- senior partner support group
- community service projects
- health services
- special project components

Funding for Partners is dependent upon business contributions, individuals, fund raising events in addition to government and private foundations. To date, Partners is operating in communities in Colorado and North Carolina and has served over 20,000 at-risk youth.

A snapshot displaying the diversity that mentoring programs offer includes the following:

- The Urban League's Education Initiative Program provides approximately one hundred students with mentors for three years
- Mentors, Inc., founded by Shayne Schneider, focuses on low-income students falling short of their potential. By its third year, Mentors, Inc. was mentoring and supervising 500 one-to-one matches.
- Project RAISE, based in Baltimore, is a collaboration of seven organizations--two churches, two banks, two colleges, and one African American fraternal organization. Pledging to reduce the dropout rate of its participants by 50 percent; each institution adopted a class of sixth graders by mentoring them through the twelfth grade.
- The Each One Reach One program, under the jurisdiction of the National Black Children Development Institute, boasts a strong parental component. Parents refer their children and in turn, approve the choice of mentor for their child. Mentors spend two hours per week with kids from age seven to fourteen. Since 1981,

this program has intervened with about 350 children and their parents.

## AN OLD SOLUTION TO A NEW PROBLEM

### Applications in Diverse Disciplines

Well respected over a cross-section of disciplines, mentoring is currently being used for myriad purposes. Probably the most notable area is the business and corporate setting. Forerunners in the field have discussed every aspect of mentoring from its definition to the stages of mentoring relationships (Kram, 1985; Levinson, 1978; Murray, 1991; Zey, 1984). In addition, the higher education domain is putting mentoring to significant use. Applications of mentoring in academe include pairing advanced students with less advanced students to enhance academic progress and student retention (Huggins, 1987), pairing tenured professors with untenured professors to effect a smooth transition into higher level responsibilities (Bergen & Connelly, 1988) and pairing major professors with advisors (Papa-Lewis, 1987). Mentoring has also become a respected strategy in the development of public school teachers and administrators (Eng, 1986) providing pragmatic

experiences for pre-service teacher wishing to become teachers and for classroom teachers aspiring to become administrators.

## THE MANY FACES OF MENTORING

### Program Structure

Granted that the heart of recently established mentoring programs are driven by volunteers, it is the consensus of the field's forerunners that some kind of structure is necessary (Gray, 1992; Freedman, 1993; Styles & Morrow, 1992; Virginia Office of Volunteerism, (1992). Freedman (1993) suggests that mentoring programs often fall short of their potential because of a considerable lack of infrastructure. In expounding on this point, he states: "Programs are struggling to implement publicized models, and actual practice is uneven. Most sorely missing is follow-up, while marketing and recruitment have proceeded apace, program support is often neglected. . . Fervor without infrastructure is dangerous at the program level because it leads to disappointed mentors and youth. . . Fervor without infrastructure is a setup for failure and will inevitably lead mentoring to become just another grand

idea that did not work out (pp. 86-87). A study of an adult/youth relationship project exemplifies Freedman's ideas revealing that "mentors and youth will not meet regularly and are not likely to develop relationships in the absence of ongoing support from a well-structured mentoring program." (Freedman, 1993, p. 26.) Styles and Morrow (1992), referring to a study of how youth and elders form relationships, indicates that program structure and implementation may significantly affect the formation of mentoring relationships as well as the nature of the intervention.

According to One Plus One, a mentoring advocacy organization, regardless of how the components interface, the structure of an effective mentoring program must include the following:

- 1) Needs Assessment
- 2) Networking/Community Involvement
- 3) Funding Strategies
- 4) Program Staffing
- 5) Program Operation
- 6) Youth Involvement
- 7) Recruitment
- 8) Mentor Screening



- 9) Orientation & Training
- 10) Mentor Placement/Supervisor/Recognition
- 11) Program Evaluation

On Gray's (1992) mentoring program development (MPD) scale, she itemizes the following program characteristics:

- 1) pre-design research
- 2) program uniqueness
- 3) monitoring of matches
- 4) appropriate program material
- 5) program evaluation
- 6) confidentiality
- 7) participant training
- 8) use of four groups/opportunity for participant design of program
- 9) program policy
- 10) appropriate criteria for selection & matching
- 11) trained coordinator
- 12) organizational support
- 13) participation buy-in
- 14) publicity
- 15) orientation to program
- 16) post-training activities

Gray maintains that in her experience, mentoring programs are usually structured within the framework of six levels, each having its own set of advantages and disadvantages. Highlights of each level include the following:

Level 1: Non-Program - Focuses on publicity and image - program design elements are weak or non-existent; there is no program, just a collection of activities; funds are allocated to staffing, honoraria, travel, advertising, printing.

- 1) Advantages: a) Easy to develop high community profile and generate funds; b) can be brought to fruition quickly.
- 2) Disadvantages: a) Only superficial involvement; b) no sustained one-to-one interaction.

Level 2: Nominal Program - Goals maybe unclear or unstated; there is minimal or no formal matching, orientation, monitoring, or evaluation; no training; differs from the non-program in that it is more than a publicity effort.

- 1) Advantages: Inexpensive.

- 2) Disadvantages: maintains a "do it yourself" ethic; problems go unchecked.

Level 3: Semi-Structured, Informal Program - There may be minimal training and or orientation. Goals are fairly clear but modest; limited program elements.

- 1) Advantages: A large number of proteges can have needs met at low cost.
- 2) Disadvantages: Results are so varied that participants may reap fewer benefits than needed.

Level 4: Structured, informal programs - Program has several formal gatherings. Mentor-protege meetings are formulated as needed. Mentoring is social; training is minimal. Materials are developed without reference to appropriate research. Activities are narrowly perceived.

- 1) Advantages: a) Large numbers can be reached; b) program can run at modest cost.
- 2) Disadvantages: a) Mentoring is viewed as an activity carried out by an individual or individuals rather than as a multi-faceted process; b) little thought or research goes into the subject of mentor roles; c) program

goals and policy may be evolutionary because there is no pilot.

Level 5: Piloted Formal Program - Program may be based on related experience, intuition or minimal research. It will have most of the program characteristics, but operates reactively rather than proactively. Usually, it is a three year publicly funded program.

- 1) Advantages: a) Life span of the program will be at least three years allowing for initial and ongoing training; b) has most of the elements crucial to effective programs.
- 2) Disadvantages: Program is premised on the idea that it will take three years to develop the program.

Level 6: "Rich," Formal Program - Program has pilot and post pilot phases. Exerts the principle of doing it right the first time. Mentoring is one-to-one or two to one rather than high ratios. Regularly scheduled meetings are set to accomplish specific goals. Orientation training are held for all key players.

- 1) Advantages: a) Takes into account the components necessary to foster effective

mentoring; and b) Easy to administer if care is given to design.

2) Disadvantages: Up-front costs may be expensive.

### Mentor-Protege Relationships

Mentoring is a relationship that we are just beginning to define and understand. It requires patience, willingness to listen, and subtle guidance to move someone forward from one point in life to another. ... the relationship should not replace the family but extend a helping hand that, in the absence of a strong family, can show youngsters how to solve problems that handicap their progress.

--Margaret E. Mahoney

### Low Ratio vs. High Ratio

Kram (1980) calls attention to the misconception that all mentor-protege relationships look alike. Inherent within this misconception lies the assumption that only two people can participate in the mentor-protege relationship. Contrary to popular belief, mentor-protege profiles may vary from one-to-one to a group on group scenario. Gray (1992) in her descriptions of desirable structure and components, asserts that a one-to-one or one-to-two ratio promotes the highest level of reciprocity between mentor and protege. Most of the literature lending reference to mentor programs adheres

to the goal of establishing one-to-one matches which lends credibility to Gray's assertions. (Freedman, 1993; Levinson, 1976; Tierney & Branch, 1992). High ratio mentoring defined by Gray (1992) as any ratio higher than one to four, though not largely employed, has worked to some degree. Balint et al (1992), in a description of a group collegial partnership with an experienced mentor, gave the following observations: "It is through our mentoring experience that we have come to recognize and acknowledge again the importance of featuring the affective domain. . . we found that the mentoring relationship was not one way. While the mentor was charged with the responsibility of managing the program, the proteges were prepared to accept encouragement from the mentor" (p. 47). On the subject of young mothers encountering foster grandmothers in a group environment, Freedman (1988) promotes the following idea: "It is possible for significant relationships between youth and older adults to form in small group settings--as between individual members of a team and the team leader in a youth service... However, these bonds, too need some informal vehicle for logging private time together" (p. 59). In her study of mentor-protege relationships of

African-Americans in health professions, Primus (1990) notes that high ratio mentoring can meet with difficulties. One of the interviews in the study reported that "there may be something like sibling rivalry between proteges of the same mentor" (p. 137).

## PRIMARY VS. SECONDARY RELATIONSHIPS

### Primary Relationships

According to Freedman (1993) bonds formed during mentoring relationships differ considerably in nature as well as intensity. The most intimate, referred to as primary relationships, are generally characterized by a significant level of commitment and emotional exchange. Alluding to the admiration he felt for his mentor, a respondent in Primus' (1990) study stated:

'I won't use the word love; as I said, I associate it with something far more feminine than a man loving another man, but I do have that deep concern ... I feel the same way about him as I do my blood brother, but this is different. I should and I do everything that I can to keep the sort of trust and faith that we have in each other' (p. 128).

In discussing the relationships of elders and at-risk youth, Freedman (1988) notes that primary relationships manifested themselves in three ways:

- 1) Kinship Attachment - The ties between elders and youth were perceived as reminiscent of those between blood relations.
- 2) The Bad With The Good - The elders not only reinforced positive feelings and behavior, but also dealt with troubling aspects of the youths' lives.
- 3) Intimacy - The elders were willing to dismiss many of the program-imposed boundaries for the sake of developing more intense relationships.

#### Secondary Relationships

In secondary relationships, individuals function as minor mentors (Darling, 1989) having more limits on the relationship. Deemed as more common than primary relationships, the involvement reflects friendliness, concern about the circumstances, willingness to take time for assistance, but care to maintain concise boundaries (Freedman, 1993).

#### Benefits to Mentors

Even though mentoring is usually perceived as primarily beneficial to the protege, mentors often receive long-lasting benefits and rewards. Levinson



(1978) states that "being a mentor to young adults is one of the most significant relationships available, in middle adulthood" (p. 88). Horn-Wingerd-Al (1992) report that faculty members serving as mentors experienced high levels of social acceptance, lower levels of stress and an overall greater sense of well-being. Elder mentors in Freedman's (1988) study indicated that the mentor experience allowed them an opportunity to pass on their skills, gave them a fresh start, and provided them a challenge to help change a kid's life. Robert Hechliniski (1990), a mentor in the Career Beginnings Program at Indiana University, articulates the benefits received as a mentor:

". . . Malcolm is grateful to me for the things I have done, but he isn't aware that it was I who gained the most. There were many successes for Malcolm and I was fortunate enough to be part of them. . ." (p.7).

In describing the mentoring experiences of female administrators, Bahr's (1992) findings revealed that mentors acknowledged the benefit of 1) seeing changes and growth in proteges, 2) the intrinsic reward involved in helping another person, 3) the mutual growth and

satisfaction and 4) factors associated with having a close relationship.

### Benefits to Proteges

Mentors fulfill numerous roles, including role model, coach, teacher, developer of talent and door opener. The functions evident within these roles are most important in evaluating benefits to the protege (Freedman, 1993; Kram, 1980). Kram (1980) theorizes that four categories of psychosocial functions exist which directly affect protege benefits:

- 1) role modeling - this function provides a model for the protege to emulate and mirrors an image of who he may become.
- 2) acceptance and confirmation - as the protege develops a greater level of competence, the mentor's acceptance provides support and encouragement.
- 3) counseling - this functions allows the protege to explore personal concerns that may interfere with a positive sense of self.

- 4) friendship - the protege participates in social interaction that results in understanding an enjoyable informal exchange.

The emphasis that Kram (1980) places on psychosocial functions is supported by Levinson (1978) who comments that ". . . without adequate mentoring a young man's entry into the adult world is greatly hampered. Some degree of emotional guidance and sponsorship is needed to smooth the way and make the journey worthwhile." (p. 38)

Although mentoring has been esteemed as a desirable method of attacking problems associated with today's youth, maintenance of a successful mentor-protege relationship is often tainted by obstacles. Freedman (1993) and Kram (1980) agree that the creation and sustenance of mentoring relationships is, more often than not, oversimplified. Kram (1980) submits that, undergirding these obstacles are contributory misconceptions about mentoring. One misconception is that a mentor relationship is always a positive experience for both people. According to Freedman (1993), adult mentors, anxious to make a difference in the lives of youth are often not cognizant of how these young people perceive the relationship. Freedman (1993)

explains that "many youths, even those in great need of support, are wary of adults--having been let down by them in the past, . . . mentoring is often an unfamiliar notion to these youth. As a result, many young people are slow to embrace these relationships and the initiative often rests with the mentors" (p. 79). Malcolm B. Maxwell (1990) gives testimony in support of this idea:

"When I first learned that I was going to receive a mentor I was kind of skeptical; in fact, I didn't really want one. . . I didn't want another person in my life telling me how I could better myself in school; what roads I should take as far as going to college; where to go to school and why. In my book, that's what my parents were for. . . I knew that having a mentor would mean having another person speaking to me, with everything he said going in one ear and going out of the other" (p. 8).

Kram (1985) also alludes to the misconception that mentor-protégé relationships are readily available to those who want or need them. Freedman (1993), affirms that a relationship's availability is seriously lessened by time and social distance factors. He says, "The adults who volunteer as mentors don't have time to spend with the young people with whom they are matched" (p. 78). In a study of six campus partners in learning

programs, a significant number of college mentors voiced difficulty in meeting demands which accompanied mentoring obligations because of time constraints (Tierney & Branch, 1992).

Further obstacles to healthy mentor-protege relationships revolve around the issue of social distance, which sometimes translates into the failure of mentors and proteges to correctly assess each other's needs (Zey, 1982). For example, in a study examining how youth and elders form relationships, adults who understood the youth's role in the relationship and the extent to which youth felt comfortable with disclosure tended to have high levels of satisfaction in their relationships. Conversely, adults who failed to understand youth relationships and disclosure issues were not as satisfied. Additional factors which may be contributory to social distance include generational, lifestyle, and class differences.

The Montgomery County, Maryland School Board presents the following as situations which would be potentially problematic to the mentor/protege relationship:

- 1) The match may not be right

- 2) The protege may be unable to risk taking advantage of a helping relationship because of earlier experiences
- 3) The relationship may be still in a testing stage
- 4) The protege may have underdeveloped communication skills
- 5) The mentor may feel burdened by the relationship and feel angry or annoyed by the protege's behaviors (p. 4).

The Two of Us, a handbook published for mentors in the Baltimore Public Schools, warns potential mentors of what they should not do, which includes the following:

- 1) Break promises
- 2) Condone negative behavior
- 3) Talk down to a mentee
- 4) Force the mentee into anything
- 5) Be inconsistent
- 6) Become a witch
- 7) Expect too much
- 8) Expect too little
- 9) Cause friction
- 10) Break confidentiality (p. 7)

After investigating a number of mentoring programs for youth varying in size and scope, Freedman (1993) concludes that the following traits are representative of exemplary mentors:

- 1) They listen to the youth
- 2) They allow the relationship to be youth-driven thereby allowing the protege to give signals about areas to be pursued
- 3) They allow time to build relationships
- 4) They respect the youth's boundaries
- 5) They are sensitive to differences
- 6) They focus on the youth
- 7) They provide support and challenge
- 8) They acknowledge reciprocity
- 9) They are realistic (p. 101-103).

## Chapter III

### Methodology

The purpose of this project was to conduct a case study of the Concerned Black Men (CBM) Youth Corps I program with the following objectives:

1) To identify, collect, and summarize information regarding CBM's program structure and practices;

2) To collect and report data from CBM stakeholders concerning CBM program strengths and weaknesses.

3) To collect and summarize information relevant to the nature of mentor-protege relationships in the CBM program.

In an effect to meet the above objectives, the research methodology is designed to address the questions specified below:

1. To what extent are key players in agreement of CBM's mission, goals, objectives, and program practices?

2. How is mentoring defined by the players?

3. Why do key players become involved in CBM?

4. How are key players prepared for involvement in CBM?



5. To what extent do the schools and the CBM program interface with each other?

6. What are the perceived strengths and weaknesses in the program?

7. What is the nature of the mentor-protege relationship? I.E., the history of the relationship, activities engaged in, things talked about, frequency of contact, intensity of the relationship, personal feelings.

8. How has the program impacted key players?

#### Research Approach and Rationale

In accordance with the researcher's desire to render research of significant depth, the case study approach was selected. Ary & Jacobs (1990)

asserts that the greatest advantage of a case study is the possibility of depth because it attempts to describe the subject's entire range of behaviors and the relationship of these behaviors to the subject's history and environment. This range of behaviors is referred to by Best (1970) as the subject's "life cycle" (p. 127). In another reference to case study research, Guba & Lincoln (1981) attached the description "holistic and

lifelike" (p. 376). In further analysis, they assert that case study research presents a picture credible to the actual participants in the setting which can be smoothly placed into natural language of the audience involved. Ary (1990), Guba and Lincoln (1981) and Yin (1989), although supportive of the case study approach, warn against the tendency of the researcher to oversimplify or exaggerate case study findings.

Inherent within the case study was an attempt to ascertain whether key players hold consistent views concerning the program's mission, objectives, and program practices. This effort, referred to by Wholey (1987) as evaluability assessment, sought to clarify program intent from the vantage point of those closely connected with the program. Wholey (1987) adds that evaluability assessment "explores program reality to clarify the plausibility of program objectives and the feasibility of performance measurements, and identifies opportunities to change program resources, activities, objectives, and uses of information in ways likely to improve performance. . ." (p. 46). Concerned Black Men has never been evaluated in its six year existence, consequently, information unveiled through evaluability assessment

aided the researcher in determining a course of action for the program prior to evaluation.

Techniques employed in the study included the following;

1) Document Collection - The researcher used this technique to provide specific details to strengthen information from other sources and to provide a basis from which further inferences could be made (Yin, 1989).

2) Direct Observation - Defined as a type III class of field work by McCall and Simmons (1969, p. 9), this was selected as a technique in order to attain a closeup view of activities associated with the research site. Although Kerlinger (1964) expresses grave concern of the observer's inability to make correct inferences from his observations, Guba and Lincoln (1989) emphasize how direct observation can maximize the inquirer's ability to grasp motives, beliefs, concerns, interests, unconscious behaviors, and customs (p. 193).

3) Participant Observation - The decision to engage in participant observation was mostly the consequence of the researcher's intense desire to "gain access to a group otherwise inaccessible and to perceive reality from the viewpoint of someone on the inside"

(McCall and Simmons, 1962, p. 9). This process is considered as a workable method of observing a setting while participating and playing an active part in events (Guba & Lincoln, p. 195).

4) Unstructured Interviews - This technique was selected in order to provide a vehicle for free-flowing expression on the informant's part. Hughey and Johnson (1975, p. 157) characterize interviews as a special kind of conversation or interpersonal communication where parties speak and listen. Open ended questioning, which aligns itself with unstructured interviews, enables the investigator to ask for facts, opinions, and insights, while increasing the responsiveness of the subject. (Garrett, 1966; Hughey & Johnson, 1975 and Yin, 1989).

5) Focus Group Interview - This technique was applied as a separate research strategy to elicit broader, more interactive responses among a particular group of respondents. Greenbaum (1987, pg. 18-19) states that group process dynamics in focus groups usually generate extremely useful information for three reasons:

a) Most people feel more comfortable talking about almost any subject when they are involved in a discussion as part of a group.

b) The interactions among members of a group will result in the participants' being more talkative due to the stimulation generated by the feelings of others in the group.

c) The group dynamics provide insights into how peer pressure plays a role in the degree of overall acceptance of a concept, product, or idea being presented.

The triangulation model, (Borg & Gall, 1983; Guba & Lincoln, 1981; and Yin, 1989) which advocates the use of two or more research techniques to enhance internal validity, underlies the researcher's rationale for the application of multiple research strategies.

### Population

The population for this study was comprised of thirty-three individuals who were presently involved or who had, in the past, been involved with the Concerned Black Men Youth Corps I program. Participants included three CBM executive board members, ten CBM mentors, seven CBM proteges, seven parents of proteges, three school officials, and three business/community leaders.

Although 15% of CBM's Youth Corps I program encompass young people from New Kent County Public Schools, proteges selected for this study were all enrolled in Richmond Public Schools in grades 5-8. Richmond Public Schools is typified as an urban school district. In 1992, it reported a student membership of 27,407 with a racial population as follows: 87% African Americans, 9.6% white, 0.3% other minorities (Richmond Public Schools Public Information Office, 1992). In the same year approximately 66.3% of the membership were on file to receive free or reduced lunch (Richmond Public Schools Public Information Office, 1993). The 1991-92 Superintendent's Annual Report for Virginia reported Richmond Public Schools's promotion rates at 93% (p. 8) and dropout rates at 5.5% (p. 24). The remaining percentage of 1.5% is accounted for by students who transferred into systems outside of Richmond Public Schools.

#### Selection of Informants

Bearing in mind suggestions made by Guba & Lincoln (1981, p. 166), interviewees were selected on the basis of (1) their special knowledge of or familiarity with the

program, (2) their status in connection with the program, or (3) information gained of the program.

#### Executive Board Members

The researcher was presented with a list of all executive board members who represent organization officers and program chairs. From that list, the first three even numbered names were selected.

#### Mentors

The goal of the researcher was to select 10 CBM members who were currently CBM mentors, or who had, at one time, been mentors. In order to obtain the names of potentially active CBM informants, the researcher was given a list of current members. From the list, the first seven odd-numbered names were chosen. To obtain the names of potentially inactive informants, Mr. Bill Friday, Youth Corps I chairperson, referred the researcher to a roster indicating four or five people whom he felt would consent to sharing their viewpoints about the CBM program. The researcher randomly selected three persons from the roster.

Selected mentors possessed the following characteristics:

1) All were present members or had been members of the Concerned Black Men for at least six months.

2) All perceived themselves as mentors.

### Proteges

The selection process for CBM proteges proceeded as follows:

1) A current list of active Youth Corps I participants was provided for the researcher's perusal.

2) From this list 2 names were randomly selected from each grade level.

In order to select informants representing past CBM proteges, rosters from previous years were reviewed. The researcher was then advised about their accessibility. Two names were selected from recommendations given.

Characteristics of protege interviewees were as follows:

1) They had all been involved with the Concerned Black Men Program for at least six months.

2) All were considered by the CBM membership as at-risk youth.



### Parents

To select interviewees in the parent category, the researcher utilized a resource list of parents referred by the Youth Corps I chairperson. From this list, the first seven even numbered parents were randomly chosen to be contacted.

### School Personnel

The process of recruiting school personnel to participate as interviewees was probably one of the least complex for two reasons. First, CBM serves only four schools and secondly, there is only one contact person per school.

### Business/Community Leaders

Potential interviewees from business and community were selected by using a list of sponsors from CBM's 1993 banquet. This list was divided into four categories: Gold benefactor of CBM; Silver supporter of CBM; Bronze supporter of CBM and friends of CBM. One supporter was randomly selected from each category.

### Interview Protocol

With the exception of proteges, each key informant was telephoned by the researcher and asked to take part in an interview. Interviews were scheduled with each volunteer. A week later, each informant received a written confirmation of agreed schedules, an outline of the study's purposes, and information relative to areas of inquiry.

The following procedures were employed in the selection of current proteges and former proteges:

- 1) The CBM Youth Corps I chairperson sent a letter to each protege's parent. The letter served as a vehicle to introduce the researcher, outline the study's purposes and ask parental permission for the child's participation
- 2) Several days after letters had been sent, Mr. Friday personally contacted each parent about her child's involvement in the project and scheduled interviews in cooperation with the researcher. In cases where a parent was a potential informant, he used this point of contact

as an opportunity to encourage future participation in the study.

Prior to interviewing informants, the researcher gained permission to tape interviews and to quote essential responses in a narrative form when deemed appropriate. As suggested by Guba & Lincoln (1981), the range of questions were bound by the nature of the inquiry, the interviewee's personality, and the responsiveness of the informant.

All persons selected for interviews conformed to parameters set by the researcher, with the exception of the following:

- 1) Two school officials were interviewed by phone because of time limitations. Between these two respondents, one requested not to be taped and the other declined to answer more than half the interview questions.

- 2) One parent respondent left the focus group early; consequently, her interview was continued at a later time over the phone. Another parent's interview was conducted entirely outside of the focus group setting.

In accordance with suggestions by Kerlinger (1973), the researcher made every endeavor to adhere to the following precepts of question writing:

1) Questions should be related to the research problem and objectives.

2) The type of question should be appropriate for the response.

3) Items should be clear and unambiguous.

4) Leading questions should be avoided.

5) Questions should be filtered to avoid invalid responses.

6) Questions of a personal or delicate nature should be handled cautiously.

7) Questions loaded with social desirability should be avoided.

### Data Analysis

Data returned from unstructured and focus group interviews were recorded, transcribed, compiled, and categorized into prevailing issues, concerns, and values relative to objectives of the study (Borg & Gall, 1983; Guba & Lincoln, 1981;). Caution was taken to record direct quotations when appropriate. Frequency of

recurring ideas and responses were reported using percentages, charts, and tables. Ultimately, responses from interviews were compared and contrasted in narrative form with other types of research data.

Documents, records, and observations were analyzed through content analysis which is defined as "any technique for making inferences by objectivity and systematically identifying specified characteristics of messages" (Holsti, 1969, p. 14). This technique, which facilitated the production of content frequencies and fostered the development of interrelationships among several content variables utilizing the process of coding, as suggested by Guba (1989) and Borg & Gall, (1983) enabled the researcher to achieve the following objectives:

- 1) Produce solid descriptive information.
- 2) Cross validate research findings.
- 3) Draw inferences about attitude and behavior.

Results of coded information was presented via listings, charts, tabulation of frequencies, temporal schemes, and narrative descriptions.

## Reliability and Validity

With reference to interviewing as a technique, the following suggestions by Borg and Gall (1983), were heeded by the researcher to reduce potential sources of errors:

- 1) Carefully study the target population.
- 2) Try to identify the predispositions likely to be present, designing the study to minimize their effect.
- 3) Develop procedures to build satisfactory rapport with respondents.
- 4) Incorporate small scale tryouts with other groups.

In an effort to reduce distortions which may have resulted from the researcher's presence at the site or involvement with subjects or bias, triangulation of data was generously employed. In further effort to establish reliability, the researcher regularly engaged in self-monitoring of questioning techniques and re-evaluation of data.

## Chapter IV

### Findings of the Study

The purpose of this chapter is to display, in narrative form and with tables, information about the Concerned Black Men Youth Corps I Program obtained from CBM program materials, observations, focus groups and unstructured interviews. Results from the collected data will be categorized as follows: (1) Program Structure and Practices; (2) Impact of CBM; (3) Definitions of Mentoring; (4) Reasons for Involvement; (5) Strengths and Weaknesses; and (6) Mentor-Protege Relationships.

#### PROGRAM STRUCTURE AND PRACTICES

##### Program History and Initiation

The Richmond Chapter of Concerned Black Men was founded in December, 1986 by Dr. Robert Green, a prominent leader in the Richmond community. During the time Dr. Green's efforts were coming into fruition, he discovered that a national organization of CBM was being established in Washington, D.C. Consequently, the CBM Richmond chapter was incorporated as part of the national group.

No formal assessment was made to ascertain a need for CBM's establishment, however, Dr. Green and other male community leaders, had observed recurring social problems associated with young African American males in Richmond. Consequently, it was informally concluded that the organization's focus should revolve around African American male youth.

Dr. Green, who served as president from 1986 to the first part of 1992, established an advisory board composed of seventeen notable business and community leaders who provided the organization with "guidance, advice and support in carrying out established goals and objectives." (CBM Background Information/Program Overview, 1991). However, after his appointment as Provost at J. Sergeant Reynolds Community College, the advisory board became inactive.

### Funding

CBM is funded primarily through annual membership dues, donations from corporate sponsors, United Way distributions and from the proceeds of an annual banquet which usually features highly acclaimed representatives of the African American community.



### Mission, Goals and Objectives

The mission of the CBM program has survived several modifications, yet each statement engenders a commitment to youth. For example, the mission statements below, though articulated with slightly different rhetoric, suggest involvement with the community and youth on slightly different levels of specificity.

"... mission is to improve the quality of life for adults, children and youth in the city of Richmond, Virginia." (Background Information/Program Overview, 1991).

"To be positive male role models who will encourage self-respect and self-esteem among the youth we serve." (CBM Member, Orientation Package, undated).

"To enlighten our community and provide a positive influence on the growth and outlook of youth."

(Fourth Annual CBM Banquet Program,  
1994).

When asked to give the mission of CBM, sixty-three percent of the total respondents, excluding executive board members, answered that the mission was to be a role model or mentor to African American boys; the entire population of proteges (100%) perceived that the mission was to "get us off the streets" or "to keep us out of trouble." The remaining respondents thought the mission was to do community outreach or to take kids on trips.

Three very distinct sets of goals exist within CBM's program materials. The first set of goals, listed in an undated Member Orientation Package and corroborated by the executive board are stated as follows:

- Develop an effective mentoring program and focus on providing guidance and extended resources to youth.
- Provide academic, cultural, personal, and career oriented activities.
- Recruit and retain members who consistently participate in the activities and develop close relationships with our youth.

In the 1992-93 annual program plan, another set of goals was submitted as follows:

- To improve the levels of academic achievements of at least 90% of the youth enrolled in the Youth Corps.
- To enhance the cultural awareness of youth through involvement in cultural trips, seminars focusing on African American culture  
...

A final and most recent set of goals was issued in conjunction with the mission statement from the 1994 annual banquet. Overlapping somewhat with the first set, these goals are stated as follows:

- Attract and maintain a committed membership for serving the needs of youth and their families.
- Develop and implement programs that address the needs of the "whole person."
- Encourage other community service organizations to provide direct service to youth.
- Collaborate with other organizations and agencies to serve our youth.

- Provide personal and group developmental activities designed to stay abreast of CBM "clients."

When CBM mentors were asked to give the goals of the program, nine different responses were articulated. In addition to the ones aforementioned, they included:

- Increase communication.
- Increase the graduation rate.
- To get the youth going in the right direction.
- To increase participation of the youth.

Parents, proteges, business community leaders, and school officials indicated that their unfamiliarity with structure beyond the mission would not allow them to give a goal statement.

Objectives for the group were difficult to ascertain from executive board members and CBM mentors. In most cases, when asked about objectives, responses were either vaguely answered or were identical to a previously stated goal. For example, one mentor who typified this trend, spoke of the objectives in terms of a general approach as opposed to identifying specific objectives:

I guess the objectives that we normally use for the young men . . . we start with the

basics, we identify that a lot of young men when they come into rooms, they prefer to keep their hats on . . . we start with the bare bone basics . . .

The only written objectives evident were listed in the 1992-93 Annual Program Plan. The six objectives included the following:

- To establish monthly education support activities.
- To develop in nine months schedules of activities for Youth Corps members.
- To expose youth to literature and to preserve their interest in reading.
- To develop and implement a mentorship program using CBM members who will assume the role of mentors.
- To develop and implement expectations guidelines for youth and parent involvement in youth corps activities.
- To conduct an evaluation of all youth corps activities.

### Mentor Recruitment

CBM mentors are recruited by word of mouth, through contact with local community organizations, and through articles which periodically appear in area publications. Additionally, major recruitment drives take place at the CBM annual banquets and during the yearly Gold Bowl, a high profile football event which attracts thousands of African Americans in and out of the state of Virginia. Of the ten CBM mentors interviewed, six (60%) were recruited by word of mouth, three (30%) were charter members, and one (10%) saw an advertisement in the newspaper.

CBM states that it seeks to recruit African American males who are successful and who desire to give something back to the community in helping African American youth. Although the organization does not specifically target white-collar professionals, a large proportion of recruits are college educated men in professional/administrative positions. One mentor, discussing this topic with the researcher, commented:

. . . you don't have much blue collar in there but I don't think it's 'cause they targeted professionals. . . I think that's just the way

it works out. . . We have all types [but],  
it's mostly all white collar.

Among the ten mentors and three executive board members, ten (77%) persons had completed at least a bachelor's degree, but all of them (100%) were employed in a professional/administrative capacity through an agency or self-employment.

#### Mentor Orientation

Prior to becoming full CBM members, recruits are subject to a two hour orientation at a special meeting designed particularly for that purpose. The orientation, conducted by active CBM members, gives prospective members information regarding CBM's history, purposes, objectives, past involvements, and expectations. It is probably noteworthy to mention that the orientation session is crafted to prepare the men for CBM membership as opposed to CBM mentorship.

#### Membership

Until November 1993, all potential members of CBM were required to make the same commitments to maintain active status in the organization. However, in the wake of dwindling attendance and participation, the executive

board instituted modifications to these requirements providing for principal and associate membership.

Principal members are required to attend at least one-third of all youth related activities, attend at least one fourth of all administrative activities, and not miss more than five consecutive activities. With the exception of a fifty dollar yearly membership fee, associate members are excluded from the above-referenced stipulations for principal members, but must commit to making themselves available in specified areas such as fundraising, scholarships, or publicity.

Until recently, the entire responsibility for administering and running the program rested on the CBM membership. In the spring of 1994, however, one of the CBM members was hired on a part-time basis, to perform the role of executive director. CBM's primary purpose for employing this individual was to significantly reduce the membership's administrative responsibilities, but unfortunately, because the new employee maintains a full-time job, the membership continues to share in administrative assignments.



### Mentor Training/Monitoring

CBM members are offered no formal training in mentoring. However, one member was recently sent to a workshop on mentoring sponsored by Virginia Commonwealth University. The member who attended the training confessed that it was personally beneficial, and that "it's helped in the input of different pieces that need to go into the program."

As in the case of training, there is no formal mechanism in place to monitor how mentors work with the proteges. Some members are convinced, nevertheless, that the informal network during regular CBM meetings, suffices in lieu of structured monitoring. One executive board member offered an example of the informal network:

I know [a fellow mentor] will just randomly visit one of the kids at their school and I'll say, [a fellow mentor], 'did you talk to Wayne?' and he'll say 'no I haven't heard from him in a couple of weeks,' and I'll update him the next time he talks to Wayne, he knows what's going on . . . so that way we sort of cover bases without it being formally set up.

There's no formal mechanism to do that. . .  
but that's as close as it gets . .

### Mentor Recognition

The sole concrete source of recognition for the mentors is the CBM Man of the Year Award. This award, presented annually, was created expressly to give recognition to a CBM member who surpassed the norm in service to the organization.

When mentors, themselves, were asked how they were recognized for their efforts, the majority of them alluded to intangible rewards. For example, ninety percent of the mentors cited the satisfaction of helping the young people as ample recognition. One mentor's comments characterized the satisfaction of the group:

Probably the greatest reward is seeing the youth change and develop . . . young men doing positive things . . . making a difference in somebody's life, That's it...

Forty percent of the mentors pointed out the value of receiving recognition by fellow members. One mentor's description exemplified these opinions:

When we're at a meeting, it's like if somebody needs to know what's going on during a

meeting, it's like . . . that's a fine job you did . . . we think you need to be the one to go and talk to so and so because you conveyed our message and our concerns in such a way that it was really good. . . I guess through the community and going back to the organization, recognition comes in like that.

#### Protege Recruitment

Each year Concerned Black Men targets approximately forty African American males in grades five through eight to be recruited into the Youth Corps I program. Although a few of the youth come from nearby surrounding counties, the bulk of students attend four Richmond city schools: Whitcomb Court Elementary, Clarke Springs Elementary, Binford Middle and Mosby Middle School. The rationale for selecting these schools is either unclear or unknown according to executive board members and school personnel, yet, one school official made an attempt to offer a theory for the selection of his school:

No one has ever stated to me that we have selected this school for XY and Z reasons; however . . . this area is one which probably has the largest or one of the largest numbers

of violent types of behavior and also young males who are traditionally involved in difficulty with the law or with schools...

Another reference to protege recruitment was found in a CBM document entitled Background Information/Program Overview (undated). This document did not explicitly give a reason for targeting particular schools, but an inference was made which suggested that particular schools were selected because of surrounding criminal activity. The document stated, "Forty black male youths from high crime areas in the city make up the membership."

According to the CBM executive board, the schools, using their own identification processes, respond to CBM with names of students who they feel would profit from the program; however, only two of the seven proteges indicated referral to CBM through their schools; in contrast, the schools were stated as a referral source by five out of seven parents.

#### Protege/Parent Orientation

After proteges names are sent to CBM, proteges and their parents are invited to a one time orientation

session which is usually held in early October (see Appendix I). Activities which take place are as follows:

- Introduction to the CBM organization's mission, goals, activities.
- Introduction to CBM'S members.
- Explanation of parent/protege/mentor responsibilities.
- Filling out and signing youth membership application.

#### Protege/Mentor Activities

Activities, usually held every other Saturday of each month, vary in length and are structured such that proteges will be exposed to at least one educational and one recreational experience per month. Saturday sessions have included activities such as career planning workshops, basketball games, jail visits, city festivals and college visits. CBM owns a van which transports proteges from a designated pick-up point to the planned activity. Key players appeared to be extremely cognizant of the kind of activities that CBM planned for the youth. Proteges expressed satisfaction with the week-end programs, but one protege suggested some alternatives to the existing activity structure:

I feel like if we do certain activities for a certain amount of time, then we should do some activities more times than others . . . activities they know we'll benefit from.

Another protege also satisfied with activities, offered a suggestion to increase their frequency:

Instead of having it twice or once a month, they should have it like every weekend . . . Most kids [are] going to school on week days; when they come home that means they have four hours to play outside, but on weekends, they have a whole day and that means they see more of the streets, more negative stuff, but if they were in CBM on the weekends, there's a whole lot of stuff . . . certain stuff that could be fun . . .

#### Protege Recognition

Names of all participating proteges are placed on the annual CBM banquet program as a gesture of recognition. Also, each year, several young men are selected to actually appear at the banquet as presenters. An executive board member admitted that some proteges,

though reluctant at first, value the opportunity to speak at the banquet:

At our banquet, that gives them a chance to shine, that gives them a chance to be recognized and as much as they hate to do it when we ask them to do it, after they've done it, there's nothing you can do to replace it.

#### Follow-up

In earlier stages of the program, CBM constructed and implemented an academic performance check list designed for mentors to specifically follow-up on proteges' academic progress; but currently, outside of informal contacts made by mentors, there is no mechanism to follow-up on participant progress - academic or otherwise. One executive board member, lamented that "Follow-up is a weakness . . . but it all boils back down to not having enough people." One school official echoed this concern stating: "I know nothing about what's going on with the children, unless I talk to the parents... there's not enough follow-up."

#### Evaluation

CBM executive board members and CBM mentors all agreed that although evaluation is necessary to measure

success, there is no formal evaluation mechanism in place. The only written evaluation evident among program materials is a 1993 survey requesting parents' impressions of the program's effectiveness; however, according to CBM's executive director, the survey was administered but the results were never tabulated.

A vehicle used to conduct somewhat of a semi-evaluation of the program is CBM's yearly retreat. The purpose of the annual retreat is stated to "assess activities, accomplishments and failures of the previous year, in order to effectively plan missions, goals, objectives and membership participation for the program year to come." (CBM Retreat Policy Statement, July 23-25, 1993). During this event the entire membership gathers to take a look at the previous year's activities usually with the aid of an outside consultant.

In view of the absence of a written evaluation, CBM mentors were asked if they personally viewed the CBM program as a success. A hundred percent responded affirmatively, usually making reference to progress made by individual proteges. One mentor exemplified this trend of thought:



I think the program is successful, because I feel if you help one young black male, I think it's successful; we have certainly helped more than one; we've got CBM members now who got involved when they were youth corps members, now they are a member . . . so they've given back what was given to them.

Another mentor concurred with others that the program was successful, but expressed concerns about the lack of formal evaluation:

Yeah, I think we're successful, whether or not we have formal means of measuring that; because I've heard and seen some of the results, i.e., listening to them at the banquet. . . and looking at some of the same youth that we used to work with, male members. But I would hate to have some corporation actually be able to look at the statistics . . . I would hate for that to happen.

#### Parental Involvement

According to executive board members, parents are invited to attend all Youth Corps I activities, but seem slow to participate. One executive board member surmised

that parental non-attendance could be attributed to higher priorities and expounded upon his theory stating that ". . . some of the parents don't want to come, and if they do come, they want to get something out of it, sometimes they think, 'you have my kids today, I have a break for a couple of hours'. . ." Four out of seven parents confessed that their lack of involvement was deliberate to allow their sons to be alone with the CBM mentors.

One parent, justifying her position, expressed ". . . I don't want to be there; I think it's important that he has the time to bond, male bonding without me; he's fourteen, he doesn't need me to be around him as much as in the past." Another parent agreed saying: ". . . I got to let him go 'cause he's growing up; I got to let him go."

One executive board member stated that plans for a parent group were on the horizon for the coming year and confessed that perhaps it would be beneficial to have "some separate activities for the parents . . . we need to look at topics of interest for them."

During parent interviews, respondents discussed the idea of a parent group as a way to connect with CBM

without actually attending activities. Six parents concurred that such a group would be beneficial. In response, one parent speculating upon the possible benefits of such a group stated: "That will benefit the children as well as the parents, to know that their mothers are interested in what they are doing and that will keep them interested."

#### IMPACT OF CBM

##### Mentors

All CBM mentors responded that the program had affected them in some way. As revealed in Table 1, forty percent reported that as a result of being a part of the program, they experienced a higher sense of awareness and sensitivity for the needs of African American youth. One respondent contrasting his life with the lives of participants in the program, rendered a typical account about his sense of awareness:

Maybe I've become a little more in tuned with what's going on out there, and some people's ideas, I guess it changed me from that respect, because like I said, I grew up in the suburbs, two parents in the home . . . if

somebody was going to come to school and sell me anything, it wouldn't be drugs or anything, it would be cinnamon toothpicks, I don't have any problems. These kids are trying to stay alive, the teachers don't care in a lot of instances, . . . so it's a different world, so I guess I am learning from their end, what they're going through.

Demand on personal time was the response given by three (30%) of the mentors. Though, CBM was viewed as a high priority, the pressure of prioritizing other demands was viewed as a never ending concern, as explained by a currently inactive member:

I was never at home, I didn't take care of the house and that kind of stuff, I had to make sacrifices in that way. Never looked at what was happening to me personally, these kinds of things I had to sacrifice to a certain degree, because I was so busy during the week with what I was doing, meetings, activities, planning.

Two members (20%) confessed that the program had developed a keener sensitivity toward their own behavior,

especially in the presence of CBM proteges. Two others (20%) shared that being part of CBM had increased their self-worth and enhanced their self-confidence. Being more tolerant and more focused, respectively, were articulated by two other mentors.

### Proteges

With the exception of one young man who stated "I'm okay the way I am," all proteges acknowledged that being a part of CBM had made an impact on their lives, particularly in the area of self-control, social skills and school behavior. As displayed by table 2, four mentioned a change in self control or attitude, three indicated a change in school behavior or grades, and two professed changes in social skills. One protege stated that he thinks more about his future.

Table 1. Impact of CBM on Mentors

Response Categories							
MENTOR # N=10	MORE IN TOUCH WITH YOUTH/ INCREASED OVERALL AWARENESS	MORE CAUTIOUS OF PERSONAL BEHAVIOR	INCREASED SELF WORTH/ CONFIDENCE LEVEL	MORE TOLERANCE	MORE FOCUSED AND ORGANIZED	MORE DEMANDS ON PERSONAL TIME	
M-1	X					X	
M-2	X						
M-3		X					
M-4	X	X					
M-5			X				
M-6				X		X	
M-7					X		
M-8	X						
M-9			X				
M-10						X	

It is noteworthy to mention that the scope of comments tended to identify movement from a less desirable status to a more desirable one, as exemplified by the following statements:

". . . I learned how to work in a group; I used to stay to myself."

". . . I learned to joke and not get mad . . . I be serious, but now I've learned to be somebody's friend."

". . . My grades, I'll say that changed a lot."

When parents were requested to state how CBM had impacted their sons' lives, some of their replies were strikingly similar to those of the proteges. For example, 72 percent of parents recognized self-control, attitude and maturity as areas being impacted, compared to 57% of the proteges. One parent representative of this train of thought, specified the manifestation of her son's change in behavior in this manner:

My son has a more positive attitude, he has begun to exercise more control . . . I have

noticed that in the way he has matured and I think it's because of this program . . .

Another parent agreed while suggesting that her son might be developing more foresight:

. . . he's not ready to react to it [every thing I say] negatively, it's like he's thinking twice, two and three times, if I were to react this way negatively, then this would happen. So, it's like he's held back and he's a little more reserved now, . . . He said 'no this is not me, I'm putting on a cool, momma, I'm putting on chill, 'cause I know what's going to happen, so I'll just stay to myself and put it on a cool and let them get in trouble.

Two parents (29%) remarked that they had noticed no changes in their son's behavior. One parent of this opinion chastised CBM for limiting their services to the group mentoring approach. She explained her concern, saying that "I think my son would do better if one or two of the men would take more interest. My son has been with the Concerned Black Men going on his second year and I haven't seen one change in my son."



A change in school behavior and/or grades was the response given by 43% of parents and 43% of proteges. One of the youth synthesized these two areas in his response:

I learned to change my behavior, not that it wasn't good when I go out to places, but it's improved towards females so to speak as far as the way I treat them, talk to them, that's gotten a whole lot better, not that I was abusive, it's just that it improved a lot and I changed my studies.

Two parents (29%) and one protege (14%) stated the program had no impact.

#### Parents

The seven parents all agreed that the CBM program had impacted their lives. Eighty-six percent indicated that because of CBM, their lives had become easier. When asked to elaborate on this point, one parent gave this response:

I don't always have the time to be there on the outings or trips whatever; I have a whole lot of other things and sometimes when they pick them up and when they are gone, it gives

Table 2. Impact of CBM on Proteges as Perceived by Parents and Proteges

Percentage of Responses		
RESPONSE CATEGORIES	PARENTS	PROTEGES
Self control Attitude.	72%	57%
School Grades.	42%	42%
Social skills Maturity.	72%	29%
Future Plans.	- <sup>a</sup>	14%
No Impact Observed.	14%	14%

<sup>a</sup>- = no response given by this respondent

me a chance to do something else.

Fifty-seven percent of the mothers expressed that the CBM program had given them a new-found hope and confidence in African American men. One mother explaining that CBM had been instrumental in projecting more positive images of African American men characterized this point of view:

It gives me confidence that black men are doing something. We don't see that too often in our surroundings, we see how black men hang on the corner, we know they are all in jail, we hear all the negatives, but we see something positive in this group of men; whenever they pick them up, they're looking good and everything else, it does a whole lot for me.

Two respondents (28%) pointed out that CBM gave them a sense of pride and heightened their self-esteem. One parent (14%) indicated that the CBM program made her feel safe. A summary of these findings is found in Table 3.

Table 3.

## Impact of CBM on Parents

IMPACT STATEMENT	PERCENT OF PARENTS GIVING STATEMENT
Makes life easier; gives me a break	86% (6) <sup>a</sup>
Gives me more hope, confidence in African American men	57% (4)
Enhances my self-esteem; makes me feel proud	28% (2)
Gives me a sense of security	14% (1)

<sup>a</sup>The number is equivalent to corresponding percentages

### Schools

School officials were asked if CBM had made an impact on (1) them personally, (2) the schools in which they worked, and (3) the proteges who attended their schools. As indicated in table 4, the first two respondents indicated that CBM had, indeed, impacted them personally. One elaborated that "what CBM has done for me is mainly say okay, there is somebody trying other than me, which," he continued, gave him "the inspiration to keep trying." The second school official stated that it was beneficial knowing the kids had the extra support which lent her comfort. The last respondent did not feel knowledgeable enough of the program's present status to comment.

Other than having CBM as a resource, the first respondent could not credit CBM with having an effect on his school. The second interviewee knew of no impact and the third school official declined to comment.

Only the first respondent appeared to be familiar enough with the proteges in his school to comment on CBM's impact on protege behavior. He pointed out that "they may concentrate on their school work more; there may be less involvement in undesirable activities. Those

two things in particular. . ." The second respondent indicated that she had no way of knowing unless she talked with parents. The last school official again offered no response.

#### Business/Community Leaders

Members of the business/community were requested to state whether CBM had (1) impacted them personally and (2) impacted their organizations. As displayed in Table 5, respondents one and three, longtime supporters of CBM, remarked that CBM involvement had helped them to internalize a sense of pride and a better understanding of the plight of today's youth and its kinship to African American leadership. One respondent expounded on these ideas:

You cannot help but understand and see the plight of some of the young people . . . there's no way in the world that we can afford not to have [African American] people in decision making circumstances in corporations . . . otherwise, your position is never articulated, and even worse you're not even there to protect whatever gains that you have.

If you're not there, . . . the game goes on without you.

The other business-community leader revealed that CBM's lack of impact on her was attributed to the short time she had been in her position.

In reference to CBM's impact on their respective organizations, two respondents alluded to CBM's involvement as a vehicle to close the gap and strengthen relationships between the organization's employees and the community. One supporter suggested that becoming involved in CBM "satisfies organizational mandates to develop strong community ties." When asked to explain the concept of the mandates, he replied that the mandates are: "It's saying that people will get involved into being a part of the community in which we live, work and play."

A second supporter corroborated the above statement introducing the concept of corporation and community reciprocity:

If this community prospers, then as a corporation we prosper and our existence depends on the community we are serving, so there is a certain reciprocity that's necessary both from a business standpoint and a

Table. 4

Impact of CBM on  
School Officials, Schools, Proteges

<b>Responses of School Officials</b>			
<b>Has the CBM had an Impact on</b>			
<b>SCHOOL OFFICIAL # N=3</b>	<b>YOU?</b>	<b>YOUR SCHOOL?</b>	<b>CBM PROTEGES IN YOUR SCHOOL?</b>
S-1 <sup>a</sup>	Yes. Gives me more hope.	No.	Yes. I see some changes in behavior and schoolwork.
S-2	Yes. I have additional resources to draw on.	I don't know of any.	No. I have no way of knowing.
S-3	- <sup>b</sup>	-	-

<sup>a</sup>S = School Official

<sup>b</sup>-Indicates no information was given



Table 5.

Impact of CBM on  
Business/Community Leaders

<b>Responses of Business/Community Leaders</b>		
<b>BUSINESS/COMMUNITY LEADER # N=3</b>	<b>YOU?</b>	<b>YOUR ORGANIZATION?</b>
BC-1 <sup>a</sup>	Yes. I feel a sense of pride.	Yes. Employees are beginning to feel more ownership for the community.
BC-2	No. Not yet.	No. There are none that I'm aware of.
BC-3	Yes. Recognize and understand personal plight of young people.	Yes. It helps to build a stronger relationship between our employees and the community.

<sup>a</sup>B/C=Business/Community leaders

humanitarian standpoint . . . so it the community is doing well and young people are growing up literate . . they become a source in regards to employees and you have that long term relationship . . . it just helps everything you do.

Another business sponsor stated that there was no impact on the organization that she could recollect.

#### DEFINITION OF MENTORING

##### Mentors

Mentors were requested to give a definition of mentoring but were asked if they perceived themselves functioning under that definition as a member of CBM. As displayed by table 6, forty percent reported mentoring as being a helper or supporter, fifty percent perceived it as assuming the role of a teacher and thirty percent characterized it as being a role model. One person (14%) mentioned that mentoring means total involvement. It was not uncommon for mentors to give a definition depicting a combination of two or three descriptions as is illustrated by the following response of one mentor who defined mentoring "as an adult who is able to be a friend, to be an educator, to teach and to be available

to offer guidance to our youth corps members." He continued, "I think we have to be all of that."

Another mentor who admitted his confusion with the concept of a role model and a mentor gave this account:

I've been going back and forth with mentor and role model. A mentor allows a kid to be who he/she wants to be and will help achieve that or help them become that person. The role model is someone you probably want to be like . . . the mentor is coaching . . . someone who can help you find out where you are, . . . and take you or help you go through life, to be there for support.

Excluding three respondents, all members perceived their mentor roles in CBM fitting into their personal definitions. The others saw themselves outside the mentor definition because of their perceived need for more personal involvement with the youth.

In the course of their descriptions and definitions of mentoring, only one mentor alluded to the idea of one-on-one contact; however three (30%) others hastened to credit CBM with group mentoring, as was indicated by one mentor's response:

I would probably define mentoring as when one or more individuals make themselves available and are willing to and anxious to help one or more other individuals identify the things that are not "perfect" in their lives . . . they think that we're one-on-one, CBM really is not a one-to-one mentoring organization, it is really a group mentoring organization. Because the majority of us in CBM are the kind of guys who are always traveling, it's hard to get a set schedule for us . . . when two or three of us who develop a relationship with two or three of the youth, if I don't show up a couple of times, the other guys are there . . .

Six mentors (60%) brought up neither the issue of one-on-one mentoring nor group mentoring in explaining their definitions.

#### Proteges

Table 6 shows that among the proteges interviewed, four (57%) admitted that they were not familiar with the word mentoring or had heard of it, but didn't know its definition. The remaining respondents (48%)

characterized mentoring as being a helper, a role model or a teacher, respectively. One young man touched upon some additional qualities in attempting to define the concept of mentoring:

A person that you, not really look up to, but a person that you see in your eyes as a, not a role model, but a person that you really believe in, . . . and a person that can really teach you something and a person you really listen to all the time, a person you see on a regular basis.

Unlike the two other proteges who defined mentoring, he stated that CBM did not fit within his definition.

### Parents

Fifty seven percent of the parents described mentoring as being someone who provides support by way of one-on-one contact. Neither of these parents felt that mentoring in CBM fit their definitions. One parent whose comments reflected those feelings, discussed the conflict between her expectations and the actual delivery of mentoring services:

My definition of mentoring is a contact with any one of the guys in the organization. When

I went into the organization, I explained to him what I was looking for, and what I needed and it started off with the big brother . . . but that's what I felt that they would be like; that big brother to my son . . . call him, you know, if there's no more than once a month, not when you just meet as a large group,, but just once a week to say, "how are you doing, how are you doing in school" and it would pull him [my son] out. That's my definition of a mentor. Someone that will contact him.

Twenty-nine percent of the parents described mentoring within the context of a teacher, advisor or counselor. Beyond this, they agreed that the one on one contact was not the primary concern. One parent clarified this rationale:

. . .I think mentoring to me it means, having somebody . . . to teach and share with, to grow with, somebody that's there to listen and to advise, and if it's not one-on-one, so be it, it's just when he needs to hear it, he

needs to be there to hear it. And CBM is doing that.

One parent's only apparent concern was that her son have male contact. When asked whether it mattered if her son's involvement was in a group or on a one-on-one basis, she replied, "No, 'cause he knows he's going to the activities and he's going to be around men."

#### Business/Community Leaders

Business/Community leaders all expressed their definitions of mentoring differently. One perceived it as being someone who could "give them (the proteges) personal advice. . ."; another portrayed it as help from ". . . a supporting individual . . . or explaining individual; the last respondent shared a definition which supported an all encompassing role:

. . . mentoring to me means hands on, I care, more than just me thing, trying to be a role model and also a friend, a brother, a sister, a father if necessary, not giving a kid a line and running off, but sitting there and listening to his problems, opening up, listening, being a good listener, and putting yourself in his place with what I do.

### The CBM Definition of Mentoring-Executive Board Members

CBM executive board members were asked how CBM defines mentoring. Each member delivered slightly different responses. The first member contended that mentoring according to CBM was a vehicle for providing someone for youth to look up to. After a lengthy discourse full of personal accounts, the researcher sought to be assured that embedded in his response was CBM's definition as opposed to his own:

Researcher: Subsequently, what you're telling me is that CBM's definition is that of providing a group of men that these young people can look up to and kind of latch on to, and maybe provide some role models?

Executive Board Member: Yes.

The second member prefaced his response by stating that CBM's initial definition of mentoring was a "one-on-one" interaction with kids; he then proceeded to explain the chain of events which led to an eventual change in their philosophy of mentoring."

We took all the kids, younger kids, fifth grades through eighth grades and we assigned one member . . . and that wasn't really that successful, because like a lot of



organizations we have problems with participation, that's what happened to me also. We would assign a kid to a person, some of the guys were disappointing the kids and they wouldn't show up and some of the parents started complaining because the kids had expectations. . .

The third board member basically corroborated the statements of the preceding one, although he refuted the one-on-one relationship as even being a part of CBM's definition of mentoring:

We prefer not to have a one-to-one mentoring relationship as the standing goes, and we don't want to have one person assigned to this one, because it doesn't work for our organization of our experience because you can't always guarantee the members are going to be at every activity, we can't guarantee the kid is going to be at the activity. . . in general it's more like everybody's doing one big large group and everybody usually goes and the youth would go and spend some time with

this member and they might spend time with this member and vice versa.

The CBM Definition of Mentoring-Program Materials

For purposes of public awareness, recruitment, and orientation, CBM published several documents which either promote the practice of one-on-one mentoring or a combination of group and one-on-one mentoring. Excerpts from program materials below attest to this fact:

1994 Fourth Annual Banquet Program

The objectives of the program are achieved through:

**Mentorship:** Interacting with the youth, one-on-one and in a group, on subjects such as confronting challenges, goal setting and peer pressure.

1993 Third Annual Banquet Program - CBM Outlook for 1994

"One of the most important programs is the mentoring between a CBM youth and member with similar interests."

1993 Membership Requirements/Contract states that all potential/new members must:

Undergo a 90-day probationary period whereby they:

"will be assigned a mentor (from the current group of adult members) to help them understand the organization. This mentor will help with many items, but in particular, they will: work with the new member during all one-on-one youth contact."

#### 1992-93 Orientation Package

Listed Goal Statement: Develop an effective mentoring program with a focus on providing guidance and extended resources to youth.

Listed Expectation: Fostering a one-to-one relationship with one or more youth.

A summary of CBM and key players' definitions of mentoring are noted in table 6.

Table 6. CBM Key Players' Definitions of Mentoring

Percentage of Responses					
RESPONSE CATEGORIES	N=10 Mentors	N=7 Proteges	N=7 Parents	N=3 B/C <sup>a</sup> Leaders	N=3 Executive <sup>b</sup> Board
Being a role model/or person to look up to.	30%	14%	-	-	-
Being a helper supporter, or friend.	40%	14%	-	33%	-
Being like a teacher, advisor, counselor.	40%	14%	29%	33%	-
Being one-on-one, having close contact.	10%	-	57%	-	33%
Working with youth in a group.	30%	-	-	-	66%
Being totally involved with the youth.	10%	-	-	33%	-
I don't know.	- <sup>c</sup>	57%	-	-	-
Having male contact.	-	-	14%	-	-

**Note.** Percentages do not add up to 100% because some respondents gave more than one answer

<sup>a</sup>B/C = Business/Community

<sup>b</sup>Executive board represents CBM's definition

<sup>c</sup>- = no response given in this category

## REASONS FOR INVOLVEMENT

### Mentors

When questioned about the reasons for their involvement in CBM, the majority (50%) of mentors made reference to the desire to either help youth or to become more closely associated with African American youth. One relatively young mentor, contending that his own youth had aided in prompting his desire to become involved commented that ". . . I'm just twenty-five and seems like I just came from high school, so I know what's going on out there, and I wanted to get involved and help where I could."

Another mentor reminisced about neighborhoods in which he was raised as a point of reference for his wanting to help:

. . . I saw it as a vehicle to help some young people, particularly, young brothers, because I grew up in the area between . . . Mosby and . . . all those areas, so I know what was going on.

Forty percent of the mentors stated that their involvement in CBM was a result of either knowing that black youth needed role models or wanting to serve as

role models to black youth. One mentor, who had indicated a need for involvement with youth, shed light on additional factors aligned with the issue of role modeling:

"I wanted to get involved in an organization basically to get involved with youth, and get to the problems of the kids . . . To expose them to some things that they never had been exposed to before, to show them that there are black men out here who have gone to school and gotten an education. I just want to be a part of that, to do everything I can to help the youth."

One mentor (10%) said that he was involved because he previously had been affiliated in a similar organization in a different locality.

#### Proteges

Forty-three percent of the proteges, likened their reasons for becoming involved with CBM to how they viewed CBM's mission -- to stay out of trouble and off the streets. Upon responding to the question, why did you get involved in CBM, the replies of the three young men sounded remarkably similar:

". . .I felt it would be something to keep me out of trouble."

". . . it keeps you off the streets and that's what I'm doing sometimes."

"I was on the streets most of the time."

Two proteges (24%) had been given prior information about CBM and acknowledged that they were impressed by what they'd heard. For example, one protege stated that his "brother was in it" and he liked things he was doing.

One protege (14%) admitted that he became involved with CBM because he thought "it would be fun." Another protege (14%) shared that he felt it would be educational and he might "learn something."

#### Parents

According to five (71%) of the parents interviewed, they became involved with CBM to receive extra support and encouragement for their sons. These respondents, unashfully confessing to be single parents, appeared to welcome CBM as a resource which could act as a reinforcer for what they were already attempting to do. One parent's comments were consistent with this point:

. . . I wanted something; I wanted to get involved in something 'cause I'm a single parent so it helped me out a great deal. A lot of people feel the same way, they need that extra support.

Four parents (57%) insisted that their involvement stemmed from the need for their sons to see positive African American role models and to be connected with male figures. One parent , who expressed this viewpoint speculated on how such a role model might best serve her son:

I wanted my son to become involved with that male figure mainly, positive male figure role; someone that would stimulate him to go further and to strive harder to reach his goals. And also, to have an active positive mind.

Two parents (29%) alluded to school-related issues as reasons for becoming interested in CBM. One parent accentuated that she was particularly looking forward to CBM coming into the schools because she was told "from CBM that they was supposed to be pairing the children with mentors to go into schools. . ." The other parent whose concerns were primarily educational, revealed that



she was given the impression that her son would be assigned a mentor to receive tutoring in school and insisted "that's what my major objective was. . ."

One parent (14%) remarked that her son "needed something else to do on the weekends" as a partial reason for her involvement in CBM.

#### Business/Community Leaders

Each of the business/community leaders interviewed differed somewhat in their reasons for becoming involved in CBM. One business/community leader, who had inherited CBM by virtue of promotion, discussed her continuing commitment to the program:

It was my decision if I wanted to continue and since I knew about the program, it was limited knowledge, but I knew it was a worthwhile cause and so I continued with the project, but also, I found out that one of our employees in the bank is a member, so we try to support our employees who are members of some organization in the community.

Another business/community leader expressed reasons for involvement which were similar to those of the mentor; his comments, youth-centered and youth- focused,

suggested sincere concern for the state of affairs between middle class African Americans and today's African American youth:

The situation that we've found ourselves in now, I mean in the last ten or fifteen years, there seems to be some alienation between young people and middle class or successful black folks and nobody really knows the reason why; you're almost treated in some cases like the haves, in some cases meaning the whites, because there is no real connection between young black kids and those who started out like I did from perhaps the housing projects on small meager beginnings. The idea of having a connection between young people to know that we are their extended family and finding an acceptable way of doing that, made CBM attractive to me, because here was an organization that was truly interested in helping young folks. . .

The last business/community leader was not quite as explicit as the first two in illustrating the reasons for his involvement; however, his explanations were

undeniably tied in with his personal perceptions of the program:

" . . . based on information and the philosophical reasons that they gave me of what CBM was all about, that keyed my interest . . . they were doing some of the things I believe in and they are caring men in the community."

#### Strengths and Weaknesses of the CBM Program

##### Strengths

Key players in all six categories were requested to give their perceptions of strengths in the organization. The strength which stood out most prominently was the combined commitment and dedication of the CBM members. Twenty-three (70%) of the total number of respondents referred to this characterization. It is also significant to mention, as noted in table 7, that in three categories (mentor, proteges and parents), commitment was articulated by more than half the respondents. Comments from each category of respondents are represented below:

Mentor            One of the strengths of CBM would be that the African American males in our community take out from their busy schedule to provide a valuable asset to the community and when I say valuable, I mean the few guys we do have that are actively involved; they are working around the clock during their normal jobs as well as CBM activities..."

Protege            "The fact that they're consistent with teaching us how to stay out of trouble and things to improve our lives . . . it's just the fact that they spend time with us and that they care enough to spend time with us."

Parent            "... They have families, and I think it's marvelous that they make a sacrifice for our children."

Executive Board Member            "We do have a core group of dedicated guys - guys that are always there that you can depend on."

B/C Leader "The strengths are the people who are involved . . . and there is no administrative cost, most of the guys have volunteered that . . ."

School Official "I think the overwhelming strength is the organization is really committed to doing something for the youth that they're working with; the strength I see is its men that are attempting to do this. . ."

Twelve (36%) of the total respondents cited the youth activities as one of the program's strong points. Key players in the parent category signified the highest level (57%) of responses in this area. One parent elaborating on her statement, offered to tell what appealed to her about the activities:

He goes to seminars where they bring in other speakers, an organizational speaker . . . men who talk about their career or possibly even how they handle situations in life . . . so my son has been to quite a few things . . . they don't get to go on a trip if they haven't participated in . . . the learning activity

the week before. One week is to learn, the other is for fun.

The next most frequently mentioned strength was transportation, cited by seven (21%) of the total respondents. Only persons in the protege and parent category submitted transportation as a strength. One parent boasted that "they pick up on time and bring back on time."

Four (12%) persons out of the total respondent group indicated talent and resourcefulness as CBM strengths. One protege was particularly graphic in crediting the group as resourceful:

They got power . . . they know big people, like the governor, the mayor . . . the parents in the projects like to set up a little recreation, but CBM, by going to college, they know big people and doctors. They got the money and they know the people and it really [doesn't] take much for them to get what they want.

#### Weaknesses

The issue of membership surfaced as the most frequently stated CBM program weakness among total

respondents (92%). As indicated by table 8, someone from each category of key players offered a response on the subject of membership. Areas of concern appeared to be divided between inconsistency of participation, lack of participation and the need for new members. One executive board member, keenly aware of the bleak membership situation, explained:

In any organization you would need a group of people to sit down and plan everything but you also need a group to sit down and implement, and right now we don't have a group to implement . . . you don't have much of a wide variety of people.

Another respondent in the mentor category voiced his concern about not only the need for members, but also the level of participation among current members:

The weakness is, we don't have the numbers that we would like to have. Another addition to the weakness is that the number we do have, not all of them are active.

Going a step further, another member who agreed with the others discussed some of the possible ramifications of low membership and lack of participation:

It wouldn't surprise me if a couple of guys quit this year, not because they have any less commitment, but these guys for the last five years have been running themselves in the ground and the bad part is that most of the guys are married with kids, and see what's happening to their own kids . . . What you have is that a lot of guys are married with kids, they got into CBM because they could do it without having to make a six hour commitment every week, but what they're finding is that, it's putting a strain on their marriage.

Communication was mentioned by 30% of the total respondents. Timeliness of and responsibility for communications were generated as salient issues. One mentor admitted that communication was a problem but refrained from excusing CBM mentors from their responsibilities:

We don't do a good job in making sure that kids have advance notice of activities from time to time, as well as the membership, but it offers no excuse because we have a



structure and calendar set up which identifies the date, the time, location of the activity, the lead person, you have a telephone roster of all the members, so if you're truly committed to CBM, you'll make sure that you're available.

All seven (100%) parents voiced this as a concern. Several of the parents who engaged in an exchange with the researcher on the topic, shared typical statements:

Parent 1 "They have been having a problem in the circulation department . . . maybe it's going to improve."

Parent 2 I just feel they should get it out for maybe three or four days before.

Researcher When does it generally come?

Parent 2 The day before the activity, but they mean well.

CBM's administrative structure and responsibilities elicited concern among 10% of the total respondents. Following the discussion of the communication problem, six (71%) of the parents agreed that the group was "not that organized."

Publicity was cited by six (10%) of the thirty three key players interviewed, the majority (50%) of which came from the mentor category. Responses reflected the necessity for increasing ongoing publicity efforts as is evidenced by one executive board member's comments:

PR is a weakness because a lot of times people don't even know we're still here. . . our banquet is pretty much almost like having a major publicity once a year and our PR person was buying a house and couldn't put time in the organization, so no one knew about it but the kids and their parents because of no publicity. People really a lot of times don't know that we are still together . . .

Table 7. Strengths of the CBM Program as Perceived by Key Players

Number of Key Players Expressing Descriptors							
THEMES	N=10 MENTORS	N=7 PROTEGES	N=7 PARENTS	N=3 EXECUTIVE BOARD	N=3 BUSINESS/ COMMUNITY LEADERS	N=3 SCHOOL OFFICIALS	N=33 TOTAL NUMBER EXPRESSING DESCRIPTOR
Commitment/ Dedication of the CBM Men.	10	6	4	1	1	1	23
Activities/ Programming for Youth.	1	2	4	2	2	1	12
Transportation	.a	2	4	1	-	-	7
Talent/ Resourcefulness of CBM Men.	1	1	-	-	1	1	4

Note. One key player in the school official category did not respond

a.- = no response given for this descriptor

Table 8. Weaknesses of the CBM Program as Perceived by Key Players

Number of Key Players Expressing Descriptor							
THEMES	N=10 MENTORS	N=7 PROTEGES	N=7 PARENTS	N=3 EXECUTIVE BOARD	N=3 BUSINESS COMMUNITY LEADERS	N=3 SCHOOL OFFICIALS	N=33 TOTAL NUMBER EXPRESSING DESCRIPTOR
Membership inconsistency or lack of participation of current membership; need for new members who can give more time.	6	1	2	3	1	1	14
Communications	1	.a	7	1	1	-	10
Administrative structure/responsibilities; overall organizational set up.	1	-	6	2	1	-	10
Publicity	3	-	1	1	1	-	6

Note. One key player in the school official category did not respond

a - = no response given for this descriptor

## MENTOR-PROTEGE RELATIONSHIPS

### Mentors

Of the ten mentors interviewed, seven (70%) indicated that they had developed a close relationship with a protege.

Table 9 shows that four (57%) of the seven mentors attributed the relationship's genesis to some event which occurred in connection with a group activity without specifying whether the relationship commenced within the context of a group activity. One mentor (14), though agreeing that most contact took place in a group setting, detailed some experiences outside the group:

We went to a Richmond baseball game, my wife works on Sundays and one day I showed him how to change the oil in a vehicle and we washed the vehicle and surprisingly, he'd never washed a vehicle before because his family had never owned a vehicle. He taught me how the metro system worked; I'm from a small town that doesn't have a metro system and I had never been on a metro or a bus.

Another mentor (14%) stated that the relationship between himself and his mentee was initiated through a verbal

request from the protege to be his mentor. Another mentor (14%) distinguished the beginning of his relationship in showing that it started "earlier when we did direct mentoring . . . my relationship grew out of that." Speaking to a fourth grade class was the origin of the last mentor's relationship. He pointed out that "This one started with that fourth grade class also, but he's in CBM now and he goes to the activities."

The majority (71%) of mentors involved in relationships confirmed that contact with proteges was generally twice a month, within the context of group activities. One mentor revealed that until a few months ago, he maintained contact with the protege "three or four times a month." Still, another mentor contended that he is in contact with his protege about ten times a week because "He'll call me at home, he'll call me at work, his mother will call me at home, at work, we'll stay on the phone for an hour talking."

According to five (71%) of the mentors, academically-oriented subjects were the topics most frequently discussed with their proteges. Two mentors (29%) cited sports as a discussion topic. One mentor (14%) stated that he didn't do a lot of talking to his

protege. In responding to the researcher's request to explain his answer, he broadened his reply to reflect upon the day his protege shadowed him at work:

. . . he just went with me to lunch, just hanging with me; I didn't show him any particular thing, didn't try to give him education or anything, he just went, if I went to a meeting, he went with me and he just sat down."

When asked how they felt around their proteges, four (57%) said they felt good and were glad to see them. Two mentors admitted that having the protege around aroused fatherly feelings. One of the mentors attempted to reconcile these feelings:

The fact that I don't have kids, it makes you want more; I don't have kids and I feel like I'm a father and with this kid, you don't want to give him everything, but you want to give him enough to survive, and you don't want to spoil him, but you want to give him everything he asks for.

Other feelings discussed by mentors were motivated, comfortable and sorrow (for the protege).

Four out of seven (57%) mentors sensed that they had made changes because of the relationships with the proteges. Two (29%) stated that they had become increasingly cautious and watchful of how they behaved around the protege. One mentor gave an example of the caution he found himself taking:

I try to always be positive because I know that this individual is looking up to me and I always just try to stay focused, not to do anything that I would think would be disappointing to my family, myself, or even him. . . I kind of watch my mannerisms,, the language I use, little things like that.

Two other mentors (29%) believed that the relationship enhanced their confidence levels.

On a scale of one to five, with five having the higher value, mentors were asked to rate the closeness of the relationship with their proteges. As indicated by table 9, one mentor (14%) rated the relationship a five, two mentors (29%) gave the relationship a three; and ratings by remaining mentors were four, three and a half, two and a half and one.



Mentors were finally asked how they thought they would feel about ending the relationship. The question was presented to them as if there might be a chance that the protege would leave CBM. Feelings shared by the mentors fostered a wide spectrum of emotions such as relief, hope, curiosity, concern, and loss. A summary of the feelings expressed by mentors are as follows:

"It won't hurt me one way or the other. . .

I would feel that he's finally made a decision in his life."

"I would wish I could have done more."

"I would want to know why, and I wouldn't feel bad. . . I know . . . he already has shown progress. . ."

"I would be very concerned."

"I would miss him."

### Proteges

All proteges disclosed that they had formed a close relationship with at least one of the CBM mentors, however, when asked who this mentor was, they all named the same person.

Four proteges (57%) remarked that the relationship started because the mentor extended himself through

introduction. Three (43%) respondents shared that they had just gravitated toward this person through group activities. One protege volunteered a description of how he was drawn to the mentor:

It's just once I really talked to him and started being with him a lot; I just formed that bond with him and after a while, we just started being on the same level, so now I feel like I can talk to him about anything, do anything with him, joke with him, laugh with him, do anything.

All respondents (100%) pointed out that their contacts with the mentor rarely forged outside the boundaries of group activities which occur twice a month, but one protege commented that contact is made "sometimes when we're not at activities, like when we're practicing for the banquet."

When proteges were asked what was usually discussed with the mentor, the most frequently mentioned responses were school, grades, attitudes and staying out of trouble. A hundred percent of the respondents acknowledged school as the number one topic of discussion. One young man shared that "we always talk

about school, always;" another protege corroborated his statement in adding: "That's a top issue. . ." 30% of the proteges cited home and behavior as discussed topics, while only 20% recalled talking about personal concerns such as girls and sex. Only one protege indicated that he and the mentor "never talked."

Positive comments were conveyed by one hundred percent of the proteges when asked how the mentor made them feel. Three proteges (43%) made comments that they either felt like he was a big brother, a dad, or that the feelings were similar to those of a little brother.

One protege chose to inject the dimension of fatherly feelings when he confessed: "I feel like he's a dad to me, but in the same sense he's like a real big brother; he's like a brother when I'm away from my brother. . ." I feel the same way when I'm around my brother, close to him.

Two proteges (29%) conveyed that they could be themselves around the CBM member. One (14%) indicated that he felt "happy"; another stated that he felt "kind of good" and one (14%) professed that he felt "safe."

When asked whether they had made any recognizable changes because of the relationship with the mentor, all

proteges with the exception of one (86%) maintained that they had, indeed, changed in specific areas, particularly school and personal attitude.

One student credited his attitude change directly to efforts made by the mentor:

. . . I've been a better person towards my attitude as far as getting in fights, getting in trouble, staying away from trouble, he's just changed my whole attitude about certain stuff, that's because he talked to me a whole lot about school. . . those kinds of things and he just discuss with me why it's wrong to do a certain thing or why I should do a certain thing.

On a scale of one to five, with five having the highest value, proteges were asked to rate the closeness of the relationship with their mentors. As demonstrated on table 10, three (43%) gave the relationship a 3, three (43%) rated it a four, and one (14%) maintained that a five was an appropriate rating.

The researcher finally asked proteges how they thought they would feel about ending the relationship with the mentor. The question was presented to them as

if there might be a chance that the mentor would leave CBM. Six out of the seven (86%) proteges expressed explicit negative feelings upon entertaining this possibility. Four proteges displayed feelings of loss:

"I feel like I don't want to be in the organization no more. . . no need us coming . . . when Mr. [the mentor] not around, it seems different. . . we don't have fun, like talking . . . we just learn stuff, they're [the other CBM members] too serious."

"I'll feel real bad if he left;

"I'd probably want him back into it". . .

"it wouldn't be as fun as it was . . ."

"I think I'd go back to the way I was."

Table 9. Ratings of the Mentor-Protege Relationship as Perceived by Mentors

Response Ratings						
MENTOR/ N=10	NO RELATIONSHIP WITH A PROTEGE	NOT CLOSE 1	SLIGHTLY CLOSE 2	FAIRLY CLOSE 3	VERY CLOSE 4	EXTREMELY CLOSE 5
M-1 <sup>a</sup>				X+		
M-2	X					
M-3			X <sup>b</sup>			
M-4	X					
M-5						X
M-6				X		
M-7					X	
M-8	X					
M-9				X		
M-10		X				

<sup>a</sup>M=Mentor

<sup>b</sup>+ indicates that .5 was added to response rating

TABLE 10. Ratings of the Mentor-Protege Relationship as Perceived by Proteges

Response Ratings					
PROTEGE # N=7	NOT CLOSE 1	SLIGHTLY CLOSE 2	FAIRLY CLOSE 3	VERY CLOSE 4	EXTREMELY CLOSE 5
P-1 <sup>a</sup>				X	
P-2				X	
P-3			X		
P-4			X		
P-5				X	
P-6			X		
P-7					X

<sup>a</sup>P=Protege

Two (29%) others had voiced feelings more related to anger. For example, one said he would be "mad" while another stated that "it would crush me, really because I know he's been such a big part of my life..." One protegee (14%) confessed that it would be okay if the mentor left because he was close to another CBM member."

#### SUMMARY

The Richmond chapter of the Concerned Black Men, founded in 1986, was initiated by Dr. Robert Green along with other concerned male leaders in the community. The organization's establishment represented a response to the Richmond area's escalating social problems relating to young African American males.

Although an advisory board existed in previous years, the program, currently funded through donations, membership dues, and proceeds from a yearly banquet, operates without the benefit of a steering body. Moreover, with the exception of a part-time executive director, responsibilities for the organization's operation and administration rest within the membership.

Key players possess a wide disparity of ideas relative to the organization's mission statement, goals



and objectives; however, all agree on CBM's overall focus which is to serve African American youth. There is also general concurrence regarding program practices, particularly those relating to planned activities for the youth.

The following program components presently exist in the CBM program:

- Youth recruitment
- Membership recruitment
- Combined youth and parent orientation
- Membership orientation
- Membership meetings
- Administrative meetings
- Bi-monthly group activities for youth
- Protege recognition
- Mentor recognition

All mentor training, monitoring, follow-up and evaluation activities are implemented on an informal basis among the membership.

In spite of the absence of a formal evaluation mechanism, CBM is perceived by key players as successful. The overwhelming majority believe that positive changes in CBM youth serve to corroborate their positions.

Even though parents are invited to participate in the planned group activities, most hesitate to attend. Allowing time for their sons to be with men and affording themselves personal time emerged as reasons for their lack of participation.

Without question, CBM has made a positive impact on the lives and attitudes of most of the respondents. However, school officials have observed minimal impact on their specific schools.

Most key players define mentoring as:

- serving in a role model capacity
- being a helper or supporter
- acting like a teacher or advisor

Parents are particularly prone to define mentoring in terms of a one-on-one relationship, whereas CBM members tend to refer to group mentoring. Furthermore, although executive board members articulate group mentoring as CBM's philosophy, CBM program materials promote the use of the one-on-one approach.

Key players convey the following as strengths of the CBM program: commitment and dedication of the CBM men; activities and programming the youth; transportation for the youth; and the resourcefulness of the CBM men.

Weaknesses cited were membership (i.e., lack of attendance, inconsistency of support, and the need for additional members), communications, the administrative structure, and publicity.

It is significant that all proteges formed relationships with the same mentor; on the other hand, only one mentor formed a relationship with either of the proteges interviewed. Both mentors and proteges conveyed that the relationship (1) started in a bi-monthly CBM activity; (2) centered around group-sponsored activities, twice a month; (3) consisted of primarily school-related conversation; (4) was fairly close; (5) gave them positive feelings; and (6) generally effected a positive change in their behavior.

## Chapter V

### Summary/Analysis of Findings

#### Conclusions, Recommendations for Future Practice and Implications for Future Research

##### Introduction

The purpose of this study was to conduct a case study of the Concerned Black Men (CBM) Youth Corps I Program. The researcher sought to examine program structure and practices, program strengths and weaknesses, and the nature of men for protege relationships.

The study utilized a qualitative approach to collect data employing the use of program materials, direct observation, participant observation, unstructured interviews and focus groups. The population consisted of thirty-three persons connected with the program including ten CBM mentors, seven CBM proteges, seven parents, three CBM executive board members, three school officials, and three business/community leaders.

## Summary/Analysis of Findings

Highlights of findings, accompanied by discussion, are presented in this section. Information is organized around essential research questions of the study.

### Research Question 1

To what extent are key players in agreement of CBM's mission, goals, objectives, and program practices?

With the exception of proteges, there is significant agreement among key players that the mission of CBM is to be a role model or mentor to African American youth. It probably bears emphasizing that the respondents articulating this mission statement were all adults. On the other hand, the total population of proteges unanimously viewed the mission of CBM as a kind of a preventive role -- to help youth stay off the streets or out of trouble. This schism between adult respondents and youth respondents' replies could be attributed to several factors:

- (1) CBM's mission may have been presented to youth and adults from different perspectives.
- (2) CBM's mission may not have been formally stated to youth; consequently, the proteges, somewhat aware of their potential

susceptibility to "African American male youth problems," could have internalized CBM's mission to fit their perceived needs and desires.

- (3) Particular key players, especially CBM mentors, may have legitimized their mission statements through tangible experiences in with the organization. If so, there could be some link between their mission statements and actual personal experience.

Very little agreement could be established among key players regarding CBM's goals. It became apparent very early in the interview process, particularly among parents, proteges, business/leaders, and school officials, that little, if any, familiarity existed about CBM's goals. This may have been indicative of lack of information, lack of recall for the information, or an overall confusion concerning the information.

To an even lesser degree, key players displayed familiarity with CBM objectives. As a result, the ability to determine the level of agreement was voided.

Analysis of CBM documents revealed recurrent inconsistencies in stating the mission, goals, and

objectives; consequently, lack of agreement and unfamiliarity among key players could be positively correlated to this fact. In contrast, key players across the board confirmed each other's statements concerning CBM's youth-related activities.

### Research Question 2

How is mentoring defined by key players? Do mentors feel that their personal definitions are being manifested through CBM? Do other key players perceive CBM to exemplify their personal definitions? What is CBM's definition of mentoring?

When asked to define mentoring, mentors were almost evenly divided in their responses: fifty percent said that mentoring was being a teacher; forty percent said helper and thirty percent stated role model. It is possible that these definitions were ascribed because of how the mentors perceived their roles within the organization. Thirty percent of the mentors connected the concept of the group approach to their definitions, while only ten percent broached the subject of one-on-one mentoring. Overall, the great majority of mentors offered definitions of mentoring totally detached of references to either group or one-on-one approaches.

When asked if their personal definitions were being manifested through CBM, seventy percent of the mentors said yes.

Conversely, thirty percent of the mentors, openly admitted that because of their own lack of involvement with proteges or lack of attendance, they had not fulfilled their personal definitions.

Four out of seven proteges (57%) were not familiar with the word mentoring. This could have occurred either because the mentoring agenda was minimally reinforced at program orientations and during subsequent activities or because as the concept was being addressed, the youth failed to be attentive to it with the result of never really internalizing the concept. The three remaining proteges (42%) distinguished mentoring comparable to most of the mentors--as being a helper, a role model, or a teacher. All of these proteges perceived that CBM fell into their personal definition.

More than half (57%) of the parents perceived mentoring as someone to give support, embellishing their definitions with the notion of one-on-one contact. These parents all hesitantly confirmed that CBM's mentoring practices were not in alignment with their personal



definitions. For example, two parents stated that they were told by CBM mentors that their sons would receive one-on-one attention. This gives rise to the question of whether there is a consensus among CBM mentors relative to the organization's philosophy of mentoring. Among the remaining parents, designations given to mentoring included being a teacher, an advisor, and providing male contact. Unlike the first group of parents, these respondents felt their definitions of CBM coincided with CBM's mentoring concept.

Responses among business/community leaders included being a helper, teacher, and being totally involved. All perceived CBM to be well within the framework of the definitions.

Executive board members were asked to give CBM's definition of mentoring. All agreed that the current approach under utilization was group mentoring; however, one member conveyed that the original definition was one-on-one.

### Research Question 3

Why do key players become involved in CBM?

According to the mentors, they became involved with CBM to satisfy a desire to help youth, to become more

involved with youth, or to serve as role models. It quickly became evident from their comments that many of their motivations stemmed from personal childhood experiences, as well as from a unique sensitivity to societal implications for African American youth.

Four out of seven proteges stated that the primary reason for being involved with CBM was to stay off the streets and out of trouble. It is commendable that these young men possessed the insight to perceive CBM as a preventive measure working toward their good. Other reasons stated for involvement were to gain education and to have fun.

Among five out of seven parents, the need to receive extra support for their sons emerged as a significant reason for involvement. It is no surprise that this theme surfaced so strongly, especially in light of the fact that all were single parents with at least two children. Other responses mentioned among parents were the need for their sons to see positive role models (57%) and the need for extra academic support (29%).

The three business/community leaders interviewed projected the utmost respect for the efforts of CBM in their responses. All three agreed that the philosophy of

CBM to work with African American youth was in line with their thinking.

#### Research Question 4

How are key players prepared for involvement in CBM?

According to CBM mentors and executive board members, they are prepared for CBM involvement by way of planned orientation meetings, additional resources presented during regular membership meetings, and informal networking within the membership. Both categories of respondents stated that involvement preparation is geared more towards membership responsibilities as opposed to mentoring practices.

Proteges and parents all gave accounts of a one time orientation session at the school beginning year which was set up specifically to prepare them for upcoming involvement; however, in analysis of statements by parents, the issue of their involvement was not fully spelled out. Although more than half (71%) of the parents admitted that they preferred allowing their sons to attend activities alone, they still needed and wanted clarification in the event of making the decision to take part.

In contrast to other key players, school officials and business/community leaders received no formal orientation relative to their involvement with CBM. They all expressed they had gained familiarity with CBM as a consequence of being approached by an individual CBM member or in connection with another community organizations. School officials and business/community leaders functioned as a system of support to CBM as opposed to providing direct services. Consequently, CBM executive board members could have determined that no formal preparation was needed for this group.

#### Research Question 5

To what extent do schools and the CBM mentors interface with each other?

Fifty percent of the mentors reported that they have no contact with the target schools. Mentors stated that they had been in contact with the schools but not necessarily for reasons related to proteges in the program. For example, three mentors discussed presentations they'd made at specific schools and one mentor stated he had called the schools to obtain working space for CBM. Among the three mentors whose contact was protege-related, one rendered an account of challenging

selected students to improve grades; another indicated that he sometimes delivered correspondence to the schools, and the remaining mentor shared that each year he goes to a particular school to get the names of youth who would potentially benefit from CBM. One member also volunteered that in previous years, time had been set aside by certain mentors to go into the schools for the specific purposes of tutoring and mentoring kids.

The schools operate in somewhat of a response mode to CBM. With the exception of one school official who declined to complete the interview, school officials indicated that after they are contacted about providing youth and the youth are selected, there is no further substantive means of exchange between themselves and the CBM mentors.

#### Research Question 6

What are the perceived strengths and weaknesses in the program?

The single most mentioned strength of the CBM program was the commitment and dedication of the CBM men. This surfaces contrary to observations made by Freedman (1993) which disclose that mentoring programs often meet with difficulty finding people, especially males, with

the level of commitment needed. Other strengths reported by key players were (1) the activities planned for the youth; (2) the provision of transportation; and (3) the talent and resourcefulness of the CBM men.

Membership emerged as the major weakness of the CBM organization, especially among CBM mentors and executive board members. For example, sixty percent of the mentors and one hundred percent of the executive board members confirmed membership as a weakness. Respondents tended to group weakness statements into three categories -- inconsistency of current membership, lack of participation of current membership, and the need for new members. These statements lent credence to the suspicion that only a small subset of the CBM membership should be identified as "dedicated, committed" men. Also, one might surmise that issues related to recruitment, membership expectations, and organizational image may be somewhat contributive to the membership dilemma. Communication and administrative structure were reported as weaknesses by ten key players. In many cases problems in communication were cited as directly consequential to CBM's administrative structure or the lack thereof. The least frequently reported weakness was publicity. All

respondents seemed to sense a need for larger scale public awareness.

#### Research Question 7

What is the nature of the mentor-protege relationship?

#### Mentors

Seventy percent of the CBM mentors expressed that they had formed a close relationship with a protege; however, with the exception of one mentor, all proteges mentioned were products of past years programs. Three mentors confessed that they had formed no relationship at all. Among the mentors who had relationships, they stated that the liasions formed at a CBM group activity which took place twice a month. By far the most frequently discussed topic stated by mentors was school and grades. When asked how they felt around the proteges, comments like good, happy and glad emerged as the dominant feelings. The average score, when asked to relate the closeness of the relationship with the protege, was 3.07 on a scale from one to five. When asked how they might feel about ending the relationship, mentors' responses ranged from feelings of apathy to sentiments of loss. Two of the seven mentors in

relationships said that they had made changes with regard to how they behaved in the presence of proteges. Two others sensed a change in their self-esteem revealing that they had become more confident.

### Proteges

All of the ten proteges indicated they had formed a close relationship with a mentor, but they all named the same mentor. Several theories might be developed to explain this phenomenon. It is possible that in the midst of low attendance among the CBM members, the designated mentor maintained a higher level of visibility and communication compared to other mentors. This finding might also suggest that the mentor was in the position of fulfilling specific functions which aided in fostering a relationship related to proteges. It also raises a question concerning the functions and roles being performed by other mentors as this one person was in the process of developing relationships.

Four out of the seven proteges indicated that the relationship started because the mentor extended himself to them. Three (43%) others claimed that they gravitated toward the mentor during group activities. All proteges related that contact with the mentor occurred during



group sessions which take place twice a month. The most frequently discussed topic was school, mentioned by one hundred percent of the proteges, followed by home, behavior and personal concerns. All expressed that they experience positive feelings when around the mentor, with three proteges alluding to familial feelings. When asked to rate the relationship on a scale from one to five, the average score was 3.7. In entertaining the idea that the relationship might be ended, six out of seven proteges conveyed feelings of loss, sadness or anger. Finally, eighty-six percent of the proteges verbalized that they had made positive changes which they attributed to the relationship.

#### Research Question 8

How has the CBM program impacted key players?

The overwhelming majority of respondents replied that CBM had impacted their lives in a significant way. Forty percent of mentors agreed that participation in CBM had escalated youth involvement, increasing their overall awareness of African American youth problems. Inherent in these statements are suggestions that although the mentors themselves are African American males, possibly with humble beginnings, this does not negate potential

social, cultural, and generational gaps between themselves and the proteges. Demands in personal time was mentioned by thirty percent of the mentors. These opinions are in line with Freedman's (1993) suggestion that mentoring often surprised volunteers when they discover how time-consuming it is. Other impacts noticed by CBM mentors were that they had (1) become more cautious of their behavior around proteges; (2) a higher sense of self-worth; (3) more tolerance; and (4) a higher sense of focus and organization.

Among proteges, fifty-seven percent cited self-control and attitude as areas of impact. Forty-two percent referred to social skills and maturity, and fourteen percent stated that the future was more of a consideration. All proteges exhibited the ability to explain their responses with specific examples and appeared to be proud to do so. Their statements indicated that they had acquired some rather well-developed skills in self-reflection. Only one of the proteges stated that the program had not impacted him.

Eighty-six percent of the parents expressed that their lives have been made easier because of the program. When probed about how this phenomenon happened, parents

explained that (1) the program offers needed extra support and (2) it affords them personal time. Fifty seven percent discovered that because of CBM, they have more hope and confidence in African American men. It was apparent that these women, not only had been subjected to negative images of African American males, but also were relieved that a group of men existed to counter their unpleasant exposures. Other impacts stated by parents were that CBM enhanced their self esteem (28%) and gave them a sense of security (14%).

Only two out of the three school officials responded to the question about program impact. Both of these respondents felt that CBM had impacted them personally-- by giving more hope and more resources. Neither would verbalize an impact that CBM had made on their schools, and only one school official had noticed an impact on individual proteges. He shared that these young people had made positive changes in their school work and behavior. This scenario fosters the suspicion that CBM's visibility and presence in target schools is minimal at best. It bears mentioning that the school official who declined to answer the questions on impact, made this decision because of his lack of contact with CBM.

Obviously startled that his name had been suggested as a contact person, he told the researcher that "I haven't been in touch with CBM in three years." Such a statement makes it apparent that CBM's involvement and follow-up in schools is less than desirable.

With the exception of one business/community leader who'd had only brief involvement with CBM, CBM made a personal impact on them and their organizations. One respondent stated that he feels more of a sense of pride; the other stated that he had developed a sharper understanding for the plight of young people. Both business/community leaders revealed that their involvement with CBM has been instrumental in building bridges between their organizations and the community.

### Conclusions

From the findings of the study, the following conclusions were derived. Because only one program was studied, caution must be taken in generalizing these conclusions.

Conclusions are grouped into three areas: (1) Conclusions about program structure and practices; (2)

Conclusions about key players; and (3) General Conclusions.

Program Structure/Practices

1. CBM plans stimulating, educational activities for proteges.

2. The membership recruitment effort tends to attract men whose profiles are similar to the existing membership.

3. The infrastructure of CBM does not support the level of activities the organization desires to implement.

4. Key players have limited intimate knowledge of CBM beyond CBM's mission and program activities.

5. Inconsistency in the content of printed materials has been prohibitive in accurately informing members and other key players about CBM.

6. Currently, CBM maintains little contact with targeted schools.

## KEY PLAYERS

### Mentors

1) CBM mentors are high-level, professional men who are dedicated to improving the plight of African American youth.

2) CBM mentor involvement is seriously limited by time constraints due to job and home-related responsibilities.

3) More emphasis is placed upon CBM membership and administrative responsibilities than CBM mentorship.

4) Few mentors are forming relationships with proteges in the Youth Corps I Program.

5) Mentors feel a sense of satisfaction with their involvement in CBM.

6) A small core group of CBM members operate all aspects of the CBM program.

### Proteges

1) Proteges enjoy being involved in the CBM program.

2) Proteges are insightful and aware of \*surrounding negative elements in their immediate environment.

3) Proteges interact with CBM mentors within the context of group activities.

4) Proteges are not forming relationships with the representative body of mentors.

### Parents

1) Parents respect, appreciate and admire efforts being made by CBM toward their sons.

2) Parents, recognizing their limitations and needs as single parents, rely heavily on CBM for support.

3) Parents want their sons to be contacted by CBM members more frequently.

4) Parents are intelligent, articulate, and insightful about their children's needs and about the needs of CBM.

5) Parents acknowledge male bonding as a crucial element of their sons' development.

6) Parents wish to provide assistance to CBM mentors in any way possible.

7) Parents concretely recognize the impact of CBM on their sons.

8) CBM serves as a personal source of inspiration to the parents.

### Executive Board Members

1) Executive board members represent a force of stability in the CBM organization.

2) Executive board members are acutely in touch with the entire scope of the CBM organization.

### Business/Community Leaders

1) CBM is well respected among business and community leaders.

2) Business leaders see their involvement in CBM as an investment in development of their companies.

### School Officials

1) School officials respect the commitment level of the men associated with CBM.

2) CBM offers an additional youth resource to targeted schools.

3) School officials receive no feedback about CBM protoges selected from their schools.

### General

1) CBM recognizes the need to make improvements and is taking steps to do so.

2) The decision to implement group mentoring was an adjustment response to the membership's lack of participation in planned activities.



3) The word "mentoring" is loosely used within the CBM organization.

4) The majority of the CBM membership is inactive.

5) Key players qualify the CBM organization as successful based upon individual positive outcomes of proteges.

6) CBM is making an impact on the lives of African American males.

#### RECOMMENDATIONS FOR FUTURE PRACTICE

Based upon information obtained from findings and conclusions drawn, the following recommendations are submitted for consideration:

- Take steps to revitalize the CBM advisory board composed of community leaders with profiles similar to those who served in the past, but taking caution that these individuals will be dedicated to travail on behalf of CBM. Such a group would serve as a valuable resource in the sustenance of CBM's administrative and programmatic efforts.
- CBM is to be commended for its continuous efforts to upgrade dated program materials;

however, higher consideration must be given to evaluating clear and consistent statements of the mission, goals and objectives. Beyond this, it would be advisable to verbally alert key players about such modifications as they are made.

- Decide upon a definition of mentoring, define its scope and analyze the implications on the organization's focus. To assist in the process, it would behoove CBM to entertain the idea of examining the current research in mentoring program designs as suggested by Gray (1992).
- Mentors appear to possess the intrinsic motives needed to work with youth. Additionally, guest speakers often present valuable youth-related information to mentors at general CBM meetings. It would be beneficial, however, to combine these assets with practical in-services on the rudiments of mentoring.
- Consider applying for a grant to cover the cost of a full-time field staff person. A

hundred percent of the mentors, including the part-time executive director, maintain regular, full-time jobs, making monitoring functions such as checking on youth, interpreting for adults and youth, and mentoring mentors, an impossibility. Freedman (1993) suggests that having field staff is not only the most important service of support for mentors but "is also the most single ingredient in successful mentoring programs." (p. 100)

- The decision made by CBM to diversify membership alternatives is indicative of sound judgment in membership recruitment. CBM might go a step further in the diversification effort by (1) continuing to target younger, unmarried males; (2) embark on targeting older, retired males; and (3) speculate on the idea of targeting more blue-collar males. Freedman's (1988) study of elder mentors and at-risk youth found that retired people over the age of sixty often remain untapped as resources for youth. Further, he discovered

that some of the most effective mentors were those who held unskilled positions and loved to be described as "survivors." (p. 54)

- In prior years, CBM directed some of its goals toward academic improvement for proteges. If this goal is to return to its former status, it would be advisable for CBM to work with a volunteer team of educators, from the community for purposes of planning strategies to follow-up on the academic progress of CBM participants.
- Learning experiences provided to CBM proteges are beyond reproach; however, in order to increase the likelihood of developing relationships, CBM needs to take steps to plan more interactive activities.
- After solidifying goals and objectives, the implementation of a formal evaluation tool for program assessment would be advisable. It is obvious from the statements of key players that major successes are taking place as a result of the program. A formal evaluation would serve as proof of obvious successes.

- Seek out other programs that use the group mentoring approach observing best practices. One such program is Latham and Watkins, a law firm in Washington, D.C. Like CBM, they advocate the group approach so that when one of the adults cannot attend a session, the youths can still expect to see one or two of the other mentors on the team.
- Make provisions for parental input and participation through activities such as parent counseling, volunteer assistance, parents' night out, or parents' support groups. Keying into parents' interests will probably serve to heighten the participation and interest of the youth.
- Employ the use of volunteer help for services such as making telephone calls, addressing envelopes and typing letters.

#### IMPLICATIONS FOR FUTURE RESEARCH

The vast majority of research done on the subject of youth mentoring has been conducted within the context of using the one-on-one approach. Consequently, little is

known of the existence of group mentoring programs, its practices, and related program impact.

In an effort to expand the knowledge base of group mentoring, other areas of research might include:

1. A contrast and comparison of three or four group mentoring programs, specifically examining program structure, mentoring activities, and program outcomes. This kind of study would, indeed, have more generalizability by virtue of examining more than one program; consequently, it would automatically become more useful for practitioners.
2. An ethnographic study of the backgrounds and lifestyles of mentors who prefer group mentoring to individual mentoring. Pinning down a representative profile of mentors who prefer group mentoring could be of some benefit to practitioners in their recruitment efforts.
3. A comparison of the impact on youth with assigned individual mentors and those with group mentors. Such a study, with a large

enough sample, would reveal whether one method of mentoring yields more favorable results than the other.

4. The compilation of a directory of organizations who either practice a combination of group and individual mentoring, or who subscribe to group mentoring exclusively. A directory of this type would serve to assist practitioners in seeking out group mentoring resources for networking purposes.

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APPENDIX A

May 23, 1994

Dear

Thank you so much for consenting to meet with me to share your personal insights about the Concerned Black Men, Youth Corps I component. My intention is to examine to program's structure and practices, to glean perceptions of the program's strengths and weaknesses, and to take a close look at the nature of mentor/protege relationships.

We agreed to meet at 2:30 p.m. on Friday, June 3, 1994 at your office. The interview will probably last from one and a half to two hours. If you have questions or need to change your plans, please feel free to call me at work (804 552-1880) or at home (804 583-6241).

Again, thank you for sharing your valuable time with me. I look forward to seeing you on June 3rd.

Sincerely,

M. Francine Coward-Reid

## APPENDIX B

### Concerned Black Men Of Richmond, Virginia, Incorporated

Post Office Box 4747  
Richmond, Virginia 23220



#### BACKGROUND INFORMATION/PROGRAM OVERVIEW

##### *"...Caring for Our Community"*

Concerned Black Men of Richmond, Virginia, Incorporated is a volunteer community service organization whose mission is to improve the quality of life for adults, children and youth in the City of Richmond, Virginia. The organization was formed December 12, 1986, at J. Sargeant Reynolds Community College. Membership in the organization consists of professionals and non-professionals from a spectrum of career backgrounds. Men committed to community service, to serving as mentors and role models are referred by organizational members using an application process.

The Advisory Board consists of seventeen prominent Business and Community Leaders who provide the organization with guidance, advice, and support in carrying out established goals and objectives. The major focus of CBM's programming is based upon the unique needs of children and youth, particularly upon black males.

Programs sponsored and/or co-sponsored by CBM are centered around three major activity areas:

- 0 **COMMUNITY OUTREACH:** Activities are conducted solely by CBM based upon invitations received from other state, city and local agencies and from other community organizations.

Presentations are made at local schools, churches and to community groups.

CBM is one of the sponsors of Community Learning Week in celebration of the legacy of Dr. Martin Luther King, Jr., focusing on the youth in the community.

In the "LEAP" Program at Virginia Commonwealth University, which is designed to recruit and retain black male students, CBM members serve as mentors to the College black males who then work with CBM members as tutors to local, middle and elementary school students.

Workshops are conducted for youth sponsored by other Community Organizations.

- 0 **"CBM YOUTH CORP II:":** The program is conducted annually for fifty (50) to one hundred (100) black male and female high school students in grades nine through twelve. This program is sponsored jointly by Continental Societies, Inc. and Concerned Black Men of Richmond, Virginia, Inc. The program is designed to aid the youth in their personal development and in the development of career, employment, and educational goals. The students have the opportunity to spend a weekend (overnight) at a traditionally Black College or University where they also are introduced to college life. Follow-up activities are conducted during the year to monitor their progress academically, socially and their development of survival skills.
- 0 **THE CBM YOUTH CORP I:** Youth in grades five through eight participate in monthly and sometimes bi-weekly activities designed to assist them in their personal, social, scholastic career, physical and mental growth. CBM members serve as tutors, mentors and provide the youth with numerous opportunities to participate in recreational, educational, social, and cultural activities. Forty black male youths from high crime areas in the city make up the CBM Youth Corp I membership.

APPENDIX C

INTERVIEW AUTHORIZATION

I ( ) GRANT      DO NOT GRANT ( ) MRS FRANCINE COWARD-REID  
AUTHORIZATION TO INTERVIEW MY SON FOR HER DOCUMENTATION  
ON "MENTORING OF AFRICAN AMERICAN MALES" AS SHOWN THROUGH  
THE PROGRAMS PROVIDED BY CONCERNED BLACK MEN OF RICHMOND,  
VA INC.

---

SIGNATURE

---

DATE

PLEASE BRING AUTHORIZATION FOR TO INTERVIEW

APPENDIX D

Code No.

Notice of Confidentiality and Taping

Please check of the following:

1. I have been informed about the confidentiality of this interview \_\_\_\_\_
2. I have consented to the taping of this interview \_\_\_\_\_
3. I realize that this interview may be discontinued upon my request. \_\_\_\_\_

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date

## Appendix E

### Interview Questions

#### Questions for CBM Mentors (Current & Former)

1. How did you find out about CBM?
2. Why did you decide to become involved with CBM?
3. Please share with me what you know about the program's mission, goals, and objectives.
4. As a CBM member, you automatically fall (fell) into a mentor role. What is your definition of a mentor and how does that definition compare to your role in CBM?
5. Do (did) you receive orientation or training to be a mentor?
6. What other role(s) do (did) you play in the program?
7. What are the strengths of the CBM program?  
Explain.
8. What are the weaknesses of the CBM program?  
Explain.



9. Have you formed a close relationship with any one of the CBM proteges? If so, please tell me about the relationship. If not, can you explain why?

How did the relationship begin?

What do (did) you do together?

What kind of things do (did) you talk about?

How often do (did) you have contact with him?

How do (did) you feel when you're around this person?

Have (did) you made (make) any changes because of this relation? What are (were) they?

How would you rate the closeness of this relationship?

not close	slightly close	fairly close	very close	extremely close
1	2	3	4	5

- 1) no emotional attachment or involvement or i.e., like a sponsor.
- 2) little emotional attachment or involvement, i.e., like a teacher.
- 3) moderate emotional attachment or involvement, i.e., like good friends, buddies.
- 4) above average emotional attachment or involvement, i.e., like a big brother.

- 5) above average emotional attachment or involvement, i.e., like a father.
12. (How did you feel) How do you think you will feel about ending this relationship?
13. How does CBM determine the success of the program? Do you think the program is successful? Why?
14. Has the program impacted you personally? How?
15. How would you rate your involvement in the program?

very low	low	moderate	high	extremely high
1	2	3	4	5

- 1) seldom attend activities and meetings.
- 2) attend less than half the activities and meetings.
- 3) attend at least half the activities and meetings.
- 4) attend more than half the activities and meetings.
- 5) attend all or most activities and meetings; miss one or two a year.
16. Do you have any suggestions for the CBM program? If so, what are they?

Questions for Current-Former Proteges

1. How did you find out about the CBM program?
2. What is the purpose of the CBM program?
3. The Concerned Black Men calls itself a mentor program. Are you familiar with the word, mentor?  
If so, what does that word mean to you?
4. How were you selected for the program?
5. Are (were) your teachers aware that you are (you were) in this program?
6. How long were you (have you been) in the program?
7. Did you receive any orientation about the program? Tell me about that. How often do you attend activities?
8. How do (did) you get information about program activities?
9. What are the strengths of the program? Why?
10. What are the weaknesses of the CBM program? Why?
11. Have you formed a close relationship with any one of the CBM members? If so, could you tell me about the relationship? If not, can you explain why?

What kinds of things do (did) you do together?

What kind of things do (did) you talk about?

How often do (did) you have contact with him?

How do (did) you usually feel when you're around him?

Have (did) you made (make) any changes because of this relationship? Please explain.

How would you rate the closeness of this relationship?

not close	slightly close	fairly close	very close	extremely close
1	2	3	4	5

- 1) no emotional attachment or involvement, i.e., like just another kid.
- 2) little emotional attachment or involvement, i.e., like a student.
- 3) moderate emotional attachment or involvement, i.e., like a friend.
- 4) above average emotional attachment or involvement, i.e., like a little brother.
- 5) extensive emotional attachment or involvement, i.e., like a son.

11. (How did you feel) How do you think you will feel about ending this relationship?

12. Overall, has (did) this program affected (affect) you? How?
13. Do you have any suggestions for the CBM program?  
If so, what are they?

For Former Proteges Only

14. Why are you no longer in the CBM Youth Corps I program?
15. What are you doing now?

### Questions for Parents

1. Share with me what you know about the Concerned Black Men Program, i.e.: inception, purposes, functions, etc? How did you find out about CBM?
2. How many of you are familiar with the word mentor? What does that word mean to you?
3. How long has your son been a part of this program?
4. How was he selected for the program, i.e., by what criteria; through what vehicle?
5. Why did you consent to your son being in the program?
6. How do you receive information about CBM activities and programs?
7. Have you participated in any of the activities or programs? If so, which ones? If not, why?
8. What do you see as the strengths of the program?
9. What do you see as the weaknesses of the program?
10. Has the CBM program impacted your son in any way? How?
11. Has the program impacted you in any way? How?
12. Do you have any comments or suggestions?

### Questions for School Officials

1. How did you learn about the CBM program?
2. How was your school selected to be involved in the program?
3. Would you share with me what you know about the program, i.e.: inception, mission, objectives, programs.
4. What is your definition of a mentor program? Do you believe CBM fits your definition?
5. How are students selected to be part of the program?
6. After students are selected, what is your role?
7. Are teachers informed of the students' involvement? If so, what roles do they play?
8. Is there any follow-up done on students who participate in the program?
9. What do you see as the strengths of the CBM program?
10. What do you see as the weakness of the CBM program?
11. Overall, has CBM impacted you, your students, or your school? If so, how?

Questions for Business/Community Leaders

1. How did you find out about CBM?
2. What do you see as the mission or purpose of CBM?
3. CBM considers itself a mentor program. What is your definition of a mentor program and do you see the CBM program within the framework of your definition?
4. How long have you been involved in this program?
5. What role(s) do you play in the CBM program?
6. Did you receive orientation or training to fulfill this role? If so, please explain.
7. Why did you decide to become involved in this program?
8. Have you ever attended any CBM activities? If so, which ones?
9. What are the program's strengths? Explain.
10. What are the program's weaknesses? Explain.
11. Has the program impacted you in any way? If so, how? Has the program impacted your organization in any way? If so, how?



### Questions for CBM Executive Board

1. How and when was the CBM program initiated?
2. What type of assessment, if any, was done to establish the need for the CBM program?
3. Prior to full program implementation, how did CBM go about broadening the base of support in the community?
4. Is there a community board or steering committee attached to CBM? If so, what is its composition and what are its duties?
5. How is the CBM program funded?
6. What is the mission of CBM?
7. What are the goals and objectives of CBM?
8. How does CBM define mentoring?
9. What level of staffing does CBM have in place, i.e., paid staff, unpaid staff, volunteers? Are there written job descriptions for all staff?
10. How are youth referred to CBM?
11. What is the target group?
12. How are mentors recruited to CBM? What is the target group?

13. Is there a mechanism in place for orientation?  
For the youth? For the mentors? For parents? If  
so, please discuss the process and the topics  
covered in each area.
14. Are mentors provided with training? If so, please  
discuss this process. What topics are covered?
15. Are members and proteges assigned to each other?  
If so, please describe this process. If not, how  
are matches made between mentors and proteges?
16. Are mentors supervised or monitored? If so,  
please explain.
17. Would you please discuss the program activities  
provided for mentors and proteges?
18. What provisions are made for recognition? For the  
youth? For mentors? For community supporters?
19. Is there a mechanism in place to debrief mentoring  
relationships, i.e., exit interviews, future  
contacts?
20. What provisions are made for parental involvement?
21. Is there an evaluation mechanism in place? If so,  
please explain it.
22. In your opinion, what are the strengths and  
weaknesses of the program?

APPENDIX F

TO:

FROM: William B. Friday  
Co-Chair Youth Corps I

SUBJECT: INTERVIEW SESSION

DATE: June 14, 1994

Thank you in advance for allowing your son \_\_\_\_\_ to assistance in providing Francine Coward-Reid with accurate documentation on the "Mentoring of African American Males". Mrs Reid is an African American female from Norfolk, Virginia seeking a doctoral degree in Educational Administration from Virginia Tech University. Mrs Reid report will reflect an inside view on the "Mentoring Of African American Males" as shown through the programs provided by Concerned Black Men Of Richmond, Va Inc.

The interview that your son will provide Mrs. Reid will greatly assist her in accurately reporting the positive and negative views of Concerned Black Men Programs on the youth we serve. Interviews will take approximately 1 hour. All interviews will be one on one with Mrs Coward-Reid. If transportation needed contact me at 323-1446.

PLACE: J. Sargent Reynolds Community College  
Conference Room  
Downtown Campus

TIME: \_\_\_\_\_

REFRESHMENTS WILL BE SERVED

APPENDIX G

Mr. David Jones  
Mosby Middle School  
1000 Mosby Street  
Richmond, Virginia 23223

September 9, 1993

Dear Mr. Jones:

Again this year, C.B.M. solicits your assistance in identifying students in grade 5-8 who could benefit from our mentoring programs during the 1993-94 school year. For your information I have attached a C.B.M. data sheet along with a copy of our Youth Corps I Program calendar for 1993-94.

We request that you identify up to \_\_\_\_\_ students and have their parent/guardian complete the enclosed Youth Membership application.

The return date of the application is September 24, 1993. I will contact your office in the near future to arrange pick-up of these documents. Orientation for all applicants will be October 2, 1993 your attendance at this event is requested.

Thank you in advance for your continued support.

Sincerely

Your Name

ENROLLMENT LIMITS:

MOSBY - 30 APPLICANTS  
CLARK SPRINGS- 20 APPLICANTS  
BINFORD - 30 APPLICANTS  
NEW KENT COUNTY - 15  
OTHER - 5

APPENDIX H

Concerned Black Men Of Richmond, Virginia, Incorporated

Post Office Box 4747  
Richmond, Virginia 23220



YOUTH MEMBERSHIP APPLICATION

"...Caring for Our Community"

Name: \_\_\_\_\_  
(Last) (First) (Middle)

Date of Birth: \_\_\_\_\_ Place of Birth: \_\_\_\_\_

Address: \_\_\_\_\_ Zip Code: \_\_\_\_\_

Home Phone: \_\_\_\_\_ Emergency Phone No. \_\_\_\_\_

School: \_\_\_\_\_ Grade: \_\_\_\_\_

Guidance Counselor: \_\_\_\_\_

Parents/Guardians: Mother: \_\_\_\_\_  
(Last) (First) (Middle)

Father: \_\_\_\_\_  
(Last) (First) (Middle)

Guardian: \_\_\_\_\_  
(Last) (First) (Middle)

Name Four Activities in which you are interested:

1. \_\_\_\_\_ 3. \_\_\_\_\_

2. \_\_\_\_\_ 4. \_\_\_\_\_

Parent/Guardian Agreement

I, \_\_\_\_\_ agree for my son to participate in the  
(Name of Parent/Guardian)  
CBM Youth Corps' Activities for the 1992-93 school year. I also  
agree for the school to share my son's academic records with CBM  
as part of its educational support program to help my son be more  
successful in his school work.

\_\_\_\_\_  
(Parent/Guardian Signature)

APPENDIX I

TO: Prospective CBM Youth Corps I Members  
FROM: Ricardo Daye  
Co-Chair, CBM Youth Corps  
DATE: September 27, 1993  
SUBJ: Orientation

**Congratulations !!** Your son has been selected as a prospective member of the Concerned Black Men Youth Corps I.

The CBM youth Corps I is an elite group of fifth through eighth graders who participate in monthly and sometimes bi-weekly activities or sessions that emphasize awareness and understanding of self, immediate and extended family.

It is the hope of CBM that the discipline and responsibility instilled in the young men at CBM Youth Corps I activities will transcend to their home environments as well.

You and your son are encouraged to attend the 1993-94 Youth Corps Program Orientation on:

Date: October 2, 1993  
Place: J. Sergeant Reynolds Community  
College Downtown Campus - Auditorium  
Time: 10:00 a.m. promptly  
Dress: Shirt/Tie/Dark Pants  
Transportation: Provided from Mosby Middle  
School at 9:30 a.m. prompt

This session will outline upcoming Youth Corps activities and guidelines for Youth Corps membership. Afterward Youth Corps I members are encouraged to attend the 2 Street Festival with the members of Concerned Black Men.

If additional clarification is needed please contact William Friday at 323-1446

APPENDIX J



Concerned Black Men of Richmond, Virginia, Inc.  
**MEMBERSHIP APPLICATION/AGREEMENT**  
(Revision: November 1, 1993)

Type:  New  Renewal

NAME: \_\_\_\_\_

Address: \_\_\_\_\_

\_\_\_\_\_

Phone(s): *Work/Daytime* - \_\_\_\_\_ *Home/Night* - \_\_\_\_\_

*Beeper/Cellular* - \_\_\_\_\_ *Fax* - \_\_\_\_\_

Typical Work Schedule: \_\_\_\_\_

Family (spouse, youngest to oldest child): \_\_\_\_\_

\_\_\_\_\_

REASON(S) FOR WANTING TO JOIN CBM: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

WHAT DO YOU EXPECT TO GET OUT OF BEING A CBM MEMBER?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Occupation/Specialty (major, if student): \_\_\_\_\_



APPENDIX J-2

MEMBERSHIP REQUIREMENTS/CONTRACT

(Revision: November 1, 1993)

NAME: \_\_\_\_\_

Concerned Black Men of Richmond, Virginia, Inc. is an organization dedicated to working with youth, particularly young Black males, to help overcome the effects of years of society's portrayal of Blacks, particularly Black males, as menaces to society with little or no contribution to make. Many of today's youth are consumed by a sense of hopelessness about the future and can see no 'real' opportunities for them. CBM seeks adult Black males who are willing to work to counteract the years of imagery and neglect that has generated the anger and lost of direction found in so many of our youth. We work directly with youth in both group and individual mentoring formats to expose our youth to academic, career, cultural and recreational opportunities and to help them regain a sense of hope, purpose and opportunity.

In order to become a member of Concerned Black Men of Richmond, Virginia, Inc., each member must meet certain minimum requirements. These requirements are listed below and supplemented by the constitution of the organization (should there be a conflict, the constitution takes precedence).

CBM offers two membership types: Principal and Associate.  
For fiscal year \_\_\_\_\_ (September 1st through August 31), I wish to be a:

\_\_\_ Principal Member

- > Attend at least one-third (1/3) of all youth related activities (e.g., career fairs, athletic events, museum trips).
- > Attend at least one-fourth (1/4) of all administrative activities (e.g., membership meetings, committee meetings).
- > Do NOT miss more than five (5) consecutive activities (different type of activities each count as one for this requirement).

\_\_\_ Associate Member

Realizing that I cannot currently work directly with the youth on a consistent basis, I nonetheless wish to support CBM's goal of providing youth with access to opportunities they might not otherwise have. I therefore will commit to working to make the following resources available to the members and youth of CBM:

- |                               |                              |   |                                   |
|-------------------------------|------------------------------|---|-----------------------------------|
| ___ Computers                 | ___ Athletic Events          | ___ Transportation                        | ___ Publicity                     |
| ___ Fundraising               | ___ Volunteers               | ___ Special Events                        | ___ Tutors                        |
| ___ Scholarships              | ___ Special Events           | ___ Facilities: Youth & Member Activities | ___ Administrative Support        |
| ___ Life/Educational Seminars | ___ Speakers on Youth Topics | ___ Jobs/Career Training                  | ___ Manpower for Special Projects |

Other: \_\_\_\_\_

Explain all items in detail: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



VITA

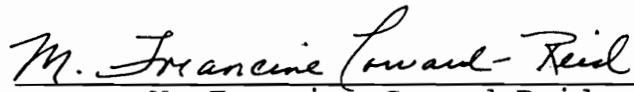
M. Francine Coward-Reid  
235 Winshire Street  
Norfolk, Virginia 23503

**Education**

- Ed.D. Educational Administration, Virginia Polytechnic Institute and State University, Blacksburg, Virginia, 1994.
- C.A.G.S. Educational Administration, Virginia Polytechnic Institute and State University, Blacksburg, Virginia, 1993.
- M.Ed. Special Education, Virginia Commonwealth University, Richmond, Virginia, 1980.
- B.A. French, Virginia Union University, Richmond, Virginia, 1970.

**Experience**

- 1993 - Present Director of the Tomorrow's Teachers, Norfolk Program, Virginia Tech University, Hampton Roads Center, Virginia Beach, Virginia.
- 1987 - 1993 English as a Second Language Teacher, Virginia Beach Schools, Virginia Beach, Virginia.
- 1982 - 1987 Special Education Resource Teacher, Virginia Beach Schools, Virginia Beach, Virginia.
- 1977 - 1982 Grants Writer and Planner, Virginia Employment Commission, Richmond, Virginia.

  
M. Francine Coward-Reid