

**CROSSING THE THRESHOLD: EVALUATION OF A RITES OF PASSAGE
PROGRAMME IN A PERI-URBAN SOUTH AFRICAN COMMUNITY**

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STATEMENT

I, the undersigned, hereby declare that the work contained in this assignment is my own original work, and that I have not previously, in its entirety or in part, submitted it at any university for a degree.

Signature

Date

ABSTRACT

Adolescence, especially for boys, is a time of exploration, experimentation and risk taking – “a rejection of the mundane” (Pinnock, 1997, p. 7). As their gender identity develops, boys start to identify with their fathers and require nurturance from them in order to develop an internal locus of control and the strength to successfully cope with life’s challenges. Without older men to guide adolescent boys in mastering the tasks necessary for them to attain adult status, boys turn to other boys for assistance in making this transition. In the absence of community involvement and positive male role models, this rites of passage process can have disastrous effects.

In 1999 a primary health care clinic was opened in Jamestown (located 10km south east of Stellenbosch) and the staff at this clinic approached the Department of Psychology at the University of Stellenbosch for assistance, as there was an urgent need for psychological services in the community. The community role players were especially concerned about the male youth in the area, who were identified as being at risk for becoming involved in gang related activities and amongst whom drug and alcohol abuse was on the increase. In partnership with Usiko, a rites of passage diversion programme (targeting twenty-one boys and lasting for a period of nine months) was started at Stellenzicht Secondary School to address this concern. Thirteen men (mentors) were selected from Jamestown and surrounding areas to guide the boys (mentees) through this process.

This research assignment is an outcome evaluation from the perspective of the twenty-one young men who participated in the first Jamestown Usiko Youth Project, as well as from the perspective of key informants (parents/guardians and teachers). Feedback from the mentees affirmed that participation in the project had contributed towards an improvement in interpersonal relationships, decreased involvement in high risk activities, and an inspiration to overcome adverse circumstances. The teachers, however, indicated the need for closer collaboration between the project and the school to counter negative attitudes of the participants. Recommendations received from the mentees, their parents/guardians and teachers have been an invaluable resource in improving the content and processes of the programme, which is now in its third cycle.

UITTREKSEL

Adolesensie, veral vir tienerseuns, is 'n tyd van ontdekking, eksperimentering en waagstukke neem – “a rejection of the mundane” (Pinnock, 1997, p. 7). Soos hulle geslagsidentiteit ontwikkel, begin seuns hulle met hulle vaders identifiseer en ontvang hulle vaderlike ondersteuning. So ontwikkel die seuns mettertyd 'n interne lokus van beheer en die nodige vaardighede wat hulle in staat stel om die uitdagings van die lewe te hanteer. Sonder ouer mans wat aan adolessente seuns die begeleiding kan verskaf om die take te bemeester wat nodig is vir die bereiking van volwassenheid, raak seuns op ander seuns aangewys om hulle by te staan in hierdie oorgangsfase. In die afwesigheid van gemeenskapsbetrokkenheid en positiewe manlike rolmodelle, kan dié deurgangsrites rampspoedige gevolge hê.

In 1999 is 'n primêre gesondheidskliniek in Jamestown (10km suidoos van Stellenbosch) geopen en die personeel van dié kliniek het die Departement van Sielkunde van die Universiteit van Stellenbosch genader vir bystand, aangesien daar 'n dringende behoefte vir sielkundige dienste in die gemeenskap was. Die rolspelers in die gemeenskap was veral bekommerd oor die manlike jeug in die area wat geïdentifiseer is as mense wat die risiko loop om by bende-erwante aktiwiteite betrokke te raak en onder wie dwelm en -alkoholmisbruik aan die toeneem was. In vennootskap met Usiko is 'n afleidingsprogram vir deurgangsrites in Stellenzicht Sekondêre Skool begin. Die teikengroep was een-en-twintig seuns en die program sou nege maande duur. Dertien mans (mentors) is uit Jamestown en omliggende gebiede gekeur om die seuns (mentees) deur hierdie proses te lei.

Hierdie navorsingsprojek is 'n uitkoms-evaluering vanuit die perspektief van die een-en-twintig jong mans wat deelgeneem het aan die eerste Jamestown Usiko Jeugprojek, sowel as vanuit die perspektief van sleutelinformante (ouers/voogde en onderwysers). Terugvoering van die mentees het bevestig dat deelname aan die projek bygedra het tot 'n verbetering in interpersoonlike verhoudinge, 'n afname in betrokkenheid by hoë-risiko aktiwiteite, en 'n inspirasie om nadelige omstandighede te oorkom. Die onderwysers het egter gewys op die noodsaaklikheid van nouer samewerking tussen die projek en die skool om sodoende negatiewe gesindhede by die deelnemers teen te werk. Aanbevelings wat van die mentees, hulle ouers/voogde en onderwysers ontvang is, was 'n bron van onskatbare waarde om die inhoud en prosesse van die program, wat nou in sy derde siklus is, te verbeter.

For several generations our sons have tried to become men not only without connecting to the teachings and energies of older men but also in the face of cultural denigration of the masculine... We need to relearn what masculinity really is... The quest is now to discover how to renew manhood.

- C.T.B. Harris (quoted in Joliff & Horne, 1999)

Dedicated to the twenty-one young men of the first Jamestown Usiko Youth Project, and to my family who never stop believing in me

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CHAPTER ONE: INTRODUCTION

1.1 The Jamestown Usiko Youth Project in Context

Jamestown is a working class-middle class peri-urban community located 10km south east of Stellenbosch (Naidoo, 2002) and comprising approximately 5000 residents (Naidoo & Van Wyk, 2003). The Jamestown community encompasses the inhabitants of Jamestown, those who live in informal settlements on the outskirts of Jamestown, as well as the farm workers and their families who live on the farms in the area (Naidoo, Shabalala, & Bawa, 2003). The community has one primary school (Weber Gedenk Primary School) and one high school (Stellenzicht Secondary School) and 60 – 70% of the learners attending these schools are bussed in from surrounding farms (Naidoo & Fredericks, 2001).

In 1999 a primary health care clinic was opened in Jamestown and the staff at this clinic approached the Department of Psychology at the University of Stellenbosch for assistance, as there was an urgent need for psychological services in the community (Naidoo et al., 2003). Scileppi, Teed and Torres (quoted in Naidoo et al., 2003) emphasise the importance of being culturally sensitive and consulting with relevant role players before intervening in communities. After a consultation process involving members of the Department of Psychology at the University of Stellenbosch and relevant community role players, the Jamestown Community Project was established with the aim of addressing the psychosocial needs of this community (Naidoo, 2002). Some examples of the problems experienced in the area include alcoholism, unemployment, domestic violence, teenage pregnancy and low educational levels (Naidoo, 2003).

The community role players were especially concerned about the male youth in the area, who were identified as being at risk for becoming involved in gang related activities and amongst whom drug and alcohol abuse was on the increase (Naidoo & Van Wyk, 2003). In partnership with an organization by the name of Usiko, a diversion programme (targeting twenty-one boys and lasting for a period of nine months) was started at Stellenzicht Secondary School to address this concern (Naidoo, 2002). The focus of this programme was preventive and promotive and it was based on a rites of passage philosophy to assist the participants in their transition from boyhood to manhood, and in making prosocial choices (Naidoo, 2002). A group of thirteen men (mentors) was recruited from the Jamestown community and surrounding areas to accompany the boys (mentees) on their journey. The programme became known as the Jamestown Usiko Youth Project and it formed part of the Jamestown Community Project (Naidoo, 2002).

Usiko was established in 1999 and is responsible for developing and funding youth development programmes in community contexts (Naidoo & Fredericks, 2001). Usiko's founding principles include "the development in youths of self-mastery, personal growth, environmental sensitivity, awareness of the effects of wrongdoing, accountability, collaboration, dignity and spiritual healing" (Pinnock, 1998, p. 20). Several Non Governmental Organizations were approached in April 2000 to discuss possible programmes for the youth in Jamestown, and the National Peace Accord Trust and Usiko showed particular interest in developing a wilderness-training model in this community. In September 2000, Usiko offered funding to sponsor the development of a diversion programme for the youth of Jamestown in 2001 (Naidoo, 2002).

1.2 Phases of the Jamestown Usiko Youth Project

The Jamestown Usiko Youth Project was introduced to the community in February 2001 (Naidoo, 2002). The project was introduced at community meetings; it was advertised in the local newspaper and pamphlets were distributed throughout the community (Naidoo & Fredericks, 2001). Thirteen men from Jamestown and surrounding areas were recruited as mentors between April and June 2001. The role of the mentors would be to guide the mentees through their rites of passage process (Naidoo et al., 2003). Creating a sense of community by encouraging citizen participation is one of the core values of community psychology (Naidoo et al., 2003). A psychological sense of community refers to "a feeling of belonging, a feeling that members belong to one another and the group, and a shared faith that members' needs will be met by their commitment to be together" (Naidoo et al., 2003). The community was initially skeptical of the project and it was therefore significant that the principal of Stellenzicht Secondary School made himself available as a mentor (Fredericks, 2001).

The recruitment of the mentees took place between May and June 2001. Quinton Fredericks (project co-ordinator) made contact with the staff and learners at Stellenzicht Secondary School and invited interested male learners to apply to become part of the project by writing an essay motivating why they wanted to join (Naidoo, 2002). Approximately forty boys submitted applications. Teachers identified the twenty-one boys who were finally selected as being particularly at risk as a result of disciplinary problems and/or poor home circumstances (Naidoo & Fredericks, 2001). Some of the boys were also at risk for being expelled from school and the principal was prepared to reconsider his decision on condition that they participated in the project (Fredericks, 2001).

The twenty-one boys (mentees) who were selected underwent a scholastic, psychological and home context assessment (Naidoo, 2002) before the commencement of the project (See Appendix A). The psychological assessment of the mentees was co-ordinated by two of the mentors who are counselling psychologists. The mentees' profiles were presented to the mentors (who had signed a confidentiality agreement) and those requiring psychological intervention were referred to the intern counselling psychologist at the primary health care clinic for appropriate treatment (Fredericks, 2001). During the period in which the mentees were being selected and assessed, the mentors were exposed to a wilderness experience and started their training process (Naidoo, 2002).

The Jamestown Usiko Youth Project spanned a period of nine months, during which the mentees were exposed to the following activities:

- Two wilderness experiences: The aim of the first experience was to consolidate group cohesion and to prepare the mentees for the unfolding process. The aim of the second experience was to consolidate the commitment of the mentees with a crossing of the threshold ritual (A.V. Naidoo, personal communication, July 2003).
- Weekly debriefing and life skills workshops: Topics of the life skills workshops included self-awareness, relationships, communication and anger management (Fredericks, 2001). The mentees also received karate lessons.
- Regular one-on-one and group contact with mentors.
- Visit to Robben Island.
- Urban weekend which included: a trip up Table Mountain;
participation in an HIV/AIDS programme at St George's Cathedral;
and participation in a Street Child Experience.
- Spier farm work experience.
- Community project.
- Graduation ceremony.

As the project was in its pilot phase, several formative and summative evaluation processes were conducted to assess the development and impact thereof. This study is, however, an independent evaluation which was conducted with the aim of assessing the effects of the project from the perspective of the mentees and key informants (parents/guardians and teachers). This evaluation commenced in March 2002 and was completed in August 2003.

CHAPTER TWO: LITERATURE REVIEW

2.1 Adolescent Male Development and Rites of Passage

Social scientists define adolescence as “a period of intervening between childhood and full adulthood, during which preparation for adult occupational, marital, and social class statuses and roles is initiated or intensified” (Schlegel & Barry, 1991). David Cohen (quoted in Pinnock, 1997) describes adolescence as “a rope bridge of knotted symbols and magic between childhood and maturity, strung across an abyss of danger” (p. 7). In modern culture adolescence is a period that stretches over almost a decade. The transition from childhood to adulthood was much shorter in pre-industrial cultures and, after undergoing a rites of passage experience, the young person attained adult status by age 16 or 17 (Craig, 1996).

According to Erikson’s model of psychosocial development, adolescence is a period of identity formation versus role confusion. Adolescence is a time of “trying on and exploring the wide variety of lifestyles available” (Blumenkrantz & Gavazzi, 1993, p.203). During childhood, the self is structured by means of *identification*. The child strives to ‘be like’ the people for whom he/she has high regard (Kroger, 1993). *Identity formation* takes place during adolescence, as childhood identifications are synthesized to form a whole that is congruent with the adolescent’s values and interests (Kroger, 1993). Erikson (quoted in Kroger, 1993) stated that, “the process of identity formation depends on the interplay of what young persons at the end of their childhood have come to mean to themselves and what they now appear to mean to those who become significant to them” (p. 15).

During this time, the adolescent starts to develop an identity that is independent of his/her role within the family (Jolliff & Horne, 1999) and starts to compare his/her behaviour to the behaviour of others in order to ascertain what is appropriate (quoted in Maxwell, 2002). One of the major struggles confronting adolescents is the quest for self-definition (Kroger, 1993). According to Kroger (1993), social and historical influences have intensified this struggle for adolescents of technologically advanced cultures, as roles are not as clearly defined as they were in the past. Protective factors which promote resiliency in high risk adolescents during this transitional period include: a sense of self esteem; meaningful interactions with others; respect for rules/laws and individuals in positions of authority; an effort to seek academic support, and a structured home environment with familial support and few siblings (Carr & Vandiver, 2001).

Manhood is not something that happens by itself (Bly, 1993). As their gender identity develops, boys start to identify with their fathers and require nurturance from them in order to develop an internal locus of control and the strength to successfully cope with life's challenges (Jolliff & Horne, 1999). Jolliff and Horne (1999) describe mature masculinity as men behaving in "responsible and caring ways" (p. 4) and list the following tasks that an adolescent boy needs to master in order to achieve this (pp. 11-12):

- Understand the nature of and develop friendships;
- Observe available male role models in order to discover his role in the family;
- Learn how to communicate with women as well as how to interpret the messages that women send about what it means to be a man;
- Monitor as well as regulate emotional expression;
- Establish a set of values to guide his life; and
- Find a balance between his individuality and his role in the family.

While the presence of both male and female role models is important for the development of mature masculinity (Jolliff & Horne, 1999), adolescent boys require the presence of a positive male role model to assist them in their transition from boyhood to manhood. "The boys in our culture have a continuing need for initiation into the male spirit, but old men in general don't offer it" (Bly, 1993, p. 14). South African communities, in particular, have an increasing number of single parent/female-headed households and absent fathers. In the absence of a father as a positive male role model, extended family members (for example uncles or grandfathers) can fulfill this role by providing adolescent boys with the unconditional love and affirmation that they so desperately need (Jolliff & Horne, 1999).

Robert Moor (quoted in Bly, 1993) stated, "if you're a young man and you're not being admired by an older man, you're being hurt" (p. 31). Pre-industrial cultures recognised the adolescent's need for initiation into adulthood (Pinnock, 1997). Adolescents were provided with a ritual space and an initiator "to prove to the boy or girl that he or she is more than mere flesh and blood" (Bly, 1993, p. 55) and to clarify the roles and expectations of an adult male or female within the culture. Without older men to guide adolescent boys in mastering the tasks necessary for them to attain adult status, boys turn to their peers for assistance in making this transition.

Peers have the most important influence on adolescents as they begin to spend less time with family members (Steinberg et al., quoted in Garnier & Stein, 2002). According to social disorganisation theories, one of the primary causes of gangsterism is the absence in communities

of social control over the individual (Douglas-Hamilton, 1995). Adolescents, who have become disconnected from their families and other community organizations, and who do not have positive role models to admire, look to their peers to fulfill this need for belonging. Pinnock (1996) describes gangs as:

A contradictory and “imagined” community created to distance young people from the influence of parents or to make up for their absence; a bond of friendship, fear, protection or enmity; a badge of honour and a mark of the beast; a way of making money or ensuring a supply of drugs...

Their members are young men...who have newly reached the age of sexual “maturity”...but who live in a culture which does not provide ritual pathways for becoming sexually mature. So they become simply active...

The search for “respect” in the crossing to adulthood takes on larger-than-life proportions (p.12).

Bly (1993) describes risk taking in adolescent boys as a desire for initiation. Initiation rituals played a fundamental role in traditional families and cultures (Blumenkrantz & Gavazzi, 1993), as the adults believed that they had something to teach the young and conveyed these lessons through rituals and initiation (Pinnock, 1997). The Dagara Tribe (Somé, 1993) believes that elders help people to remember the importance of their role in a community. The fact that modern culture has done away with traditional rituals has resulted in “an alienation of people from themselves and others...Those who seek to remember have an attraction towards violence. They live their life constantly upset or angry, and those responsible for them are at a loss as to what to do” (Somé, 1993, p. 30).

According to Van Zyl (1999), it is a myth that rites of passage ceremonies only exist in traditional communities, such as in rural Xhosa villages. Rites of passage ceremonies exist everywhere – and where the traditional elements do not exist, rituals are created (Van Zyl, 1999). Rituals are still necessary in modern societies, despite the fact that there is increasing emphasis on the development of individuality (Sullwold, 1987). There is no clear model for adulthood and adolescents long for support as they cross the threshold from childhood (Sullwold, 1987). In the absence of traditional rites of passage to guide a young person on the journey towards adulthood, adolescents make destructive attempts to connect with the adult world (Blumenkrantz & Gavazzi, 1993). Gangsterism is an example of a destructive attempt to connect with the adult world in the absence of a clear model for adulthood.

According to Genep (quoted in Blumenkrantz and Gavazzi, 1993), traditional rites of passage provide “recognized pathways across the boundaries separating childhood and adulthood” (p. 201). Genep divided a traditional rite of passage into three phases. The first phase is separation between the individual and his/her status as a child. The second is the transitional phase during which the youth is removed from his/her home and placed in the care of those who are responsible for teaching him/her the skills necessary for adulthood. The third phase is the incorporation phase, during which a supportive environment is created for the young person to master the skills needed to survive in the adult culture (Blumenkrantz & Gavazzi, 1993). Once a rite of passage was completed, the culture recognized the participant as an adult and expected him/her to behave in a way that was consistent with that of the adult society (Blumenkrantz & Gavazzi, 1993).

Tribal people everywhere greeted the onset of puberty, especially in males, with elaborate and excruciating initiations...The tribal adults didn't run from this moment in their children as we do; they celebrated it...The adults had something to teach: stories, skills, magic, dances, visions, rituals. In fact, if these things were not learned well and completely, the tribe could not survive...Tribal cultures satisfied the craving while supplying the need, and we call that “initiation”. This practice was so effective that usually by the age of fifteen a tribal youth was able to take his or her place as a fully responsible adult (Ventura, quoted in Bly, 1993, p. 181).

Community psychology programmes focus on “the promotion of mental health, the prevention of mental health problems and to facilitate broader systemic change” (Naidoo, van Wyk, & Carolissen, 2003, p.13). A community psychology programme based on a rites of passage philosophy and intervening at multiple levels, could facilitate adolescent development by providing boys with positive male role models to assist them in crossing the threshold from boyhood to manhood.

2.2 Mentoring

Mentoring programmes aim to provide children who lack positive adult role models with an alternative experience (Jackson, 2002). Bly (1993) describes the absence of a supportive father in the life of a man as synonymous to ‘being in shame’. He defines shame as “the sense that you are an utterly inadequate person on this planet, and probably nothing can be done about it” (p. 189). In the absence of community involvement and positive male role models to guide adolescent boys on their journey towards adulthood, the boys’ attempts to make this transition on their own can have

disastrous effects (Pinnock, 1998). One example is involvement in gang related activities as an attempt to fill the void created by an adolescent's sense of disconnection from him/herself and others.

One of the functions of elders in traditional societies was to inform adolescents of their choices, as well as of the consequences that would result from making these choices (Sullwold, 1987). As there is empirical evidence for the protective influence that a relationship with an adult (who is not a parent) has on youth, mentoring programmes are increasingly being used as preventive intervention strategies (Parra, DuBois, Neville, Pugh-Lilly, & Povinelli, 2002). It is imperative that individuals who apply to become mentors in such programmes be subjected to thorough psychological and social assessment procedures before they are selected (Pinnock, 1997).

Brody (quoted in Jackson, 2002) defines mentoring as "a supportive relationship between an adult and a child, developed to facilitate the child's educational, social, and personal growth" (p. 115). According to Rhodes (quoted in DuBois, Holloway, Valentine, & Cooper, 2002), forming a positive relationship with adults who are not family members increases the resiliency of at-risk youth. Cowen, Work and Werner (quoted in Carr & Vandiver, 2001) found that children exposed to high risk circumstances who develop a relationship with supportive adults outside their immediate family, are in a better position to overcome these circumstances. Various authors (quoted in Parra et al., 2002) have researched the potential benefits of youth mentoring programmes and found that they include: an increase in self esteem and self confidence, improved academic performance and reduced juvenile delinquency recidivism rates.

Despite the fact that many mentoring programmes target children who display dysfunctional behaviour patterns, mentors are often volunteers without clinical training (Jackson, 2002). DuBois et al. (2002) used meta-analysis to study empirically based literature on mentoring programmes and found programmes targeting youth exposed to environmental risk factors to be more effective than those targeting youth who display only individual risk characteristics. According to Freedman (quoted in DuBois et al., 2002), the latter often require specialized assistance and the mentors are not always equipped to provide this. Furano (quoted in DuBois & Neville, 1997) and several other authors (quoted in Parra et al., 2002) emphasise the need for appropriate mentor training and assistance. Mentor self-efficacy is associated with effective mentoring programmes and this can be increased by means of adequate mentor training (Parra et al., 2002). Mentor self-efficacy is conceptualized as "the mentor's level of confidence (and associated skills and knowledge) with respect to establishing a positive relationship with a youth" (p. 369).

Jackson (2002) conducted an outcome study on the effectiveness of a mentoring programme for children with externalizing behaviour problems and found that there was a decrease in maladaptive behaviour after participation in the programme. Flaxman et al. (quoted in DuBois et al., 2002) found mentoring programmes to be most effective when combined with other supportive services. According to Grossman and Rhodes (2002), one of the factors contributing to the success of mentoring relationships is the duration of the relationship. Brief relationships (termination within three months) are associated with negative outcomes for the mentees. Grossman and Rhodes (2002) found that mentees who were in relationships lasting one year or longer reported academic, psychosocial and behavioural improvements.

Another factor associated with successful mentoring relationships is the ability of the mentor to express appropriate empathy towards the mentee (Rhodes, Bogat, Roffman, Edelman, & Galasso, 2002). Parra et al. (2002) cite regular mentor/mentee contact as necessary for building meaningful relationships. Personal closeness and consistent (at least weekly) contact are also mentioned by Freedman (quoted in DuBois & Neville, 1997) as contributing to successful mentor/mentee relationships. Mentors who display a high degree of self-efficacy have an increased ability to overcome obstacles encountered in the mentoring relationship and to develop significant emotional bonds with their mentees (Parra et al., 2002).

Several authors (quoted in DuBois et al., 2002) suggest the following guidelines to increase the effectiveness of mentor/mentee relationships (p.159):

- Use criteria such as gender, race and similar interests to pair mentors and mentees;
- Provide mentors and mentees with the opportunity to inform each other of their expectations of the mentor/mentee relationship and utilize mentor logs to monitor the implementation of the commitment;
- Create the opportunity for structured meetings between mentors and mentees;
- Involve and provide support for the parents of the mentees.

The biggest challenge of any rites of passage programme is to recreate adult and mentor support structures. There is awesome power in relationships when they work...All communities have within them older people whose life experiences qualify them to act as cultural, spiritual and historical mediators and teachers. They are the trunk of the spreading tree (Pinnock, 1997, pp. 77 & 78).



2.3 Wilderness Therapy and Youth at Risk

Friese, Hendee and Kinziger (quoted in Russell, 2001) describe wilderness experience programmes as “organizations that conduct outdoor programs in wilderness or comparable lands for the purposes of personal growth, therapy, rehabilitation, education or leadership/organizational development” (p. 71). Wilderness therapy programmes with youth at-risk differ from adventure programmes and require specially trained staff to facilitate the process (Rosol, 2000). According to Rosol (2000), programmes targeting youth at-risk can last between one day and one year. The majority of clients in wilderness therapy are adolescent males between the ages of 16 and 18 years (Russell, 2001).

Wilderness therapy programmes are typically based on the Outward Bound Program developed by Kurt Hahn during the Second World War which was based on the assumption that “people learn best while doing” (Kimball and Bacon, quoted in Rosol, 2000, p.42). Experiential learning is valuable as it encourages an internal locus of control by shifting responsibility from the facilitator to the participant (Pinnock, 1997). The Hahnian approach as described by Kimball and Bacon (quoted in Russell, 2001) is experiential and value centered, and has the following characteristics (p.71):

- Group process;
- A series of increasingly difficult challenges which are perceived to be high risk but are actually of a low risk nature;
- Presented in a wilderness or unknown environment;
- Uses therapeutic techniques (for example journaling, reflection and self disclosure); and
- Duration depends on available funding and target population.

‘The Journey’ is a diversion programme targeting youth at-risk and facilitated by the National Institute of Crime Prevention and Reintegration of Offenders (NICRO). This programme uses an experiential intervention model, and aims to empower youth at-risk to make responsible life decisions (Branken, 1995). According to Branken (1995), the wilderness component of this programme facilitates adolescent development by giving youth the opportunity to solve their problems creatively in an environment where the risk is controlled.

Handley (quoted in Roberts, undated) developed a wilderness programme for Australian youth based on the General Systems Theory. The wilderness serves as a closed system in which disequilibrium is created to initiate the process of change (Roberts, undated). Pinnock (1997) states

that “wilderness has the added value of inducing a fear which is possible to overcome but which sharpens attention while it lasts” (p. 87). According to Robertson (1999), the development of wilderness skills enhances an individual’s sense of self-esteem and self-sufficiency.

Wilderness therapy programmes harness what Robert Bly (1993) terms ‘The Warrior Energy’. A warrior obeys the rules of combat and knows when to fight and what to fight for. He does not need to use his power in a destructive way (Bly, 1993). “If a culture does not deal with the warrior energy – take it in consciously, discipline it, honor it – it will turn up in the form of street gangs, wife beating, drug violence, brutality to children, and aimless murder” (p. 179).

After the abolishment of the death penalty and corporal punishment by the South African Constitutional Court in 1995, the punishment of juvenile offenders had to be reviewed (Pinnock, 1998). Research suggested that the most effective way to address the problem of gangsterism was to create alternative “ritual-filled, gang like groups” (Pinnock, 1998, p. 19). These groups would start with a wilderness-based leadership programme of a relatively high risk nature, followed by a job-skills programme, and finally the youths would be expected to work in the communities where they had offended in an attempt to repay their debts (Pinnock, 1998). Usiko combined the elements of wilderness and ritual to address the problem of gangsterism in Cape Town (Pinnock, 1998).

Educo is a South African based service provider that facilitates wilderness programmes for youth at-risk as part of a broader rehabilitation initiative (Gamble & Roberts, 1998). Their programmes have been approved by NICRO, the National Association of Child Care Workers (NACCW) and the South African Police Service (SAPS) (Gamble & Roberts, 1998). According to Pinnock (1997), the development of self-esteem is a crucial element when working with youth at-risk. Educo focuses on developing a sense of self-esteem in youth by building the four components of Bredtro, Brokenleg and van Brockern’s “Circle of Courage” into their wilderness programmes (Gamble & Roberts, 1998). These components are “the spirit of belonging, the spirit of mastery, the spirit of independence and the spirit of generosity” (p. 16). According to Roberts (undated), “failure in any one component results in a ‘broken circle’ or loss of self-esteem and the resulting negative expression thereof” (p.36).

Pinnock (1997) defines these four components as follows: *Belonging* “is the baseline from which personality develops” (p.72) as humans are social beings. *Mastery* “involves social and physical competence and opportunities for success. It is the basis of individual worth in most societies...” (p.73). *Independence* is important as youth who do not feel that they are in control of themselves

and their environment “seek alternative sources of personal or social power through dependence on chemicals or membership in a youth subculture” (p. 74). Finally, *generosity* improves self-esteem as “self worth is also derived from how one is viewed by others” (p. 74).

Wilderness therapy incorporates aspects of rites of passage processes followed by various cultures around the world (Russell, 2001). According to Somé (1993), initiation rituals may not be disclosed to anyone who has not participated in the process. The calling of spirits, which takes place during many initiation rituals, is sacred and can only remain as such if the details of the process remain a secret (Somé, 1993). While it is believed that keeping the process a secret maintains the integrity thereof, one has to question the appropriateness of a secret ceremony within a transparent process.

According to Davis-Berman and Berman (quoted in Rosol, 2000), “wilderness therapists are required to change life patterns and confront some of the issues that have been unresolved up to the point when the youths begin the program” (p. 43). Psychotherapeutic knowledge is therefore imperative when working with youth at-risk because of the emotional, psychological and behavioural problems which are likely to manifest during the process (Ringer, quoted in Rosol, 2000).

After reviewing relevant literature, Russell (2001) suggests the following as an integrated approach to wilderness therapy (p.76):

- Therapeutically based programme design with clear and concise assumptions;
- Participants should be clinically assessed to facilitate individual treatment planning (individual progress must be evaluated);
- Outdoor adventure challenges aimed at changing targeted behaviour;
- Skilled leaders facilitating the outdoor challenges and qualified professionals conducting the group psychotherapy;
- Education of family members regarding their role during treatment and post-treatment; and
- Appropriate follow-up treatment.

Notwithstanding the above, Pinnock (1997) posits:

But there is more to wilderness than the presence of rugged mountains, dark forests and inky nights without a roof overhead: it is a metaphor for what lies beyond the gantries and boundaries of safe, city-built psyches. We need large expanses of untouched wilderness to remind us of the abiding

fundamental truth of the human condition: we are only a single species within a commonwealth of sentient beings. When we forget this we destroy our environment, each other and, ultimately, ourselves (p. 89).

CHAPTER THREE: EVALUATION METHODOLOGY

3.1 Introduction

According to Linney and Wandersman (quoted in Dalton, Elias, & Wandersman, 2001), programme evaluation can be divided into four steps, namely “goals and desired outcomes, process evaluation, outcome evaluation, and impact evaluation” (p. 408). Scileppi, Teed and Torres (2000) define outcomes as “the benefits that clients received as a result of participating in the programme” (p. 142). Outcome evaluations assess the short-term effects of a programme (Dalton et al., 2001). This research assignment is an outcome evaluation from the perspective of the twenty-one young men (mentees) who participated in the first Jamestown Usiko Youth Project as well as from the perspective of key informants, namely parents/guardians and teachers.

3.2 Participants

3.2.1 *Demographic Details*

Demographic details of the participants (mentees) were obtained by means of reviewing the mentee assessment protocols (See Appendix A) and a self-report questionnaire administered to the mentees during the evaluation phase (See Appendix B).

The participants of the Jamestown Usiko Youth Project were twenty Afrikaans speaking and one Xhosa speaking male learners from Jamestown and surrounding farms and areas. Their ages ranged from 14 to 19 years (See Table 3.1 & Figure 3.2). Twenty of the participants were coloured and one was black and the majority was from a working class background, with a few from a middle class background. Nineteen of the participants attended Stellenzicht Secondary School in Jamestown and two attended schools in surrounding areas. When the evaluation of this programme commenced, five of the participants had dropped out of school and one was attending a college (See Table 3.1 & Figure 3.3). According to statistics provided by Stellenzicht Secondary School, only 44% of male learners (excluding matriculants) who were registered at the school at the end of 2002 returned in 2003. In July 2003, 48% of the mentees who participated in the first Jamestown Usiko Youth Project had dropped out of school, while two of the mentees had matriculated. During the assessment phase, five of the participants reported prior involvement with the criminal justice system and seventeen reported disciplinary problems at school (See Table 3.1).

Table 3.1

Demographic details of participants

Participant	Age (April/ May 2002)	Grade (2002)	Disciplinary problems at school	Involvement with criminal justice system
1	18	9	yes	no
2	18	college	yes	no
3	17	12	yes	no
4	17	12	no	no
5	17	10	no	no
6	17	10	yes	no
7	17	11	yes	no
8	17	left school in grade 9	no	no
9	17	left school in grade 9	yes	no
10	18	10	yes	yes
11	16	left school in grade 10	yes	yes
12	17	11	yes	no
13	18	12	yes	yes
14	17	left school in grade 11	yes	no
15	17	9	yes	no
16	15	10	no	no
17	18	10	yes	no
18	15	8	yes	no
19	14	9	yes	no
20	17	9	yes	yes
21	19	left school in grade 10	yes	yes

Figure 3.2

Ages of mentees

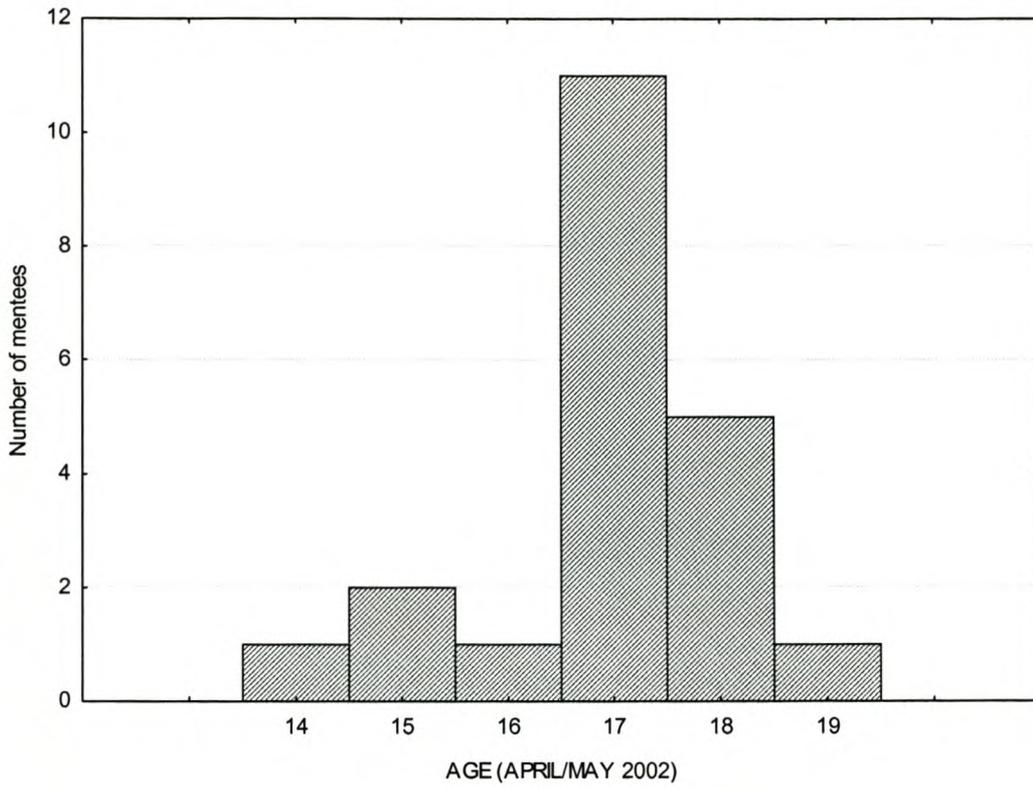
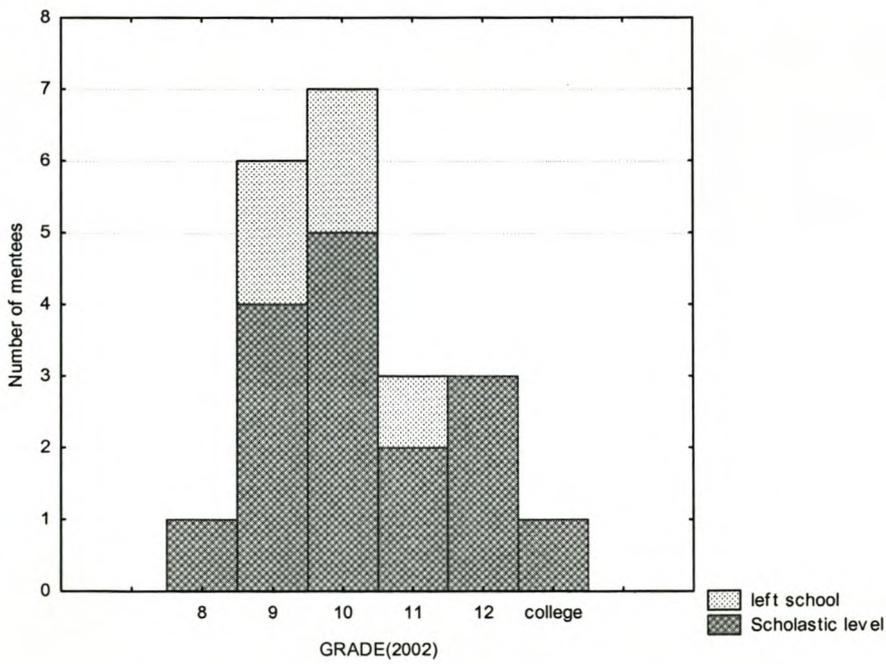


Figure 3.3

Scholastic level of mentees



3.2.2 Recruitment of Participants

A list of the twenty-one participants in the Jamestown Usiko Youth Project was obtained from the project co-ordinator. Fourteen of the participants, who were attending Stellenzicht Secondary School at the time of the evaluation, were approached at school and invited to participate in the evaluation process. Seven of the participants were contacted telephonically. All the participants were willing to be involved in the evaluation of the project. The individual interviews with participants attending Stellenzicht Secondary School took place in an office at the school during school hours. The individual interviews with the remaining seven participants took place at their homes. The participants were also requested to complete a self-report questionnaire (See Appendix B). Informed consent was received before the commencement of this process (See Appendix C).

The guidance teacher at Stellenzicht Secondary School (who was a mentor in the project) was asked to recruit ten participants for the focus groups which were facilitated on 26 March 2002 and 6 May 2002 respectively. The participants were offered a snack and arrangements were made for transport home as an incentive to participate. Nine participants attended the first focus group and six participants attended the second focus group. The project co-ordinator was present for the first half of the first focus group as it was hoped that this would assist with building rapport. In April 2003, the eight participants still attending Stellenzicht Secondary School were invited to attend informal discussions with the aim of reflecting on the project one year after its completion. Three participants attended the first discussion, four participants attended the second discussion and one participant came individually to offer his reflections. The abovementioned focus groups and discussions took place in the library at Stellenzicht Secondary School and in one of the offices at the school.

Eighteen parents/guardians were interviewed between April 2002 and May 2002. Nineteen parents/guardians were contacted telephonically and invited to participate in the evaluation process. Interviews with the participants' parents/guardians took place at their homes and informed consent was obtained before this process commenced (See Appendix D). One mother said that she did not want to participate as her son had made it clear to her that he did not want her involved in his life. It was not possible to contact two of the participants' parents/guardians as they did not have access to telephones and were not at home at the time of the home visits.

The guidance teacher at Stellenzicht Secondary School was asked to identify the teachers who were most familiar with the participants and these teachers were invited to discuss their

impressions of the project based on the participants' behaviour at school. The headmaster of one of the participants attending another school in the area was also interviewed. Eight teachers were interviewed and information was obtained regarding fifteen mentees. The interviews took place during school hours in offices at Stellenzicht Secondary School and the other school in the area. Instead of engaging in an interview, many of the teachers preferred to complete the questionnaire themselves. Informed consent was obtained before this process commenced (See Appendix E).

All the teachers at Stellenzicht Secondary School were invited to participate in a focus group in which they were given the opportunity to express their opinions of the project. Between 15 and 20 teachers made use of this opportunity. The focus group took place in the staff-room at Stellenzicht Secondary School after school hours.

After completion of the data collection process, a letter was sent to all the participants, their parents/guardians as well as to the staff at Stellenzicht Secondary School thanking them for their participation in the evaluation and promising them feedback once the data had been processed (See Appendices F, G & H).

3.2.3 Procedure

According to Weiss (quoted in Scileppi et al., 2000), qualitative evaluation “focuses more on the depth of a program and its effects than on the breadth or quantitative aspects of the program (p. 150). Scileppi (2000, p. 151) mentions three data collection procedures that can be used to assess the quality of a particular programme:

- 1) Open-ended interviews
- 2) Direct observation
- 3) Examination of written documents

The Jamestown Usiko Youth Project was evaluated according to all three procedures.

3.3 Instruments

The following research instruments were used:

1. Individual interview schedules:
 - a) Participants (See Appendix I);
 - b) Parents/guardians (See Appendix J);
 - c) Teachers (See Appendix K).
2. Self-report questionnaires administered to participants (See Appendix B).

3. Focus groups with:
 - a) Participants;
 - b) Teachers.
4. Access to the following documents:
 - a) Motivational essays written before the project commenced;
 - b) Assessment protocols (See Appendix A);
 - c) Transcription of the focus groups facilitated after the first wilderness experience;
 - d) Essays written after the outing to Robben Island and the Urban Weekend;
 - e) Evaluation reports submitted to the Usiko board of directors by Quinton Fredericks.
5. I also observed the mentors' evaluation weekend in March 2002.

3.3.1 Individual Interview Schedules

According to Babbie (1998), "a qualitative interview is essentially a conversation in which the interviewer establishes a general direction for the conversation and pursues specific topics raised by the respondent" (p. 290). Individual interview schedules were compiled for the participants (See Appendix I), their parents/guardians (See Appendix J) and teachers (See Appendix K) and questions were asked regarding their experiences and impressions of the project. Despite the structured nature of the interview schedules, the participants were encouraged to elaborate on and discuss their answers. Examples of what the mentees were asked include: expectations of the project and their mentors; awareness of the project's goals; highlights of the project as well as information regarding activities which they did not enjoy, and problems experienced as a result of participation in the project. The mentees were also asked about the benefits of participating in the project and to offer recommendations for future projects. Verbatim responses were recorded.

Parents/guardians and teachers were asked about what they perceived to be the influence of the project on the lives of the participants and whether or not they considered it to be a success. They were also given an opportunity to express dissatisfaction with the project and to make recommendations. Verbatim responses were recorded.

3.3.2 Self- Report Questionnaires

The self-report questionnaire (See Appendix B) which was administered to the mentees comprised similar items to the individual interview schedule and was appropriately phrased for the target population. The mentees were also asked to answer the same series of Likert scale questions that they had been asked before the commencement of the project, in an attempt to establish whether a change in attitude and behaviour had occurred.

3.3.3 Focus Groups

The goal of a focus group is to provide a sample of participants with the opportunity to “engage in a guided discussion of some topic” (Babbie, 1998, p. 248). One of the limitations of focus groups is that the sample may not be statistically representative of the population (Babbie, 1998). The two focus groups conducted with a sample of the participants from the Jamestown Usiko Youth Project were originally designed to be semi-structured focus groups. Both groups started out this way but the format was adapted as the responses were so rich that they warranted further exploration. During the first focus group, the nine participants were given the opportunity to discuss the second wilderness experience while the second group focused on the entire project (six participants were present). The informal discussions facilitated in April 2003 provided the participants with an opportunity to reflect on the project one year after its completion.

The focus group conducted with the teachers at Stellenzicht Secondary School was a structured focus group during which participants were given the opportunity to offer their impressions of the project based on observations of the mentees’ behaviour at school. Focus groups do not usually comprise as many as twenty people, but it was felt that all the teachers should be given an opportunity to express their opinions of the project.

3.3.4 Additional Information

Additional information was obtained from the project leader and the co-ordinator of the first Jamestown Usiko Youth Project. I was also invited to observe the mentors’ evaluation weekend in March 2002.

3.4 Analysis of the Data

Outcome evaluations assess the benefits received by participants after taking part in a programme (Scileppi et al., 2000). The fact that programme evaluation is limited to a specific programme at a specific time makes reliability and validity problematic (Scileppi, 2000). The data were analyzed according to the grounded theory method which is an inductive method: “theories are developed from the analysis of research data” (Babbie, 1998, p. 64). Individual responses to the interview schedules and self report questionnaires, additional information and transcripts of the three official focus groups were analyzed to assess the perceived benefits of the programme, to identify common as well as unique themes and to generate recommendations for future projects.

The participants were asked a series of nine Likert scale questions before and after participating in the Jamestown Usiko Youth Project. A paired t-test and non-parametric Wilcoxon test were used to analyze these results in order to determine if a change in attitude and/or behaviour occurred during participation in the project.

CHAPTER FOUR: EVALUATION: MENTEES

4.1 Goals and Desired Outcomes

According to Dalton et al. (2001), “goals represent what a project is striving for” (p. 408). Before becoming involved in the Jamestown Usiko Youth Project, applicants were asked to submit an essay in which they stated why they wanted to join the project. The twenty-one mentees who were selected were asked a similar question before the project commenced. During the evaluation phase the mentees were once again asked about how they had hoped to benefit from participation in the project. For the purpose of this evaluation, the mentees’ motivations and expectations will be considered as their goals. When asked if they were aware of the aims of the project, only four mentees replied in the affirmative and their answers included: involving youth in community affairs, giving mentees a chance in life and increasing self awareness.

According to their essays, the mentees’ motivations to become part of the project varied. Common themes included: (1) a desire to terminate involvement in certain high-risk behaviours and (2) to make a difference in the lives of others, especially family members. The project was regarded as an opportunity to learn the skills required to bring about such changes:

“Ek is ‘n 28 (*lid van ‘n bende*) wanneer ek op skool is en by die huis maar ek wel graag ‘n ander persoon wees en my pa beter leer ken.”

“I am a 28 (member of a gang) when I am at school and at home, but I really want to be another person and get to know my father better.”

“Ek wil nie my lewe in hierdie wêreld verwoes nie, ek wil graag iets vir my ouers beteken. Ek wil iets in die wêreld bereik...Ek wil nie in ‘n bende betrokke wees nie.”

“I don’t want to mess up my life in this world. I want to mean something to my parents. I want to achieve something in this world...I don’t want to be part of a gang.”

“En ek was al in die tronk alle maar ek will verander maar wat gaan my brase sê. En ek wort nou gejag deur die Holanders...Omdat ek behoort aan ‘n nommer en ek wel verander maar ek weet nie hoe nie en ek dink die kamp sal my help verander. Ek weet nogie maar ek dink ek saal iets mooi daar uit kry. En ek saal verander. Yntlik hankdint van jou selv af maar ek weet ek sal verander.”

“I have been in prison already and I want to change, but what will my brothers say? I am now being chased by the Holanders...Because I belong to a number I want to change, but I don’t know how. I think that the camp will help me to change. I don’t know yet but I think that I will get something beautiful out of it. And I will change. Actually, it depends on you but I know that I will change.”

“Ek het ‘n probleme met my ouste broer...Ek is altyd stil. Daar was ‘n tyd toe ek ‘n besluit gemaak het tussen ‘n gangster en die skool. Daar is soms tyd wat ek en my broer baklei. Ek was nog altyd die swak een in die huis...Ek wil nie graag praat oor die probleme in ons huis nie. Die probleem in ons huis is my broer hy is nou saam met my ouers. Ek wil graag op die kamp gaan. Ek wil dinke leer en sy lewe graag verander. Maar ek wil eers myne verander. Daar is dink wat ‘n mens elke dag sien was gebeur en ek wil dit stop sit maar ek soek hulp daarvoor.”

“I have problems with my older brother...I am always quiet. There was a time when I made a decision between being a gangster and school. There are times when my brother and I fight. I was always the weak one in the house...I don't want to talk about the problems in our house. The problem in our house is my brother; he is now living with my parents. I really want to go on the camp. I want to learn things and change his life. But I want to change mine first. There are things that a person sees happening everyday and I want to stop them but I need help for that.”

“My naam is A ek is van die Vlottenburg. Almal ken my as X...Die mense en ma sê ek is ombeskof met hulle, maar ek wil net soos die ander seun op die plaas is van hulle is ‘cool’ en het klomp meisie...Hulle sê ek kan nie vir myself dink nie...Ek wil graag ‘n verandering maak.”

“My name is A and I am from Vlottenburg. Everyone knows me as X...The people and mom say that I am rude to them, but I just want to be like the other boys on the farm because they are ‘cool’ and have lots of girlfriends...They say that I cannot think for myself...I really want to make a change.”

The strong desire to make a lifestyle change, to stay out of trouble as well as to bring about a change in the lives of others was echoed when the mentees were asked why they wanted to become part of the project during the assessment phase:

“Ek wil graag eendag ‘n beter persoon wees. Ek wil ook ander kinders help met hulle situasies.

My lewe is nie reg nie maar ek weet nie hoe om te verander nie. Ek wil ‘n goeie toekoms hê en ‘n goeie man wees eendag. Dit is vir my ‘n kans”.

“I really want to be a better person one day. I also want to help other children with their situations. My life is not right but I don't know how to change it. I want to have a bright future and to be a good husband one day. This is a chance for me”.

When asked to reflect on their expectations and what they considered to be the potential benefits of participating in the project before it commenced, the mentees offered several responses. One of them said that he had been late for school on the day that the project was introduced and a teacher pulled him into the class where the introduction was taking place and said "hier's nog een van hulle" (*“here's another one of them”*). The project was then described as being for the "bad ouens" (*“bad*

guys”) of the school and he was angry that his teacher had labeled him as one of them. Another mentee said that he thought the principal was trying to rid the school of all the unpleasant children for a few days:

“Die eerste keer wat ek gehoor het, het ek het gedink die hoof het al die gruwelike kinders bymekaar gesit vir ‘n paar dae weg van die skool af, dat die skool kan rustig wees.”

“The first time that I heard about it, I thought that the principal had put all the unpleasant children together for a couple of days away from school so that the school could be calm.”

According to one of the mentees, he did not participate in school sport and decided to join the project so that he could become a member of a youth organization. Other motivations for becoming involved in the project included: a desire to become more co-operative; to make something of life and not turn out like other family members who are gangsters; to become self aware and to learn about manhood, as well as to improve the community for future generations.

4.2 Activities

4.2.1 *First Wilderness Experience*

The purpose of the first wilderness experience was to initiate the rites of passage process. This nine-day experience was facilitated by Educo (an external service provider) and the mentees were accompanied by the project co-ordinator, Quinton Fredericks. The experience had therapeutic objectives. The mentees were encouraged to focus on issues from their childhood and to make informed choices regarding their masculinity. They were exposed to team building exercises (for example, abseiling and ropes) and life skills courses such as first aid. One of the most memorable experiences for the mentees was the twenty-four hour solo experience, during which they were sent into the wilderness on their own (with nothing but water and a sleeping bag) with the instruction to reflect on their lives (A.V. Naidoo, personal communication, April 2003).

The thought of going camping with strangers and being away from home was a disconcerting one for a few of the mentees. It seems as though the distress experienced by some of them was the result of “horror stories” told by parents and family members about what might happen to them on the camp.

During a focus group in 2001, a mentee admitted to the following anxieties before going on the first wilderness experience:

“Ek was eintlik ook nie lus om te gaan nie. Toe wat ek hoor ons gaan in skool tyd, toe check ek good shot, ‘n week alweer af vir ons...Toe gaan ek op na B toe, toe sê B vir my van die affêre van alleen slaap. Die hele stuk uit mekaar uit. Toe dink ek ok, yo, waantoe gaan ek; watter diep kant druk ek my nou in?... My pa het ook vir my gesê hulle gaan ons lekker rattle daar anderkant. Toe dink ek nê man hy maak seker ‘n joke. Toe kom ek hierso. Ek het ook gedink, hey, die mense kan mos wegry saam met ons. Ek ken dan nie een van die mense nie. Ek ken net vir Quinton. D-hulle, almal bly wat ons ken. E gaan ook nie saam nie”.

“I also didn't really want to go. Then I heard we were going during school time and I thought good shot, another week off for us...Then I went to B and B told me about sleeping alone. Laid the whole thing out for me. Then I thought, oh boy, where am I going; what deep end am I throwing myself into now?...My father also told me that they were going to rattle us on that side and I thought no man, he is probably joking. Then I came here. I also thought, hey, the people can drive away with us. I don't know any of them. I only know Quinton. D and the others, everyone that we know is staying. E is also not going with us”.

The group sessions and the twenty-four hour solo experience had a great impact on the mentees as it was a unique opportunity for them to think about and discuss their feelings with other males and to shed tears. Most of these young men live in overcrowded housing conditions and seldom have an opportunity to spend time alone. Many people also regard the notion of masculinity as being synonymous to “being tough” and not showing emotions. Therefore, while it was an extremely meaningful experience, it was also very challenging:

“Die gedinkery en om alleen te wees. En die manier wat ons gepraat het, daai was ook tough. Waar jy al jou gevoelens moes uitbring voor jou tjomies. Sal hulle jou aanvaar?”

“Thinking and being alone. And the way that we spoke, that was also tough. Where you had to bring out all your feelings in front of your buddies. Would they accept you?”

“Die tyd wat ons almal in die kring gesit het, wat ons die goed in die sakke gegooi het. Wat ons so gehuil het. Daai was ‘n mooi tyd gewees. Dit wat die ouens gesê het. Die verskillende dinge wat die ouens gesê het. Dit was ‘n tyd wat ek nooit sal vergeet nie”.

“The time that we all sat in the circle and threw the stuff in the bags. When we cried. That was a beautiful time. The things that the guys said. The different things that the guys said. That was a time I will never forget”.

“Wat ek van gehou het is toe ons gaan praat het. Ons groepie het na ‘n meer kalm ding gegaan...Daar waar ons dink aan ons kinderdae. Die dae wat ons geniet het. Dan moet ons terugkom en iets saambring en demonstreer. Dit was lekker gewees. En die aand toe ons

uitgegaan het ook, waar ons uit mekaar uit sprei en ons dink aan die probleme wat jy nou het en.....waar die ouens so gehuil het....”

“I liked it when we talked. Our group went to a calmer thing...when we thought about our childhood. The days that we enjoyed. Then we had to come back with something and demonstrate. That was nice. And in the evening when we went out, when we had to spread out and think about the problems that you have now and...where the guys cried...”

The mentees really enjoyed the team building (abseiling and ropes) exercises as they were given the opportunity to gain trust in each other and face their fears. They did not like the fact that they had to walk for long distances and sleep without food.

“Vir my was lekker toe ons gestap het na daai ander plek toe. Verby die berge gestap, oor gras en oor ‘n bruggie gestap. Ons het baie gepause en goeters dopgehou. Bokke gesien. Daai was vir my mooi gewees. Ek like mos die natuur”.

It was nice for me when we walked to that other place. Walked past mountains, over grass and over a bridge. We paused a lot and observed things. Saw buck. That was beautiful for me. I like nature”

4.2.2 Contact with Mentors

The first meeting between the mentees and mentors took place on 1 September 2001. Nine mentees were present and they were welcomed by the mentors with applause when they entered the hall. The remaining twelve mentees were welcomed within the following two weeks and mentor/mentee pairing took place approximately one week after that (Fredericks, 2001).

Most of the mentees were positive when evaluating their relationship with their mentors and two of them had an "argument" about whose mentor was better – one mentor visited regularly and the other took his mentee for long walks and managed to organize a bursary for enrollment at a university for the following year. All the mentees described a particular mentor as “Number 1”. The fact that one of the mentors told his mentee that he had experienced similar problems in his youth served as encouragement for the mentee.

The mentees expected their mentors to visit them regularly; take an interest in them; support them; make an effort to understand them, and guide them in dealing with their problems. Honesty was also mentioned as an important aspect of the mentor/mentee relationship.

Most of the mentees felt that they received the support they needed from their mentors (See Figure 4.1) and spoke very highly of them. It impressed the mentees when mentors encouraged co-operation, supported them and visited regularly (or made alternative arrangements if they were unable to). The mentees also appreciated gestures from mentors such as visiting despite living far away, taking the time to walk with them, fetching them for school meetings and pointing out their positive attributes. The mentees also found it meaningful that certain mentors were available in emergency situations. One of the mentees appreciated the fact that his mentor was able to admit when he had made a mistake. Another described how much it meant to him when his mentor spoke to his mother, because she listened to him – he wanted his mentor to join him on the wilderness camps.

Dissatisfaction was expressed by a mentee whose mentor visited him every fortnight instead of every week. Another was disappointed that he had only had one contact session with his mentor as a result of the mentor's busy schedule. It was sad to hear another mentee say that his mentor had only visited him once and that he did not offer him much support:

"Dit was 'n groot teleurstelling gewees – ek het nog nie daai bond met 'n man gehad nie".

"It was a great disappointment – I have not yet formed that bond with a man".

One of the mentees who had to share a mentor spoke about how angry he became when the mentor talked to the other mentee, as he thought he was giving him more attention:

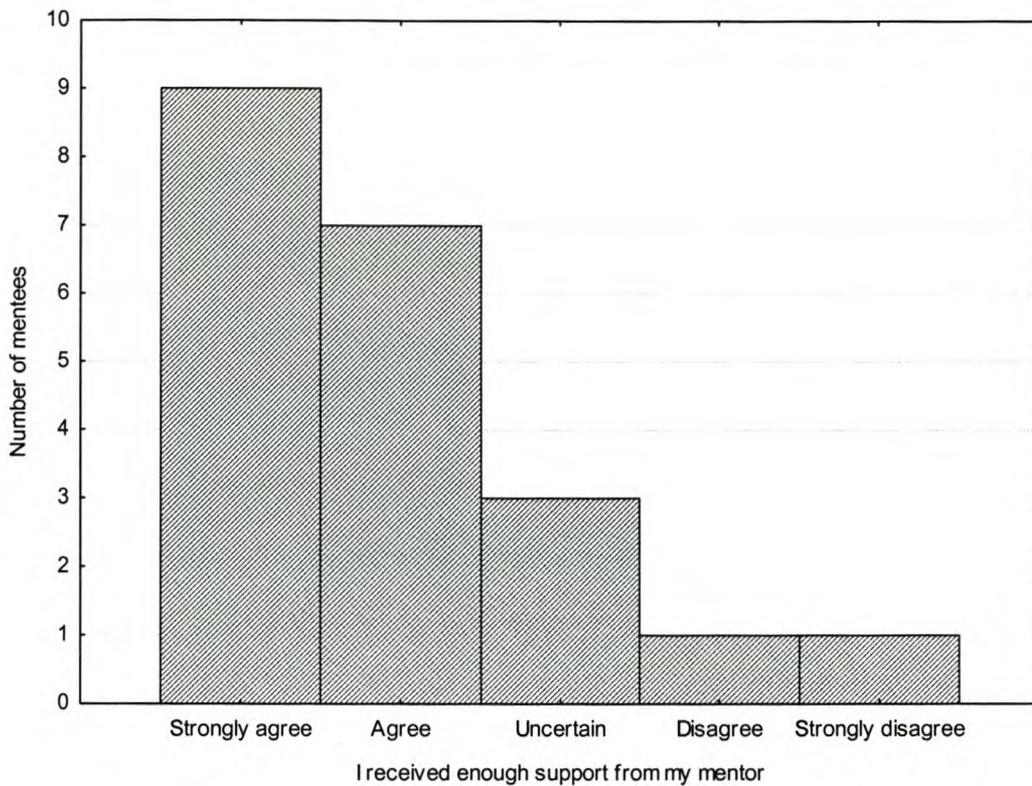
"Ons was twee gewees. As hy saam met C gepraat het het ek kwaad geraak want ek het gedink hy het meer omgee vir C".

"We were two. When he talked to C I became angry because I thought he cared more for C".

The mentees expressed concern about the treatment they received from one of the mentors. They said that they could understand when teachers were impatient, but the mentor knew what they had been through and that change is gradual – they could not understand why he shouted and swore at them. According to the mentees, this mentor is lucky that they have patience, because other children do not and "hy mag net seerkry" (*"he might just get hurt"*).

The mentees experienced the visits from and discussions with their mentors as the most meaningful aspects of the relationship. One of the mentees shared how much it meant to him "om te sien volwasse mans gee om vir jong tieners" (*"to see that adult men care about young teenagers"*).

Figure 4.1

Perceived support from mentor**4.2.3 Visit to Robben Island**

The mentees were accompanied on their outing to Robben Island by visiting project funders. For some of the mentees, this was their first time on a boat. Their guide on the island (an ex-political prisoner) shared his personal experiences with the group and they were encouraged not to become “imprisoned” by factors such as violence, abuse, poverty and oppression. The history of Robben Island was used as a metaphor to show the mentees that it is possible to transcend adverse circumstances. This outing had a profound impact on the mentees who left the island empowered and inspired by the stories of survival (A.V. Naidoo, personal communication, April 2003).

Reflections of one of the mentees after visiting Robben Island:

“Hoe het Nelson Mandela survive en lank genoeg gelewe om SA se eerste swart president te word? Daar moet iets baie sterk wees wat hom gedryf het om elke dag dieselfde procedure te volg, die straf te vat vir 27 jaar agtermekaar.

Daardie mense was platgedruk, nooit ‘n kans gegee nie, daar was verwag van hulle om niks te word in die lewe nie, hulle menslikheid was van hulle geroof maar nogsteeds het meeste van hulle hulle drome bereik. Daar is jong mense in vandag se lewe wat alles gemaklik kry. Daar is skole, al die opportunities is daar vir ons maar ons waste away deur dwelms en gangsterism.

So dit wil sê al hoewel ons nasie vry is deur wat die freedom fighters vir ons gedoen het, is ons nog nie regtig vry nie”.

“How did Nelson Mandela survive and live long enough to become South Africa's first black president? There must have been something very strong driving him every day to follow the same procedure, to take the punishment for 27 consecutive years.

Those people were oppressed, never given a chance, they were expected to fail in life, they were robbed of their humanity but still most of them reached their dreams. There are young people today who get everything easily. There are schools, all the opportunities are there for us but we waste away through drugs and gangsterism. That means that even though our nation is free as a result of what the freedom fighters did for us, we are not really free yet”.

4.2.4 Urban Weekend

The Urban Weekend was facilitated by Educo and started on a Thursday afternoon with a hike up Table Mountain from Constantia Nek. The mentees spent the night in a hut on the mountain where they were engaged in a group process and a ceremony facilitated by the Educo representatives (Fredericks, 2001).

The following morning, while hiking down the mountain, one of the mentees came into conflict with the project co-ordinator and other facilitators and later reflected on what he considered to be a poorly handled situation:

“Hulle wil jou eerste sleg vertel maar as hulle sien jou hart is sterk genoeg dan wil hulle jou convince alles is reg – dit kan ek nie vat nie”.

“They first want to be nasty to you, but when they see your heart is strong enough then they want to convince you that everything is alright – I can't take that”.

The mentees spent the Friday night at an all night AIDS vigil at St George's Cathedral and were deeply touched by the sincerity with which guest speakers shared their personal stories. The boys performed on stage and impressed the co-ordinators by helping to pack away the chairs on Saturday morning:

“Ons is soos VIPs behandel tussen duisende ander kinders”

“We were treated like VIPs among thousands of other children”

After leaving St George's Cathedral on Saturday morning, the Educo facilitators provided each mentee with an egg and they were told that, if used creatively, it could feed them for the day. The mentees were given the task of convincing passers-by and tourists of the value of their egg so that it could be sold or exchanged for food (Fredericks, 2001). Some of the boys had no luck while

others were extremely successful and made almost R60, 00. The Urban Weekend concluded with the mentees sleeping on the streets of Cape Town (under the supervision of their mentors) where they interacted with street children and homeless people. The aim of this exercise was to show the boys how difficult it is to survive on the street, and to foster a sense of appreciation for the fact that they have homes and families (Fredericks, 2001):

“Terwyl ek so geluister het na die straatmense se stories toe het ek baie hartseer gevoel omdat hoekom die kinders se ouers vir hulle so sleg mishandel het en waarom doen hulle dit aan jong kinders? En die vrou wat ook van haar lewe kom praat het met ons. Toe sit daar tranes in my oë omdat sy lyk nog so mooi maar sy is op die straat”

“While I listened to the stories of the street people I felt very sad because the children's parents abuse them so badly and why do they do it to young children? And the woman who came to speak to us about her life. There were tears in my eyes because she still looks so beautiful but she is living on the street”

4.2.5 Second Wilderness Experience

The second wilderness experience lasted for seven days and took place just outside Ladysmith (Q. Fredericks, personal communication, April 2003). The mentees were once again accompanied by the project co-ordinator and the process was facilitated by Educo. The purpose of this experience was for the mentees to consolidate their commitment to the process by crossing a ritual threshold (Naidoo & Fredericks, 2001). One of the mentees described the aim of the camp as taking leave of the childhood years. The role of the ancestors in the transition from boyhood to manhood was also explained to the mentees.

The following were considered by the mentees as the most significant experiences on the camp: interaction with the inhabitants of the area, slaughtering of the sheep, time spent in a sweat lodge, the solo experience and (of course) crossing the threshold: “dit is die sekere iets waaroor ek nie mag praat nie” (*“it is the thing I may not talk about”*). Throughout the evaluation process one of the mentees continually mentioned the experience in “the hut” as being particularly meaningful to him. Once again, the mentees appreciated the opportunity they were given to discuss their feelings, as well as the obvious dedication of the facilitators.

“Nooit by die huis vra hulle vir my sulke vrae nie (soos) wie is ek?”

“They never ask me such questions at home (such as) who am I?”

While crossing the threshold was a significant experience for all the mentees, some of them felt that it could have become dangerous. One mentee was particularly uncomfortable with the role that

ancestors and spirits played in the process, as he is from a strict Christian background. Anticipation of this ritual also caused some anxiety in the group:

“Dis amper soos ‘n kontrak teken met toe oë”.

“It’s almost like signing a contract with your eyes closed”.

There was an incident of theft on the camp and the mentees felt that the facilitators could have handled the process differently. Certain mentees were offended by the fact that they were blamed in the absence of sufficient evidence.

Some of the mentees felt that there were too few activities on this camp, and the fact that they had to sleep alone in the wilderness without food was once again noted as less than enjoyable by certain mentees:

"Ek is bang om in die aande alleen te wees".

"I am afraid to be alone at night”.

"Daai was nie reg nie – jy kannie solo op 'n lee maag nie".

“That wasn’t right – you cannot solo on an empty stomach”.

The second wilderness experience was regarded by all the mentees as a significant event in their personal journeys towards manhood.

4.2.6 Spier Farm Work Experience

As there are limited recreational opportunities in Jamestown to occupy the youth over weekends and during holidays, parents requested that employment be created for the mentees over the holiday season (Fredericks, 2001). In an essay written for one of the life skills sessions, a mentee emphasised this problem as well:

“Ek wil graag my eie besigheid begin, deur ‘n ‘Gameshop’ op terig in die JAMESTOWN net vir kinders van die gemeenskap. Om hulle besig te hou in die middag en hulle weg te hou van die strate en smokkelhuise”.

“I really want to start my own business by setting up a ‘gameshop’ in JAMESTOWN, only for the children of the community. To keep them busy in the afternoons and to keep them off the streets and away from the shebeens”.

The project co-ordinator approached the Spier Estate and arranged for the mentees to become involved in the removal of alien vegetation to make way for a fynbos garden (Fredericks, 2001). This activity was consistent with the project’s metaphor of the old making way for the new and served to develop the mentees’ sense of self esteem and responsibility. They also learned about the

importance of budgeting (Fredericks, 2001). Approximately twelve mentees participated in this activity (Fredericks, 2002).

According to the mentees who participated in the Spier farm work experience, the highlights included team work, remuneration for their work and the removal of the alien trees. One of the mentees said that the work on the farm had inspired him as it made him realize that he does not want to be a farm labourer for the rest of his life.

Working in the heat was the only negative aspect mentioned.

4.2.7 Community Project

In order to create a sense of responsibility towards the community, the mentees were required to generate ideas about how they could become involved in Jamestown. They decided that they would collect food and old clothes for a group of families in the area whose informal settlements had recently been destroyed by a fire. Pamphlets were distributed throughout the community stating the purpose of this initiative. The collected food and items of clothing were handed over to Child Care, a welfare organization, for distribution (Fredericks, 2001-2002).

The mentees displayed a great sense of pride when discussing their involvement in this community project. They did, however, express concern about the fact that some of the perishable food which they collected had spoiled, and were disappointed about the fact that they were not given the opportunity to hand the collected items to the recipients themselves:

“Ons wil eintlik self die expression op die mense se gesigte sien”.

“We actually wanted to see the people’s facial expressions ourselves”.

4.2.8 Graduation Ceremony

Nineteen mentees graduated from the first Jamestown Usiko Youth Project. Two mentees withdrew themselves voluntarily after leaving school in grade 10.

While they were disappointed about the fact that the project had to come to an end, the mentees expressed a sense of accomplishment at having completed it:

“F (*mentor*) het daarvoor saam met my en my ma en my auntie gestaan. Het my naam gesê en 9 maande – ek het die ding klaar gemaak”.

"F (mentor) stood in front with me and my mother and my aunt. He said my name and 9 months – I finished the thing".

One of the mentees felt let down by his mentor as he did not inform him about the ceremony. Another was sad not to have had the opportunity to say farewell as a result of the fact that he did not have money to buy a train ticket.

4.3 Benefits of the Project

In the context of community psychology, outcome evaluation refers to the immediate effects of a programme on the participants (Dalton, Elias, & Wandersman, 2001). According to their reports, most of the mentees evaluated the Jamestown Usiko Youth Project as a meaningful experience and were aware of the benefits of having participated in it (See Figure 4.2). See Appendix L for the responses to the other Likert scale questions regarding the mentees' opinions of participation in the project.

One of the mentees commented that he is a totally different person after participating in the project, as he can now differentiate between right and wrong. Another mentioned that his communication skills have improved and that he is now able to deal with conflict more effectively. When asked about the benefits of the project, the common themes included improved interpersonal relationships (especially with family members), reduced involvement in deviant behaviour and inspiration to rise above adverse circumstances. It seems as though these changes were facilitated by means of improved communication skills, increased self confidence and an awareness of the relationship between choice and consequence:

Ek kon nooit verskoning gevra het of vir 'n man sê ek is lief vir hom. Nou kan ek.

Ek was 'n deurmekaar klong gewees. As jy jou tjommie lanklaas gesien het rook ons 'n pyp en ons stry oor button geld. Nou vra ek hoe dit gaan...hulle lag en dink ek maak 'n joke. Ek loop nie meer met 'n mes of byl rond nie".

I could never apologise or tell a man that I loved him. Now I can. I was a confused guy. If you saw your buddy a long time ago, we used to smoke a pipe and fight about money for buttons. Now I ask how they're doing...they laugh and think I am joking. I don't walk around with a knife or an axe anymore".

"My vriende doen huisbraak en maak mense seer...ek het wel my vriende verloor maar ek is nie spyt nie".

"My friends break into houses and hurt people...I have lost my friends but I don't regret it".

“Hulle het op die kamp gesê jou vriende maak nie jou keuses nie. Jy maak jou keuses”.

“They said on the camp that your friends don’t make your choices. You make your choices”.

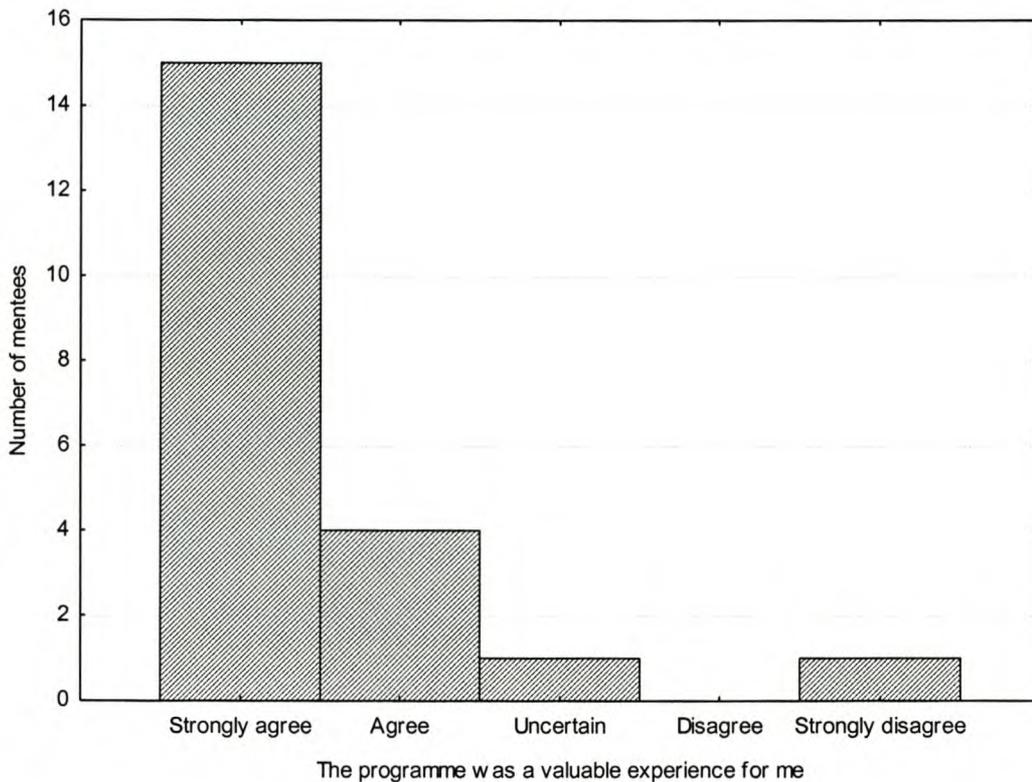
Participation in the project also influenced the mentees’ definition of manhood. Nine of the fifteen mentees who answered the question about whether or not their definition of what it means to be a man had changed after participating in the project, responded in the affirmative. Their definition now includes traits such as responsibility, respect and perseverance. Before the project, one of the mentees defined manhood as follows:

“Ek het gedink dat as ek ‘n reputasie kry dan sou mense my vrees en dit was hoe ek van ‘n man gedink het, hy moet gevrees wees”.

“I thought if I got a reputation then people would fear me and that was how I thought of a man, he must be feared”.

Figure 4.2

The programme was a valuable experience for me



4.3.1 Improved Interpersonal Relationships

The project assisted the mentees in improving their relationships with family members, teachers and friends. Many of them felt that their manners had improved as a result of participation in the project. According to one mentee, he can now discuss various issues with his parents and another

said that he no longer leads his friends astray. The fact that the project taught him to value his parents, was a reason given by one of the mentees for the improvement in his relationship with them. Another said that before participating in the project he wanted to join the navy so that he could get away from his family. He has since decided to stay at home because he can see how much his parents care about him. The mentees listed the following as reasons for improved interpersonal relationships:

- Discussions no longer lead to arguments.
- Improved communication skills.
- Ability to cope effectively with domestic problems.
- Ability to express emotions.
- Respect parents and assist with household chores.
- Gained an appreciation for home.

4.3.2 Reduced Involvement in Deviant Behaviour

A very proud mentee announced that a teacher had commented on the fact that he no longer sees his name written in the 'trouble-maker's book' in the principal's office – "Ek was lekker bly in my hart gewees" (*"It made my heart very happy"*). One of the mentees shared a story about his father who told him not to drink wine but to rather smoke dagga. His father smuggles drugs and always has money. He noticed that people pay him their entire salary for drugs and desired that as well. He has now realized that other people work hard for their money and wants to earn an honest living.

According to the mentees, participation in the project resulted in the following:

- No longer spend the night out of the house – focus attention on sport.
- No longer involved in gang-related activities.
- Respect for the community.
- Think about consequences of actions.
- Decreased alcohol and drug use.
- Decreased need for attention: "Ek is nie meer so afshowerig nie...Die sessies met G het gehelp" (*"I no longer show off as much...The sessions with G helped"*).
- Increased self confidence.
- Increased self discipline at school.

One of the mentees said that he noticed improvements in his behaviour while he was still attending school but things deteriorated when he left. This mentee is friends with older men who set a bad example for him and he does not want to feel excluded.

4.3.3 Inspiration to Rise above Adverse Circumstances

Participation in the project also seems to have had an effect on the way in which the mentees think about their future, and has inspired them to reach for their dreams and to work harder at their school work in order to be successful (See Figures 4.3 and 4.4). The mentees realized that they do not have to be restricted by their circumstances:

"Ek het gesien ek is nie net so op die aarde nie – daar is iets wat ek kan bereik".

"I realized that I am not just on this earth – I can achieve something".

"My drome lyk 'n bietjie groter vir my nou".

"My dreams look a little bigger for me now".

"Ek wil ook 'n Idol in die gemeenskap wees en vir ander jong manne help"

"I also want to be an Idol in the community and help other young men".

One of the mentees used to dream about working in a shebeen but since participation in the project, he has decided to study further and become an electrician. The following comment was made by a mentee whose future plans have also changed as a result of participation in the project:

"Ek dink nou aan 'n groot huis, 'n kar en 'n groot werf. Voor die program het ek gedink aan my eie yard, 'n klomp pille, dagga en 'n stripkлуб. Nou kan ek droom".

"I am now thinking about a big house, a car and a large plot. Before the programme I thought about my own yard, a lot of pills, dagga and a strip club. Now I can dream".

Figure 4.3

Development of skills

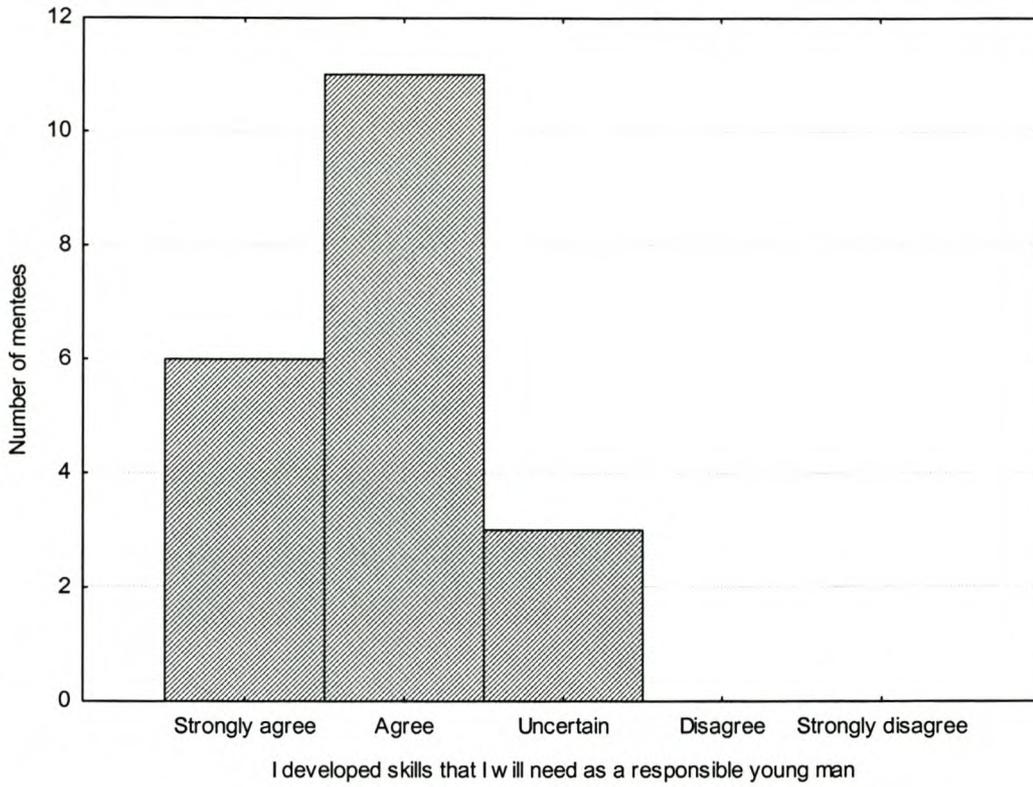
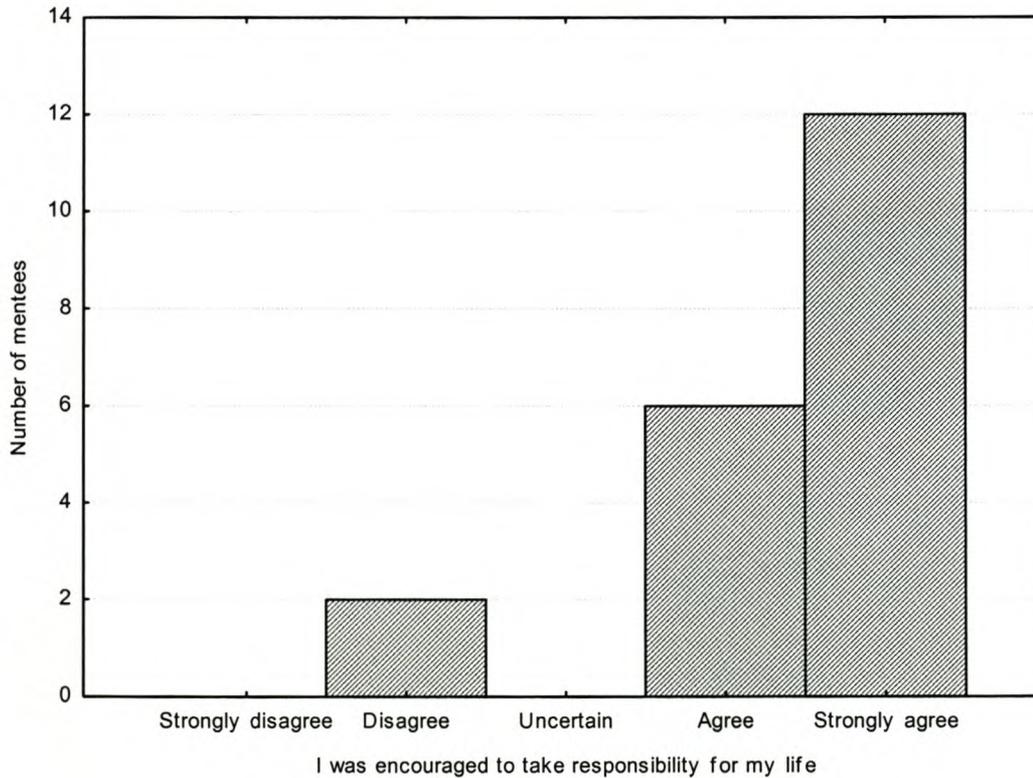


Figure 4.4

Encouragement of responsibility



4.3.4 Concluding Remarks

Some concluding remarks from the mentees about the impact of the Jamestown Usiko Youth Project and wilderness experiences on their lives:

“Ek het dit gekry wat ek wou gehad het – die goud binne in my”.

“I got that which I wanted – the gold inside me”.

“Ek is nou besig om vir hulle te wys, maar ek is beter as daai. Die mense het altyd vir my ma kom sê, ja daar is H al weer oor die pad Hy gaan aan in die strate, het nie respek vir mense nie, vloek en gaan tekere voor die mense. Maar nou kort het iemand vir my ma weer kom sê ek is nou heel rustig”.

“I am showing them that I am better than that. The people always told my mother, there is H across the road again...He performs in the street, does not respect people, swears and carries on in front of the people. But recently someone told my mother that I have become calm”.

“Ek was eintlik ‘n onbeskofte laaitie. Ek het nooit gedoen wat my ma vir my gesê het nie...Ek doen dit, maar ek is eintlik kwaad. Ek wys dit nie vir haar nie, maar sodra ek klaar is, dan loop ek sommer al. Dan sê ek nie vir haar waantoe gaan ek nie, dan gaan ek nie die volgende dag skool toe nie. As ek weer huis toe gaan dan skel sy vir my, dan loop ek sommer weer weg...Maar ek het daar oor gekom, en dinge raak nou beter by die huis. Maar ek was ook eintlik ‘n klong gewees dat as my vriende my in ‘n situasie sit, dan sê hulle vir my ek dare vir jou jy kan nie die ding opdrink nie. Soos wyn, of bier...Dan doen ek dit. Ek het nie daai vertrou in myself gehad om nee te sê nie. Maar nou as hulle vir my sê, dan sê ek nee. Dan sê hulle vir my ek is ‘n moffie...As iemand vir my iets sê dan sê ek vir hom daais niks nie man, dit sit aan my klere vas. Jy kan maar hoe sleg ook wees saam met my. Ek sê vir jou once ek hou van jou en jy kan maar wat praat van my. Dan kan ek sommer sien die verandering op hulle gesigte as ek vir hulle so sê. Dan sê hulle vir my ja, jy het nogal verander. Dan loop ek sommer weg en as ek weer by hulle kom dan groet hulle my. But ek het nou verander”.

“I was actually a rude boy. I never did what my mother told me to do...I would do it, but I was actually angry. I wouldn't show her, but as soon as I finished, I would walk away. I wouldn't tell her where I was going and I wouldn't go to school the next day. When I returned home, my mother would shout at me and I would walk away...But I have got over that and things are improving at home...I was also a guy who was placed in situations by my friends where they dared me and said you can't drink all that. Like wine or beer...Then I would do it. I didn't have that self confidence to say no. But now when they say that to me, I say no. Then they tell me I am queer...If someone tells me something then I tell him that's nothing man, it sits on my clothes. You can be as nasty as you like to me. I will tell you once that I like you and you can say what you like about me...Then I can see the change on their

faces when I tell them that. Then they say, yes, you have changed. Then I walk away and when I see them again they greet me. But I have changed now”.

“Ons het geleer daarso oor wie is ekke. Wie is ek myself. En ek moenie my in ’n raam sit waar ek nie kan uitkom nie”.

“We learned there about who am I. Who am I myself. And I mustn’t put myself in a frame that I cannot come out of”

“Ons wil nie drukkies gegee en in die oë kyk nie – daai’s vir moffies. Die maklikste dinge kon ons nie doen nie. Toe leer hulle vir ons en ek het gesien ek kan daai doen – dis lekker”.

“We didn’t want to hug each other and look one another in the eyes – that’s for queers. We could not do the easiest things. Then they taught us and I saw that I could do it – and it’s nice”.

One year after participating in the Jamestown Usiko Youth Project, the mentees who were interviewed said that they are still experiencing the impact of the project on their lives. The area which was mentioned by most of them was interpersonal relationships, and one commented that the rituals helped him to overcome his fear of the dark.

4.4 Attitude and Behaviour Changes: Pairwise Comparisons

The participants were asked to rate themselves according to certain criteria on a 5-point Likert scale before and after participating in the Jamestown Usiko Youth Project:

1. I tend to become aggressive
2. I have respect for authority
3. I am motivated in my schoolwork
4. I co-operate during class activities
5. I feel that nobody understands me
6. I tend to keep my problems to myself
7. I feel it is important to be hard
8. I feel that my needs are more important than the needs of others
9. I feel happy about my life

- 1 = *Strongly agree*
- 2 = *Agree*
- 3 = *Uncertain*
- 4 = *Disagree*
- 5 = *Strongly disagree*

In order to determine if a change in attitude or behaviour occurred during the project, a paired t-test and non-parametric Wilcoxon test were used to analyze the results. The abovementioned tests resulted in the same conclusions and therefore only the t-value will be reported. There was a statistically significant difference in the mentees’ responses to question 5 ($p < 0.01$) before and after participation in the project. The mentees also tended to score higher on question 8 ($p = 0.03$) after participation in the project (See Figures 4.5 & 4.6). None of the other questions showed significant changes (See Appendix M for these figures). Note that in Figures 4.5 and 4.6 (as well as in Appendix M) scores along the Y-axis reflect the 5-point Likert scale above.

Figure 4.5

I feel that no one understands me

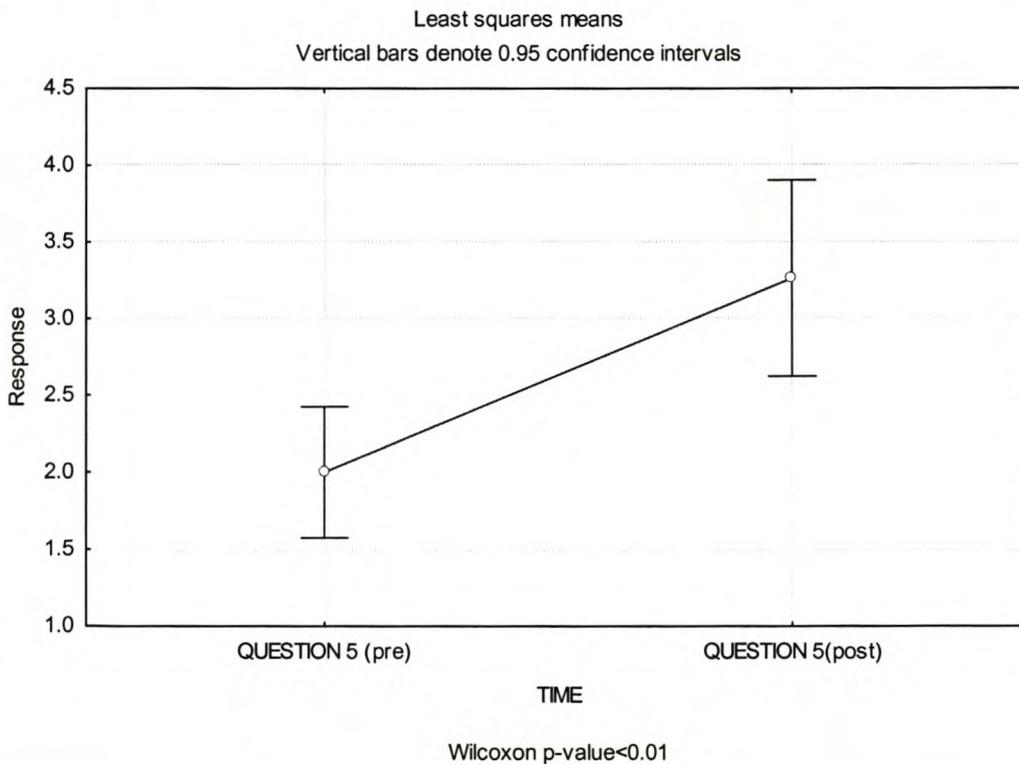
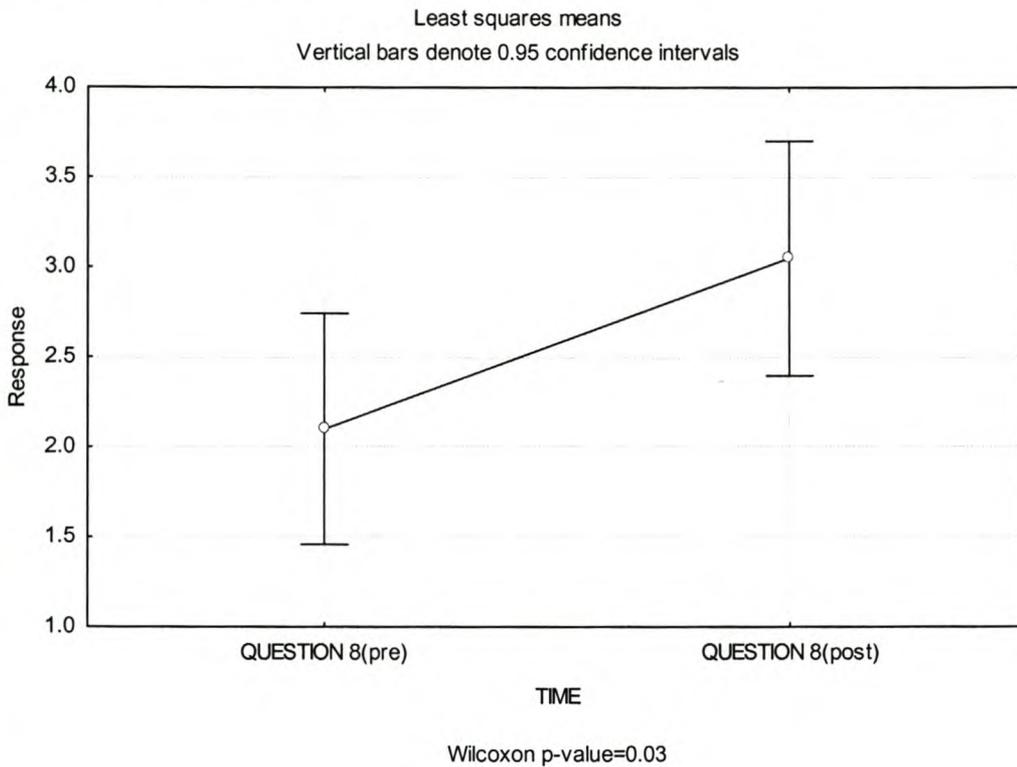


Figure 4.6

I feel that my needs are more important than the needs of others



4.5 Problems as a Result of Participation

Despite the obvious benefits, the mentees also experienced certain problems as a result of their participation in the project, especially at school. An incident was described by one of the mentees who felt as though he was being victimized by a teacher. The teacher apparently told him that the members of staff were collecting money so that they could corporally punish him and be able to afford legal representation if steps were taken against them. A few of the other mentees expressed dissatisfaction with certain teachers, saying that they had put pressure on them because of the project. According to the mentees, this pressure led to frustration, which resulted in shouting at teachers, playing truant and not doing their schoolwork. Many of the mentees felt that the teachers had unrealistic expectations of them and expected instant results.

"Hulle dink ons moet elke dag net reg wees – ons is net mense".

"They think we must be just right every day – we are only people".

"Almal maak geraas maar hulle skel op dié wat op die kamp was – ek meen 'n kind is net 'n kind"

"Everyone makes a noise but they shout at those of us who were on the camp – I mean a child is just a child".

According to one of the mentees, when they returned to school after the first wilderness experience fellow learners called them names such as, "survivors", "mense van die bos" ("*people from the bush*") and "form boys – ouens van die reformatory" ("*guys from the reformatory*"). One of the mentees experienced problems with his father as a result of the camp because his father is a Christian and does not believe in the rituals that were performed. Some of the mentees reported difficulty maintaining the positive changes as a result of negative peer influences.

4.6 Recommendations

Drawing on their experiences during their nine month involvement in the Jamestown Usiko Youth Project, the mentees offered the following recommendations for similar projects which may be presented in the future:

- Present a similar project for girls:
 - “Hulle is soms die probleem, praat nie oor hulle probleme nie. Die boys – hulle probleme lê op ‘n skinkbord”.
 - “They are sometimes the problem; they do not talk about their problems. The boys – their problems are there for everyone to see”.*
- Do not allow participants to take a radio and cigarettes on the wilderness experiences.
- More contact with mentors.
- Increased community involvement.
- Emphasise the importance of co-operation before the project commences.
- Provide food for the solo experiences and shorten the walking distances (provide bicycles).
- Spend more time in the wilderness.
- Inform the teachers about the project – they were told that the group of troublemakers would be changed and now that the project is over they want to know why this has not happened.
- Provide the teachers with training.
- Only one mentee per mentor.
- The camps should be scheduled during weekends so that schoolwork is not missed.
- The organizers should have their own camping area so that other campers do not distract the mentees.
- The solo experience should be longer.

- "Hulle moet dinge op 'n mooi manier sê wanneer ons iets verkeerd doen – dit maak 'n man seer. Ons het verstaan ons gee vir hulle 'n klomp stres en is 'n klomp gruwelike kinders maar hulle moet leer om dinge straight te se".

“They must say things in a nice way when we do something wrong – it hurts a man. We know that we cause them a lot of stress and that we are a group of unpleasant children but they must learn to talk straight”.

- More workshops for mentors and mentees.
- Keep the hut the same.
- Cover the mentees’ transport costs.
- More activities for the second camp – "ons het te veel tyd op ons hande gehad" (*“we had too much time on hand”*).
- Involve this group of mentees in the following project.
- The mentees must be more open with their parents.
- Provide the street children with information on how they can improve their lives.
- The next camp must be just like ours.

During informal discussions facilitated in April 2003, the mentees expressed a need for continued involvement with Usiko and mentioned that they would like to meet again as a group. One mentee in particular was responsible for most of this feedback:

“Ons wil verder gaan as ’n groep maar hulle wil niks meer met ons te doen hê nie. Hulle het vergeet van ons...Ons wil weer as ’n groep bymekaar kom. Dis nou hulle werk om dit te doen – hulle word betaal om dit te doen”.

“We want to go further as a group but they want nothing more to do with us. They have forgotten about us...We want to get together as a group again. It is now their job to arrange it – they are being paid to do it”.

According to the mentees, they were told that money had been put aside for follow-up weekends. One of the mentees commented on the fact that some members of the group are finding it difficult to maintain the changes facilitated during the nine month period and said that he believed a lack of continued support was partly responsible for this:

“Ons is big boys maar daar is nie support nie. Hulle het ons geneem van teenager na volwassener. Ons redeneer as volwasseners maar hulle het nie vir ons geleer hoe om dit te beheer nie. Hulle het ons oor die drimpel gevat.”

“We are big boys but there is no support. They took us from teenager to adult. We reason as adults but they did not teach us how to control it. They took us over the threshold”.

“Die mentors het min gekuier en dis hoekom H gebackslide het. Ons is in 'n desert gelos en ons moet survive. Ons is boys, man...stranded”.

“The mentors seldom visited and that's why H took a backslide. We have been left in a desert and we must survive. We are boys, man...stranded”.

Despite the feeling among some of the mentees that they have been abandoned, one of them mentioned that the current co-ordinator is making a concerted effort to involve the first group again. Some of them have already been included at different levels in the project:

“Hy het gesê hy gaan vir ons weer intrek”.

“He said he is going to involve us again”.

According to their reports, all the mentees considered their participation in the first Jamestown Usiko Youth Project to be a worthwhile and valuable experience. The central goals for becoming involved in the programme included a desire to terminate involvement in certain high risk behaviours and to make a difference in the lives of others. When asked during the evaluation phase about the benefits of participating in the programme, common themes included improved interpersonal relationships, reduced involvement in deviant behaviour and an inspiration to rise above adverse circumstances. Increased contact with mentors, involvement of parents and teachers, an emphasis on commitment, and a similar programme for the girls in the community were some of the recommendations made for future programmes. The mentees seem to have formed a strong sense of group cohesion, and feel that a lack of continued support and group contact are the main reasons for difficulty maintaining positive changes made as a result of participation in the programme.

CHAPTER FIVE: EVALUATION: PARENTS/GUARDIANS

5.1 Impressions of the Project

Most of the parents/guardians expressed a degree of gratitude towards the Jamestown Usiko Youth Project for the positive influence it had on the lives of their children. The parents/guardians had a lot to say beyond the interview schedule and expressed a need for sustained intervention. Some believed that their sons were in urgent need of psychological services and others were concerned about the ways in which their sons would occupy themselves over weekends and during holidays without the project to keep them busy:

“Hulle moet nogsteeds kontak met die kinders hou. Vir ‘n kort tydjie was daar verandering – wat gaan nou gedurende die lang vakansies gebeur? Hy is te swak om nee te sê vir sy vriende en ek is bang daarvoor”.

They must keep contact with the children. For a brief period there was change – what is going to happen during the long holidays? He is too weak to say no to his friends and I am afraid of that”.

According to one mother, the project has brought a sense of calm and peace of mind into her home. She said that she appreciates the project – especially as a parent who cannot afford to send her child for professional help. Most of the parents/guardians believed that the project had facilitated the improvement of parent-child relationships and that it assisted the mentees in the development of an internal locus of control (See Figures 5.1 & 5.2).

“Hy’s meer rustig, sy vriende kan nie maklik vir hom verlei nie”.

“He’s much calmer, his friends cannot easily lead him into temptation”.

Isolated parents/guardians were concerned about the fact that their relationship with their sons had deteriorated since the start of the project. Two parents/guardians commented on negative behavioural changes, such as dropping out of school, but mentioned that there were other factors that had contributed towards this as well. According to one mother, she noticed a definite improvement in her son’s behaviour directly after his participation in the project but this was starting to wane.

Figure 5.1

Change in relationship

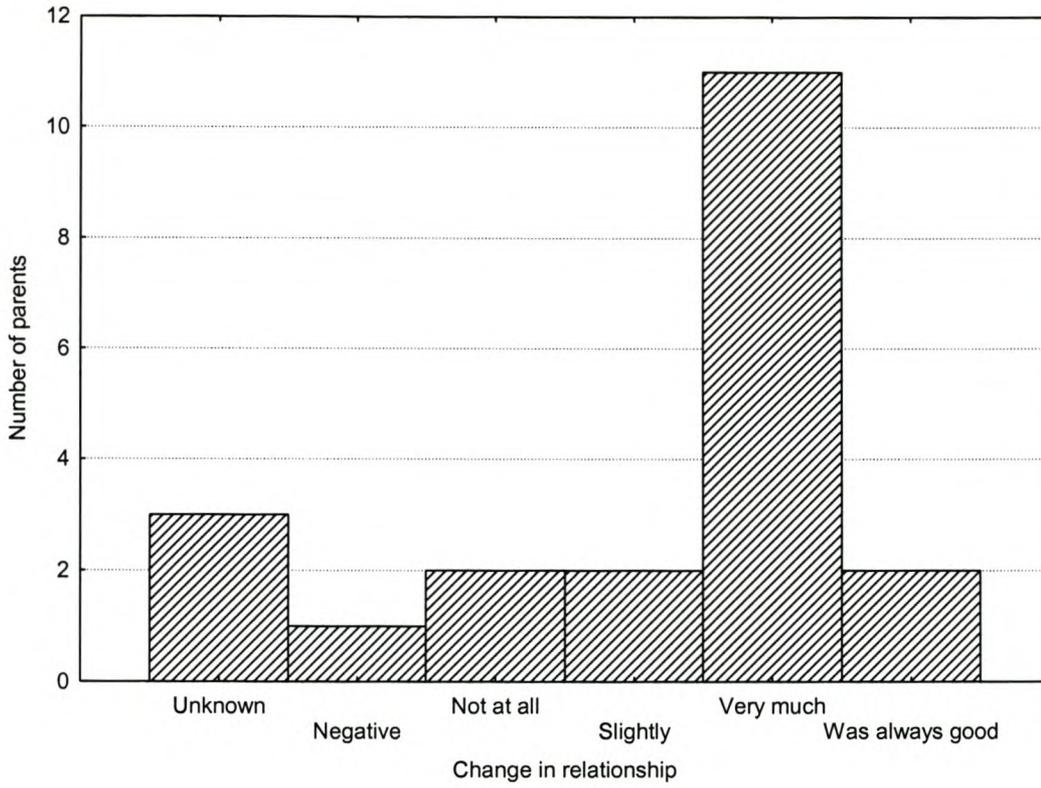
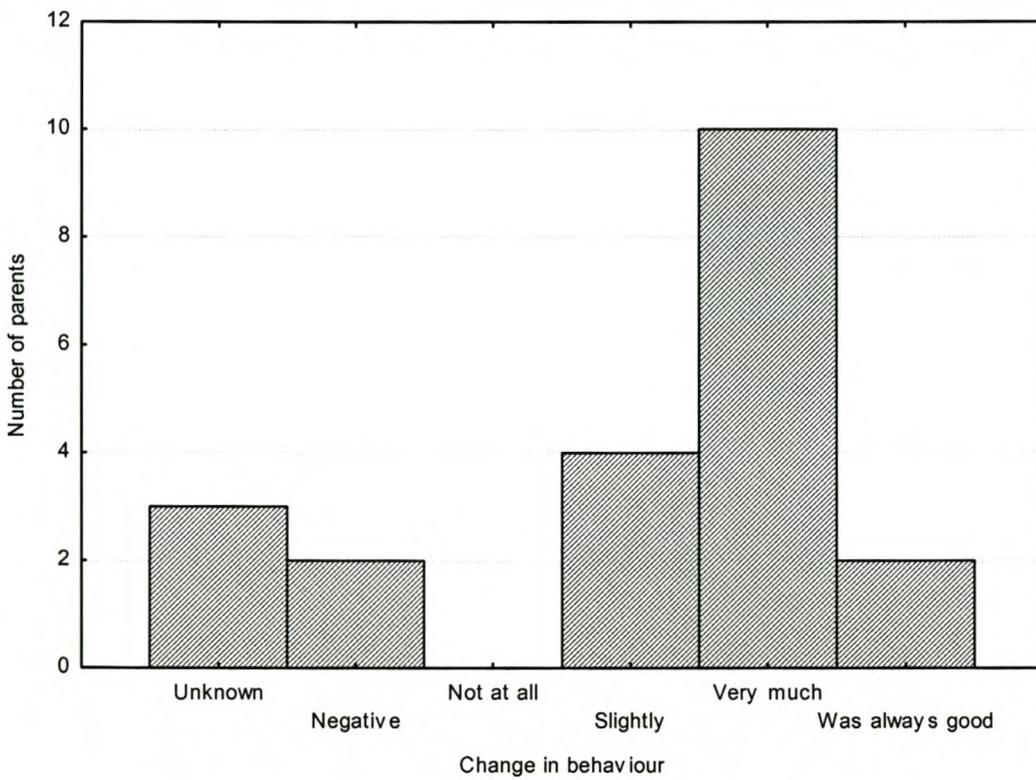


Figure 5.2

Change in behaviour



One father commented on the influence of the project on his own definition of manhood and said that his son had taught him so much in this regard. A mother said that the project had helped her to understand the challenges of adolescent male development.

Other benefits included: an increased level of maturity, respect for family members, readily sharing problems and improved adherence to discipline. A positive change in attitude towards schoolwork was also mentioned by some of the parents/guardians.

5.2 Concerns

The parents/guardians had the following concerns regarding their sons' participation in the programme:

- Wilderness experience: (1) Smoking of pipes, and (2) the fact that the mentees were locked in a sweat lodge and could hardly breathe.
- Mentees who used the project as a "jolly vacation".
- Parents were told that they would be able to contact their children while they were in the wilderness but were unable to do so.
- The fact that parents had limited information regarding the various components of the project, specifically the wilderness component.
- One of the mentors threatened to call the police when a mentee fought with another boy (who was not part of the project) and refused to discuss the incident with the mentee's parents.
- The mentees were labeled as problem children from disadvantaged homes.
- Some of the mentors neglected their duties and did not make regular contact with their mentees.
- Missing school as a result of the project caused conflict with teachers.

5.3 Recommendations

When asked about ways in which the programme could be improved, the parents/guardians made the following recommendations:

- Sustained intervention: "dit moet may kind se gees nog opbou" (*"it must build my child's spirit even more"*).
- Mentors should spend more time with their mentees.

- Intervene on a spiritual (Christian level) so that the mentees learn more than just smoking pipes in the wilderness.
- The facilitators of the wilderness experience should provide parents with feedback on how their children behaved as well as about what happened on the camps.
- Design similar projects for the children on the farms to keep them busy.
- Create a community centre in Jamestown to occupy children over weekends and during holidays.
- Follow-up psychological intervention : “hy het rêrig hulp nodig” (*“he really needs help”*).
- Continued intervention with the mentees who leave school: “hulle moet hom nie in die steek laat nie, hulle moet hom nie weggooi nie” (*“they must not leave him in the lurch; they must not throw him away”*).
- Apply strict selection criteria when appointing mentors: "jy kannie 'n mentor kies wat nie met sy eie kind kan regkom nie" (*“you cannot choose a mentor who does not get along with his own child”*).
- Provide parents with more information about the nature of the project.
- Do not limit the project to school children.
- Camps must not be scheduled during school time.
- Increase parental involvement.
- Extend the duration of the project.

Most of the parents who were interviewed expressed gratitude towards the Jamestown Usiko Youth Project for the positive influence that it had on their sons' lives. They believed that participation in the programme had positively influenced the parent-child relationship and had contributed towards the development in the mentees of an internal locus of control. They would, however, have liked to have had more information regarding the nature of the programme, for the camps to have been scheduled outside of school time as well as increased mentor involvement in their sons' lives. A definite need for sustained intervention was expressed and many parents/guardians requested that the duration of the programme be extended.

CHAPTER SIX: EVALUATION: TEACHERS

6.1 Impressions of the Project

Many of the learners attending Stellenzicht Secondary School come from poor families who live on farms, and they have been stigmatized as a result of this. Stellenzicht can be described as a dysfunctional school reflected in the learners' poor academic performance, lack of adherence to school rules and an attitude of indifference towards the school among learners and their parents (Naidoo, 2003).

The teachers at Stellenzicht Secondary School were given limited information regarding the Jamestown Usiko Youth Project and its aims. There seemed to be a sense of disillusionment among the members of staff regarding the outcome of the project. It is possible that the teachers had unrealistic expectations regarding the changes that could be facilitated and maintained within a period of nine months.

According to one of the teachers, the impression that the members of staff have of the mentees differs greatly from that of the mentors. He stated that he felt sorry for the mentors because of the effort that they put into these boys who, in his opinion, want to "break the school down". This teacher wanted the Jamestown Usiko Youth Project to be removed from the school completely. Anger was expressed about the fact that one of the mentees came to school under the influence of alcohol and the rest of the group considered it their duty to protect him. Another teacher felt that the project could not be blamed for the lack of change in many of the mentees as the decision to make a lifestyle change rests with the mentees themselves. This element of personal responsibility was echoed by most of the teachers.

The mentees are an influential group of learners at Stellenzicht Secondary School and the members of staff felt that the school had been disadvantaged by their participation in the project. Initially, the teachers viewed the project as a potentially positive intervention but felt that the mentees developed an attitude of being "untouchable". The teachers hoped that their involvement in the project would have a positive influence on other learners and that they would be able to assist with the creation of order at school, but felt that the opposite had happened. Dissatisfaction was also expressed regarding the fact that the mentees had to miss school days to participate in some of the project's activities. What made it more difficult was that the mentees discussed their activities extensively

with other learners and thereby created the expectation that certain behavioural changes would occur.

The teachers were, however, able to acknowledge the benefits of the project for individuals and commented on behaviour changes such as more self-control, a less defiant attitude and an increased sense independence for some. It seemed as though their dissatisfaction with the project was limited to certain mentees. When interviewed about the mentees as individuals, most of the teachers felt that *some* positive behavioural changes had taken place (See Figure 6.1).

A need was expressed by the members of staff to increase the school's involvement in the project as they do not know how to react when the mentees transgress at school. According to the teachers, when disciplined, the mentees feel as though they are receiving unfair treatment:

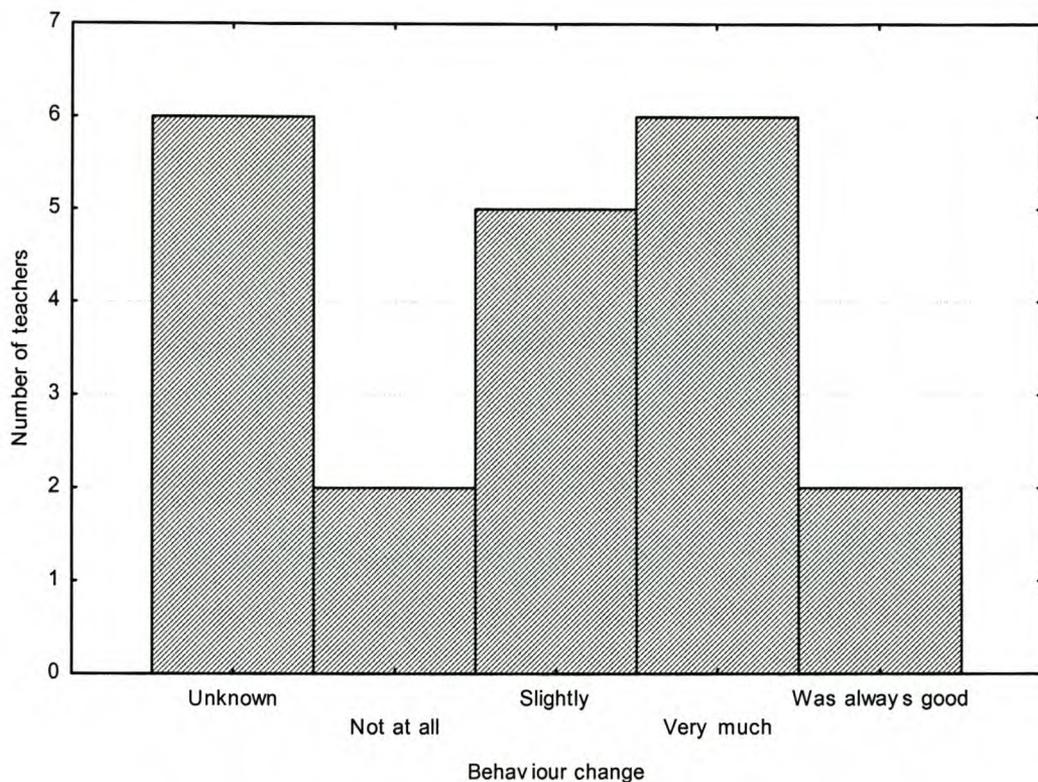
“Since they have been involved in the project we look at them much more closely than before. Perhaps we focus too much energy on them and forget about the rest. But some of them attract the attention and that makes it difficult – we cannot ignore them” (*translated*).

One of the teachers experienced a sense of exclusion and compared it to the way in which the mentors must have felt when the mentees went on their wilderness experiences with other men. There was consensus about the fact that the teachers would like to help these boys but are unsure of their role.

The teachers made it clear that they do not hold the project accountable for the negative changes in behaviour, as it was designed with the intention of facilitating positive change. According to the teachers they do not expect a miracle, but do expect the mentees to conform to the school's code of conduct. Certain mentees were described as being arrogant and irresponsible in their schoolwork, school attendance and behaviour:

“They are the untouchables – you can tell them nothing, you can do nothing – they are just the big boys and it has a negative influence on the rest” (*translated*).

Figure 6.1

Behaviour change**6.2 Concerns**

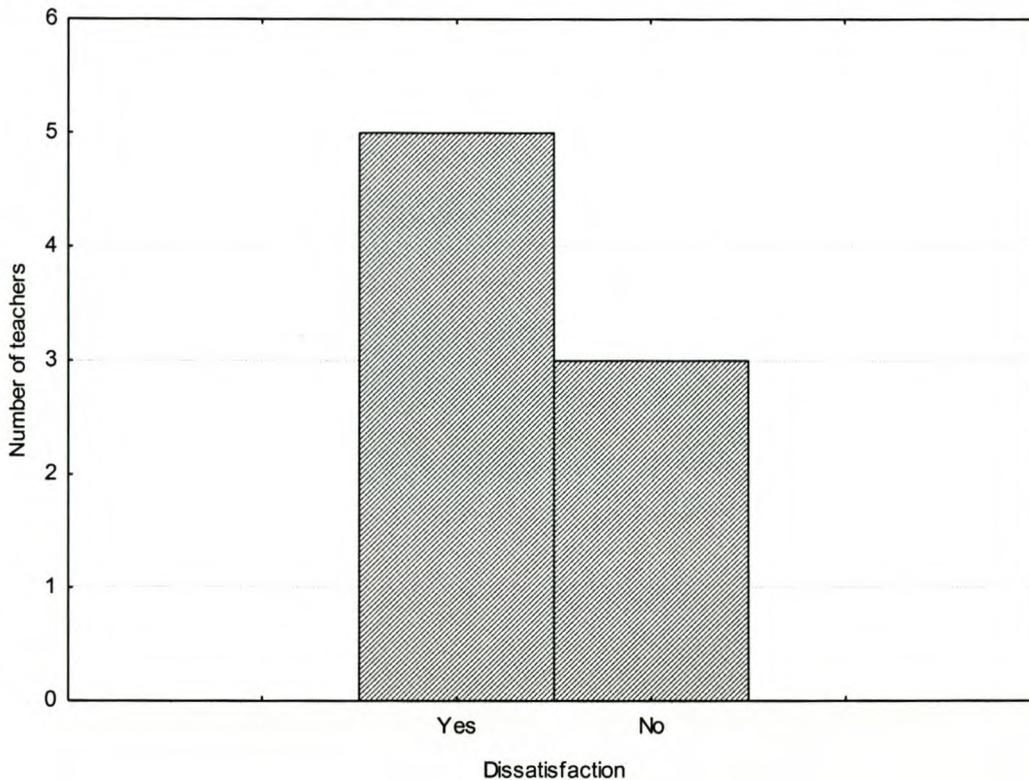
Five of the eight teachers who were interviewed regarding their impressions of the project with reference to specific mentees expressed dissatisfaction with some aspects of the project (See Table 6.2). Certain concerns were also raised by members of staff during the focus group facilitated at Stellenzicht Secondary School:

- The mentees have developed a superior (“untouchable”) attitude and this has had a negative effect on the school.
- While it seems as though some mentees are making an effort to change certain patterns of behaviour, others seem to misuse the project.
- It appears as though the project reinforces undesirable behaviour.
- The teachers have not been informed of the aims of the project.
- The fact that many of the mentees are currently displaying problematic behaviour makes the teachers antagonistic towards the project.
- The mentees feel that it is their duty to protect and support one another – even if it means protecting someone who has transgressed.

- The mentees accuse the teachers of being too strict on them, but they attract the attention towards themselves.
- Karate is not an ideal way of empowering boys who already have disciplinary problems and difficulty handling their aggression.
- There is not enough contact between mentors and parents.

Figure 6.2

Dissatisfaction with the programme



6.3 Recommendations

The members of staff at Stellenzicht Secondary School offered the following recommendations to be considered when designing similar programmes in the future:

- Participation in the programme should be a reward for good behaviour – concentrate on children with potential.
- Involve the teachers in the process and utilize them as a resource to assist in bringing about desired changes.
- Provide the school with regular feedback.
- Use specific criteria to select mentees.

- Keep the project low key at the school and remember that anything that is being marketed at the school has to be sold to the teachers first.
- Allow the members of staff to assist in the recruitment of mentees.
- Do not allow strangers to take the mentees on their wilderness camps.
- Maintain regular contact with mentees' families to increase parental co-operation.
- Provide the teachers with background information/profiles of the mentees so that they can also understand their behaviour and circumstances.
- Choose mentees who are motivated to change.
- Focus on discipline within the project.
- Target specific aspects of behaviour and ask parents and teachers for assistance with this. Work closely with the school before commencement of the project so that problem areas can be identified and the scope of the problem discussed.
- Teach the mentees specific skills that they can use - as well as social interaction skills.
- Continued intervention after termination of the project.
- The camps should not be scheduled during school time.
- Mentees who do not adhere to the rules of the project should not be allowed to continue in the project.

The teachers at Stellenzicht Secondary School were given limited information before the commencement of the first Jamestown Usiko Youth Project and expressed a feeling of exclusion as a result of this. Frustration was expressed regarding the fact that the camps were scheduled during school time and that the project obtained a high profile status at the school. While they do not expect drastic behaviour changes, the teachers would like the boys to at least adhere to the school's code of conduct. Currently, it seems as though the programme is a reward for negative behaviour. The teacher's felt that the school's increased involvement in the project would assist in bringing about and maintaining positive behaviour changes. There was consensus about the fact that the teachers would like to help the boys, but are unsure of their role.

CHAPTER SEVEN: DISCUSSION

I have been involved in the Jamestown community at different levels since 2001. As an Honours student in Psychology, I co-facilitated two grade 10 life skills classes per week at Stellenzicht Secondary School. As a Masters student in Counselling Psychology, I facilitated psycho-educational groups at Weber Gedenk Primary School and chose to evaluate the first Jamestown Usiko Youth project as my Masters research assignment. I am currently the intern psychologist in Jamestown and responsible for the provision of psychological services in the community.

In writing this research assignment I became acutely aware of the tension between the roles I have played in the Jamestown community over the last few years. I have been student, researcher, intern-psychologist/employee of Usiko and friend. While I tried to remain objective during the evaluation of the first Jamestown Usiko Youth Project, I will admit that I could not distance myself completely. I do, however, believe that a degree of subjectivity may have enhanced the process, as my involvement with the people of Jamestown has allowed me to gain greater insight into the lives of the mentees and an understanding of the context in which they find themselves.

The Jamestown Usiko Youth Project formed part of the broader Jamestown Community project, which was started in 1999 to address the psychosocial needs of the Jamestown community. The aim of this project was to equip young-men-at-risk with the necessary life skills to develop their potential and to make informed lifestyle choices. The project was essentially a rites of passage programme, with older men from the community acting as mentors to assist the younger men (mentees) in their transition from boyhood to manhood. It was hoped that positive male role models would provide the mentees with the necessary guidance to expand their options (for example, finding alternatives to gang-related activities) and encouragement to engage in prosocial behaviour. The mentees were also given opportunities throughout the programme to consolidate their newly acquired skills (A.V. Naidoo, personal communication, April 2003).

As the evaluation of the first cycle of the Jamestown Usiko Youth Project is concluded, the third cycle of the project is already underway (See Appendix N). The mentees of the second Jamestown Usiko Youth Project graduated in March 2003 and a similar project was started in the nearby community of Cloetesville. One of the strengths of the second cycle of the Jamestown Usiko Youth Project is the fact that the mentors took responsibility for facilitating the wilderness experiences and were present to support the mentees when they crossed the threshold (A.V. Naidoo, personal communication, April 2003). The mentees have also become involved in a series

of follow up life skills workshops. The focus of the subsequent projects has not been entirely on youth at risk. Selection processes have ensured that participants have varying profiles.

The twenty-one mentees of the first Jamestown Usiko Youth Project expressed a strong sense of ownership and loyalty towards the project and its co-ordinators and at times it seemed as though they were reluctant to offer criticism in their evaluations. Some of the parents/guardians also seemed hesitant to offer negative feedback and it had to be emphasised that it was the project, not the parents and mentees, that was being evaluated. Many of the teachers, on the other hand, found it difficult to identify positive changes in the behaviour and attitude of the mentees. These factors confirm the comments of Scileppi et al. (2000) about the problems of reliability and validity of programme evaluations.

Outcome evaluations assess the short-term effects of a programme (Dalton et al., 2001). Scileppi et al. (2000) define outcomes as “the benefits that clients received as a result of participating in the programme” (p. 142). The common goals of the mentees at the start of the Jamestown Usiko Youth Project were to improve interpersonal relationships and to reduce involvement in high risk behaviours. When asked to evaluate the benefits of participating in the project, most of the mentees responded that there had indeed been an improvement in interpersonal relationships and that their involvement in high risk activities had decreased. Inspiration to overcome adverse circumstances was also mentioned as one of the benefits of participating in the project. The mentees further reported that after participating in the project, they realised that their needs are not more important than the needs of others and that there are in fact people who understand their developmental stage and needs (See figures 4.5 & 4.6 for statistically significant change in attitude). The mentees’ parents/guardians made similar observations, and participation was generally considered to have been a worthwhile experience.

The teachers at Stellenzicht Secondary School had a different impression of the project and believed that participation had, in many instances, exacerbated the behavioural problems of already troubled youth. They felt that the mentees’ strong sense of group identity had resulted in an attitude of being “untouchable” and that, when disciplined, they felt as though they were receiving unfair treatment. Henderson (quoted in Bernstein, 1987) lists “liberation from too close an identity with the group” (P. 139) as the final task of male individuation.

In May 2002, one of the teachers at Stellenzicht Secondary School commented that statistically (considering their academic and disciplinary records) many of the mentees should have “dropped

out” of school, and the fact that they are still there is already an achievement. Scholastic status of the mentees in August 2003: Two of the mentees completed grade 12 in 2002 and ten (48%) of them subsequently dropped out of school. According to statistics provided by Stellenzicht Secondary School, only 44% of male learners (excluding matriculants) who were registered at the school at the end of 2002 returned in 2003.

The Jamestown Usiko Youth Project followed the course of a traditional rites of passage process as described by Gennep (quoted in Blumenkrantz & Gavazzi, 1993) and the twenty-one mentees were guided on their journey by thirteen mentors from Jamestown and surrounding communities. Parra et al. (2002) emphasise the importance of adequate mentor training as it increases the mentors' sense of self-efficacy, which is one of the factors associated with successful mentoring relationships. The thirteen mentors met on a weekly basis to discuss the project, but a definite need for more specialized training was expressed during their evaluation weekend in March 2002. Another factor associated with successful mentoring is regular (at least weekly) contact between mentors and mentees (DuBois & Neville, 1997). A few of the mentees were disappointed about the fact that they had been exposed to minimal contact with their mentors. This, and a lack of continued involvement in the project, was mentioned as one of the reasons why some mentees had found it difficult to maintain the positive changes made as a result of participation in the project.

Usiko's founding principles of “development in youths of self-mastery, personal growth, environmental sensitivity, awareness of the effects of wrongdoing, accountability, collaboration, dignity and spiritual healing” (Pinnock, 1998, p. 20) were incorporated in the activities of this rites of passage diversion programme. The mentees commented on an increased awareness of the consequences of their actions as well as increased self confidence after participating in the project. The wilderness experiences gave them an opportunity to come to terms with the struggles of their past and instilled in them a renewed sense of masculinity. The mentees were also given the opportunity to engage in exploration, experimentation and risk taking within the boundaries of a controlled environment. Pinnock (1997) considers these three factors as the defining characteristics of adolescence and risk taking, according to Bly (1993), is the way in which an adolescent boy gives expression to his yearning for initiation.

Robert Moor (quoted in Bly, 1993) emphasised the need that young men have to be admired by older men. It is during adolescence that boys start looking to their father's for nurturance (Jolliff & Horne, 1999) and turn elsewhere if they do not find it. One of the mentees, who described himself as being addicted to dagga, gave the following reasons for spending time with Rastafarians:

“Almal sal jou groet, hulle sal nie jou naam vergeet nie. Niemand sal vir jou judge nie. As jy wit is, as jy swart is, as jy bruin is –hulle sal jou nie judge nie. Jy’s mens. Dis die ding wat ek lykes van hulle”.

“Everyone will greet you, they won’t forget your name. Nobody will judge you. If you are white, black or brown – they will not judge you. You are a person. that’s what I like about them”.

When commenting on his experiences during the first Jamestown Usiko Youth Project, another mentee stated:

"Jy word nie geskel nie...ons is net 'n klomp boys bymekaar...jy het nie worries nie".

“You are not shouted at...we are just a group of boys together...you have no worries”.

As a result of ongoing evaluation, many changes have been made since the start of the Jamestown Usiko Youth Project in 2001. The twenty-one mentees, their parents/guardians and teachers played a vital role in the improvement of this service.

7.1 Strengths

According to their reports, the twenty-one mentees of the first Jamestown Usiko Youth Project regarded their participation in the project as a meaningful experience. Most of the parents/guardians who were interviewed also expressed gratitude towards the project for the positive influence that it had on the lives of their sons.

One of the major strengths of the Jamestown Usiko Youth Project was the fact that adult males from Jamestown and surrounding areas made a commitment to the adolescent males in the community. This commitment involved assisting them in their transition from boyhood to manhood by means of positive male role modeling and support. There is no clear model for manhood and most of these boys did not have adult males in their lives who could assist them in effectively crossing the threshold to adulthood. As a result of this disconnection, many of the participants had become involved in deviant behaviour (including alcohol abuse, drug abuse and involvement in gang related activities) in an attempt to make a connection with the adult world. The commitment of the mentors in the project resulted in a redefinition of manhood for the mentees.

The mentees reported an improvement in interpersonal relationships, reduced activity in deviant behaviour and an inspiration to rise above adverse circumstances as a result of participation in the project. They also reported that participation in the project had resulted in improved

communication skills, increased self-confidence, and an awareness of the relationship between choice and consequence.

The fact that the Jamestown Usiko Youth Project forms part of the broader Jamestown Community Project implies that intervention can take place on multiple levels. Mentees requiring secondary and tertiary intervention, such as individual or family psychotherapy, can be referred to the intern psychologist at the primary health care clinic for the necessary treatment.

7.2 Limitations

The mentees' ages ranged between 14 and 19 years which means that these young men were at different developmental stages. This made it difficult to structure a programme targeting specific developmental needs. As a result of the fact that the project was limited to "high-risk learners", who were not clinically assessed before the project commenced, there was a degree of pathogenic modeling among participants. Moreover, there were too few mentors and a lack of involvement from teachers and families. One of the greatest challenges facing the Jamestown Usiko Youth Project was the fact that the mentees lived in an environment that was not conducive to maintaining the positive changes that may have resulted from participation in the project.

Another limitation of the project was the fact that external service providers were responsible for the wilderness experiences. The mentors were therefore not involved in the planning or execution of these camps and felt that this resulted in a sense of disconnection from their mentees. While it is believed that the integrity of certain rituals performed during the wilderness experiences was maintained by keeping them a secret, one has to question the appropriateness of secret ceremonies within a transparent process.

Some of the mentees expressed disappointment as a result of the fact that their mentors did not visit them on a regular basis. Regular mentor/mentee contact is one of the most important factors that contributes to the success of the mentoring relationship. There were also limited follow-up interventions with the mentees after completion of the project. They reported that this made it difficult for them to maintain the positive changes that were facilitated during their nine-month journey.

Regretfully, the mentees were labeled as the troublemakers of the school and this became a self-fulfilling prophecy. The fact that only high-risk learners were selected for participation in the

project and that the teachers received limited information about the nature and progress of the project, resulted in negative perceptions of the project and the mentees at Stellenzicht Secondary School.

7.3 Recommendations

It is recommended that fewer mentees be selected for participation in the project in order to enhance the effects of the life skills interventions and therapeutic processes. The target group should also include adolescents who display prosocial behaviour, in order to minimize pathogenic modeling and stigmatization of participants in the community and at school. All the boys should fall within the same age group so that they are at the same developmental stage.

It is recommended that there only be one mentor per mentee and regular, structured mentor/mentee contact. This enables the mentee to develop a meaningful relationship with the mentor. Strict selection criteria should be applied when appointing mentors and there should be continuous mentor training. Mentors should refer mentees to relevant resources (such as substance abuse rehabilitation centers) if necessary. It must be remembered that ineffective mentoring can negatively influence youth, and continuous mentor training and support is therefore imperative (Parra et al., 2002).

Before the project commences, the mentees should be informed about the aims of the project and the importance of co-operation should be emphasised. A code of conduct is also important within the group, as was emphasised by the teachers at Stellenzicht Secondary School. Teachers should be involved in the selection process and they should be utilised as a resource to assist in bringing about desired changes. It is a good idea to provide the school with regular feedback and reports about developments within the project. It is also advisable to limit the use of school time for project activities because mentees lose out on valuable school time and teachers become annoyed.

While the project focuses on providing the boys with alternative ideas of masculinity and utilises older men to facilitate this process, it is imperative that it does not emphasise traditional, paternalistic views of the roles of males and females. In 2003, Usiko piloted a rites of passage programme for a group of girls in the Jamestown Community. It would, perhaps, be worth considering the merits of involving female facilitators in some of the life skills programmes in the boys' project and involving male facilitators in a similar capacity in the girls' project. This would enable both groups to witness positive male/female interactions.

It is important to encourage family involvement in order to facilitate enduring change and regular feedback should be given to parents. If necessary, families should be referred to the intern psychologist at the primary health care clinic for appropriate psychological treatment. After termination of the project, it is recommended that there be appropriate follow-up interventions and the project should remain under constant evaluation.

7.4 Conclusion

Many South African communities can be considered to be at-risk as a result of problems such as alcoholism, unemployment, domestic violence, teenage pregnancy and low educational levels which perpetuate the cycle of poverty. These communities also have an increasing number of single parent/female headed households and absent fathers. Jamestown is no exception. When a primary health clinic was opened in the community in 1999, the community role players expressed specific concern for the male youth in the area, who were identified as being at risk for becoming involved in gang related activities and amongst whom drug and alcohol abuse was on the increase. In partnership with an organization by the name of Usiko, a diversion programme (targeting twenty-one boys and lasting for a period of nine months) was started at Stellenzicht Secondary School to address this concern. The focus of this programme was preventive and promotive and it was based on a rites of passage philosophy to assist the participants in their transition from boyhood to manhood, and in making prosocial choices

The evaluation of the first Jamestown Usiko Youth Project, from the perspective of the mentees as well as key informants, commenced in March 2002 and was completed in August 2003. When asked about the benefits of participation in the project, the general themes that emerged from the mentees were an improvement in interpersonal relationships, decreased activity in deviant behaviour and an inspiration to transcend adverse circumstances. Their parents/guardians also believed that participation in the project had been a worthwhile experience for their sons. The teachers at Stellenzicht Secondary School, however, were of the opinion that participation in the project had exacerbated the behavioural problems of these high-risk learners. More active participation of the teachers would therefore help to align the objectives of the project with those of the school and its staff.

From the feedback received from the mentees, their parents and teachers, valuable recommendations from the pilot project were obtained to improve the service provided by future projects. The recommendations that emerged were implemented and the project is currently in its

third cycle. Usiko has since implemented a rites of passage project for young men in the community of Cloeteville, and a similar project has been piloted for young women in Jamestown. There is a definite need for such programmes, as well as for the continuous evaluations of such programmes, to ensure that what evolves is consistent with the needs and desires of the communities concerned.

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APPENDIX A: Mentee Assessment Protocol

(Naidoo, Timmey, Van Wyk, & Fredericks, 2001)

1. Biografiese Inligting

Naam:

Ouderdom:

Adres:

.....

Gewig:

Lengte:

Addisionele Inligting:

.....

.....

2. Gesinsagtergrond

By wie is die leerder woonagtig?

Adres:

.....

Aantal persone in woning:

Beroep van primêre broodwinner:

Name van Ouers:

- Woon die leerder by sy ouers? **JA / NEE**
- Leef albei ouers? **JA / NEE**
- Wanneer laas het die leerder kontak met sy ouers gehad?

Beroep van vader:

Beroep van moeder:

Godsdienstige affiliasie:

Aantal broers:

Ouderdomme van broers:

Aantal susters:

Ouderdomme van susters:

Sosio-Ekonomiese-Status van gesin waar leerder woon:

- Hoeveel persone woon in die huis?
- Hoeveel volwassenes woon in die huis?
- Hoeveel volwassenes is werksaam?
- Hoeveel slaapkamers is in die huis?
- Beskik die huis oor elektrisiteit? JA / NEE
- Hoeveel krane is in die huis?
- Is daar tye wanneer jy honger gaan slaap? JA / NEE

Ouer of Voog se beskrywing van die leerder:

.....

.....

3. Skolastiese Informasie

Graad:

Klasonderwyser:

Watter onderwyser ken die leerder die beste?

Waar is leerder deur sy onderwyser geplaas? 0-25% 25-50% 50-75% 75-100%

Onderwyser se beskrywing:.....

.....

.....

Skolastiese Geskiedenis:

- Op watter ouderdom het die leerder met skool begin?.....
- Watter grade het die leerder herhaal?.....
- Hoeveel maal het die leerder al van skool verander?.....
- Primêre skool:.....

Dissipline Rekord:

- Rekord by Primêre skool:.....
 - Rekord by Sekondêre skool:.....
-

Gunsteling skoolvakke:.....

Prestasies op skool:.....

.....

4. Sielkundige Profiel

Persoonlike Opstel:

Hoof temas, probleme en doelwitte:.....
.....
.....
.....
.....
.....
.....

Sport/stokperdjies/Vryetydsbesteding:.....
.....

Rolmodelle

- Wie is jou rolmodel?.....
- Waarom is hy/sy jou rolmodel?.....
.....

Wat beskou jy as jou goeie eienskappe?.....
.....

Waar in stel jy belang?.....
.....

Leierskap moontlikhede:

- Watter leierskap posisies beklee jy huidiglik?.....
- Dink jy dat jy 'n goeie leier sal uitmaak? JA / WEET NIE/ NEE
- Motiveer jou vorige antwoord. Waarom sê jy so?.....
.....
.....

Persoonlikheidstrekke:

Dink aan hoe jy optree in situasies waar jy kwaad of ontsteld word. Beoordeel jou eie gedrag volgens die skaal wat verskaf word.

Gemiddeld				
1	2	3	4	5
Nie drink/rook				Drink/rook
Vermy baklei				Baklei
Kalm				Kwaad
Hartseer				Woede
Vreesloos				Bang
Stilbly				Raas

Waarom wil jy deelneem aan die projek?

.....
.....
.....

Addisionele inligting:

.....
.....
.....
.....
.....

Substansgebruik:

Nog Nooit	Een maal	Soms	Gereeld
0	1	2	3

Het jy al die volgende middels gebruik?

- Alkohol
- Dagga
- Ander

Is jy seksueel aktief?

JA / NEE

Indien wel, gebruik jy 'n kondoom?

.....

Probleme met die gereg:

- Hoeveel maal het jy al met die gereg gebots?
 - Wat was die klagtes?
-

Onvoltooide sinne:

Voltooi die volgende sinne om die manier hoe jy normaalweg optree uit te beeld:

1. Wanneer ek kwaad is,.....
.....
.....
2. Oor die naweek is my huis
3. As die mense by die huis my baie pla, dan.....
.....
.....
4. My vriende sê dat ek
5. Ek voel dat skool
6. Wat my baie hartseer maak is
7. My verhouding met my ouers is
8. Ek sal eers verander as
9. Ek word soms kwaad vir myself oor

10. Dit is nie die moeite werd om

.....

.....

11. My begeerte oor die toekoms is

.....

.....

Indien jy jousef met ander seuns van jou oudersom vergelyk, hoe sou jy jousef beoordeel?

Nooit	Selde	Neutraal	Soms	Byna altyd
1	2	3	4	5

Ek is geneig om aggressief te raak.

Ek het respek vir outoriteit.

Ek is gemotiveerd in my skoolwerk.

Ek gee my samewerking tydens klasaktiwiteite.

Ek voel dat niemand my verstaan nie.

Ek is geneig om my probleme vir myself te hou.

Ek voel dit is belangrik om hard te wees.

Ek voel my behoeftes is meer belangrik as die van ander.

Ek voel gelukkig oor my lewe.

Resultate van Meyer-Belangstellingsvraelys (MB-10)

Hoogste Belangsytellingsarea:

1)

2)

3)

4)

Afkeure:

1)

2)

APPENDIX B: Self-Report Questionnaire (Mentees)

Geagte Mentee

Deur middel van die volgende paar vrae sal die program waaraan jy deelgeneem het as mentee, geëvalueer word. Die rede daarvoor is sodat soortgelyke programme vir ander jongmense in toekoms aangebied kan word. Jou antwoorde speel dus 'n baie belangrike rol in die ontwerp van toekomstige programme.

Dit is belangrik om te onthou dat hierdie vrae nie regte of verkeerde antwoorde het nie en dit is die program, nie jyself nie, wat evalueer word. Jou antwoord op elke vraag is dus die beste antwoord.

Moenie te veel tyd spandeer aan elke vraag nie. Waar moontlik, gee asseblief redes vir jou antwoorde. Voltooi asseblief die vraelys op jou eie en nie saam met jou vriende nie, want ons stel belang in jou eie ondervinding in die program. Antwoord asseblief al die vrae.

Baie dankie – jou deelname word opreg waardeer!

Naam:.....

Ouderdom:.....

Graad:.....

Adres:.....

.....

.....

Telefoon nommer:.....

Wat was vir jou die lekkerste van hierdie program gewees? Hoekom sê jy so?.....

.....

.....

.....

Wat was vir jou nie lekker nie? Hoekom sê jy so?.....

.....

.....

.....

Het jy enige vaardighede geleer sedert die begin van die program? Indien ja, bespreek asseblief hierdie vaardighede:.....

.....

.....

.....

Het jy enige talente ontdek gedurende die program? Indien ja, bespreek asseblief hierdie talente:.....

.....

.....

.....

Wat was vir jou die lekkerste van die volgende aktiwiteite gewees?

(a) Eerste wilderneservaring:.....

(b) Ontmoetings met mentors:.....

(c) Robben Eiland uitstappie:.....

(d) Die VIGS program by die Cathedral in Kaapstad:.....

(e) Die straatkind-ervaring:.....

(f) Die Spier werkprogram:.....

(g) Die tweede wilderneservaring:.....

(h) Die karateprogram:.....

(i) Die gradeplegtigheid:.....

Wat was vir jou nie lekker van die volgende aktiwiteite nie?

(a) Eerste wilderneservaring:.....

(b) Ontmoetings met mentors:.....

(c) Robben Eiland uitstappie:.....

(d) Die VIGS program by die Cathedral in Kaapstad:.....

(e) Die straat-kind ervaring:.....

(f) Die Spier werkprogram:.....
.....
.....

(g) Die tweede wilderneservaring:.....
.....
.....

(h) Die karateprogram:.....
.....
.....

(i) Die gradeplegtigheid:.....
.....
.....

Voordat die program begin het, wat het jy gedink beteken dit om 'n man te wees?.....
.....
.....

Het jou idee van wat dit beteken om 'n man te wees verander sedert die begin van die program? Hoekom sê jy so?.....
.....
.....

Wie is jou rolmodel? Hoekom sê jy so?.....
.....
.....

Dink jy dat jy 'n goeie leier sou wees? Hoekom sê jy so?.....
.....
.....

Gebruik jy op die oomblik alkohol, dagga of ander dwelms? Indien ja, bespreek asseblief:.....
.....
.....

Wat sal jy altyd onthou van hierdie program?.....
.....
.....

Wat wil jy in die toekoms bereik? Wat sal jou help om dit te bereik? Wat staan in jou pad?.....
.....
.....

Hoe voel jy oor die feit dat die program nou klaar is?.....
.....
.....

Het jy enige voorstelle vir soortgelyke programme?.....
.....
.....

Is daar enige ander inligting wat jy wil byvoeg?.....
.....
.....

Vir die volgende vrae maak asseblief 'n sirkel om die nommer wat jou opinie die beste beskryf. Antwoord asseblief al die vrae.

1= Stem sterk saam

2=Stem saam

3= Onseker

4= Stem nie saam nie

5= Stem glad nie saam nie

➤ Vrae oor jouself:

1. Ek is geneig om aggressief te raak:

1	2	3	4	5
---	---	---	---	---

2. Ek het respek vir outoriteit:

1	2	3	4	5
---	---	---	---	---

3. Ek is gemotiveerd in my skoolwerk:

1	2	3	4	5
---	---	---	---	---

4. Ek gee my samewerking tydens klasaktiwiteite:

1	2	3	4	5
---	---	---	---	---

5. Ek voel dat niemand my verstaan nie:

1	2	3	4	5
---	---	---	---	---

6. Ek is geneig om my probleme vir myself te hou:

1	2	3	4	5
---	---	---	---	---

7. Ek voel dit is belangrik om hard te wees:

1	2	3	4	5
---	---	---	---	---

8. Ek voel my behoeftes is meer belangrik as dié van ander:

1	2	3	4	5
---	---	---	---	---

9. Ek voel gelukkig oor my lewe:

1	2	3	4	5
---	---	---	---	---

➤ Vrae oor die program:

10. Ek was gemotiveerd om aan hierdie program deel te neem:

1	2	3	4	5
---	---	---	---	---

11. Ek het vaardighede ontwikkel wat ek as 'n verantwoordelike jong man sal nodig kry:

1	2	3	4	5
---	---	---	---	---

12. Ek is aangemoedig om verantwoordelikheid vir my lewe te neem:

1	2	3	4	5
---	---	---	---	---

13. Ek is aangemoedig om met ander lede van die groep saam te werk:

1	2	3	4	5
---	---	---	---	---

14. Ek is aangemoedig om my opinie uit te druk:

1	2	3	4	5
---	---	---	---	---

15. My mentor het my opinie gerespekteer:

1	2	3	4	5
---	---	---	---	---

15. Die ander mentees het my opinie gerespekteer:

1	2	3	4	5
---	---	---	---	---

16. Die doelwitte van die program was vir my duidelik gewees:

1	2	3	4	5
---	---	---	---	---

17. Dit was duidelik wat my mentor van my verwag het:

1	2	3	4	5
---	---	---	---	---

18. Die program was vir my 'n waardevolle ervaring gewees:

1	2	3	4	5
---	---	---	---	---

19. Daar was genoeg geleentheid om my gevoelens te bespreek:

1	2	3	4	5
---	---	---	---	---

20. Ek het genoeg ondersteuning van my mentor gekry:

1	2	3	4	5
---	---	---	---	---

21. As ek 'n probleem gehad het, het ek geweet waar om te gaan vir hulp:

1	2	3	4	5
---	---	---	---	---

BAIE DANKIE VIR HIERDIE WAARDEVOLLE INLIGTING!

APPENDIX C: Informed Consent (Mentees)

Jy word vriendelik uitgenooi om deel te neem aan die evalueringsproses van die Jamestown mentorprogram. Ons wil graag die program evalueer om vas te stel tot watter mate die program aktiwiteite gewerk het of nie gewerk het nie. Ons wil ook weet hoe jy deur die program beïnvloed is. Ons sou graag in die toekoms soortgelyke programme vir ander jongmense wou aanbied. Jou deelname en voorstelle speel dus 'n baie belangrike rol in die verbetering van toekomstige programme.

Ons gaan onderhoude met al die mentees voer, met ouers wat na willekeur gekies gaan word sowel as met onderwysers wat die mentees goed ken. Die mentees gaan ook gevra word om 'n vraelys in te vul. 'n Fokus groep gaan plaasvind waar party van die mentees die kans sal kry om hul indrukke oor die program in 'n groepskonteks te deel.

Ons vra graag vir jou deelname aan die evaluering. Daar sal van jou verwag word om 'n onderhoud met Katharine te voer en 'n vraelys in te vul. Die vroeë handel oor die program sowel as jou indrukke daarvan.

As jy voel jy verstaan wat van jou verwag word en is gewillig om deel te neem, teken asseblief hierdie vorm.

.....

.....

Handtekening van deelnemer

Datum

APPENDIX D: Informed Consent (Parents/Guardians)

U word vriendelik uitgenooi om deel te neem aan die evalueringsproses van die Jamestown mentorprogram. Ons wil graag die program evalueer om vas te stel tot watter mate die prgram aktiwiteite gewerk het of nie gewerk het nie. Ons wil ook weet hoe die mentees deur die program beïnvloed is. Ons sou graag in die toekoms soortgelyke programme vir ander jongmense wou aanbied. U deelname en voorstelle speel dus 'n baie belangrike rol in die verbetering van toekomstige programme.

Ons gaan onderhoude met al die mentees voer, met ouers wat na willekeur gekies gaan word sowel as met onderwysers wat die mentees goed ken. Die mentees gaan ook gevra word om 'n vraelys in te vul. 'n Fokus groep gaan plaasvind waar party van die mentees die kans sal kry om hul indrukke oor die program in 'n groepskonteks te deel.

Ons vra graag vir u deelname aan die evaluering. Daar sal van u verwag word om 'n onderhoud met Katharine te voer. Die vrae handel oor hoe die program u kind beïnvloed het sowel as u indrukke daarvan.

As u voel u verstaan wat van u verwag word en is gewillig om deel te neem, teken asseblief hierdie vorm.

.....

.....

Handtekening van deelnemer

Datum

APPENDIX E: Informed Consent (Teachers)

U word vriendelik uitgenooi om deel te neem aan die evalueringsproses van die Jamestown mentorprogram. Ons wil graag die program evalueer om vas te stel tot watter mate die prgram aktiwiteite gewerk het of nie gewerk het nie. Ons wil ook weet hoe die mentees deur die program beïnvloed is. Ons sou graag in die toekoms soortgelyke programme vir ander jongmense wou aanbied. U deelname en voorstelle speel dus 'n baie belangrike rol in die verbetering van toekomstige programme.

Ons gaan onderhoude met al die mentees voer, met ouers wat na willekeur gekies gaan word sowel as met onderwysers wat die mentees goed ken. Die mentees gaan ook gevra word om 'n vraelys in te vul. 'n Fokus groep gaan plaasvind waar party van die mentees die kans sal kry om hul indrukke oor die program in 'n groepskonteks te deel.

Ons vra graag vir u deelname aan die evaluering. Daar sal van u verwag word om 'n onderhoud met Katharine te voer. Die vrae handel oor hoe die program die mentees beïnvloed het sowel as u indrukke daarvan.

As u voel u verstaan wat van u verwag word en is gewillig om deel te neem, teken asseblief hierdie vorm.

.....

Handtekening van deelnemer

.....

Datum

APPENDIX F: Letter of Appreciation (Mentees)

**Departement Sielkunde
Universiteit Stellenbosch
Privaatsak X1
Matieland
Stellenbosch
7602**

4 Junie 2002

Beste

Ek is bly om te kan rapporteer dat my navorsing afgehandel is en dat ek al my doelwitte bereik het.

Baie dankie vir jou bereidwilligheid om jou ervarings met my te deel. Jou deelname was vir my van onskatbare waarde en sonder jou vriendelike samewerking sou ek net nie hierdie groot taak kon voltooi het nie.

Nogmaals dankie vir jou bydrae. Ek sal weer teen die einde van die jaar met jou in verbinding tree om die resultate van die navorsing met jou te deel.

Vriendelike groete.

Katharine Knoetze

Prof. A.V. Naidoo
(Projekleier)

APPENDIX G: Letter of Appreciation (Parents/Guardians)

**Departement Sielkunde
Universiteit Stellenbosch
Privaatsak X1
Matieland
Stellenbosch
7602**

4 Junie 2002

Geagte

Ek is bly om te kan rapporteer dat my navorsing afgehandel is en dat ek al my doelwitte bereik het.

Baie dankie vir u bereidwilligheid om aan die projek deel te neem. U deelname was vir my van onskatbare waarde en sonder u vriendelike samewerking sou ek net nie hierdie groot taak kon voltooi het nie.

Nogmaals dankie vir u bydrae. Ek sal weer teen die einde van die jaar met u in verbinding tree om die resultate van die navorsing met u te deel.

Vriendelike groete.

Katharine Knoetze

Prof. A.V. Naidoo
(Projekleier)

APPENDIX H: Letter of Appreciation (Teachers)

**Departement Sielkunde
Universiteit Stellenbosch
Privaatsak X1
Matieland
Stellenbosch
7602**

4 Junie 2002

Geagte Mnr Newman en Personeel

Ek is bly om te kan rapporteer dat my navorsing afgehandel is en dat ek al my doelwitte bereik het.

Baie dankie vir u bereidwilligheid om aan die projek deel te neem. U deelname was vir my van onskatbare waarde en sonder u vriendelike samewerking sou ek net nie hierdie groot taak kon voltooi het nie.

Nogmaals dankie vir u bydrae. Ek sal weer teen die einde van die jaar met u in verbinding tree om die resultate van die navorsing met u te deel.

Vriendelike groete.

Katharine Knoetze

Prof. A.V. Naidoo
(Projekleier)

Ns. Aangeheg is 'n afskrif van my brief aan die leerders en ouers.

APPENDIX I: Individual Interview Schedule (Mentees)

Naam:.....

Was jy deel van die program van begin tot einde? Indien nee, verskaf asseblief redes daarvoor:.....

1. Hoekom het jy aan hierdie program deelgeneem?

.....
.....

2. Wat wou jy, met behulp van hierdie program, bereik?

.....
.....

3. Het jy jou verwagtinge bereik? Hoekom sê jy so?

.....
.....

4. Was jy bewus van die program se doelwitte? Wat was hulle gewees? Dink jy die doelwitte is bereik?

.....
.....

5. Wat was vir jou die hoogtepunte van hierdie program gewees? Hoekom sê jy so?

.....
.....

6. Watter aktiwiteite het nie gewerk nie? Hoekom sê jy so?

.....
.....

7.1 As daar in die toekoms 'n soortgelyke program aangebied sou word, wat dink jy moet die beplanners dieselfde hou? Gee redes.

.....
.....

7.2 Wat moet die beplanners anders doen? Hoekom sê jy so?

.....
.....

8. Het jou deelname aan die program enige probleme met jou vriende, onderwysers of familielede geskep? Het jou deelname aan die program enige verhoudings verbeter? Bespreek.

.....
.....
.....

9. Het jy enige voorstelle wat die program moontlik kan verbeter?

.....
.....
.....

10. Het die program enige veranderinge in jou lewe teweeg gebring? Indien ja, wat is hierdie veranderinge en wat het jou gehelp om dit te maak? Indien nee, watter veranderinge wou jy gemaak het en wat het in jou pad gestaan?

.....
.....
.....

11. Is daar enigiets wat jy nou kan doen wat jy nie voor die program kon gedoen het nie? Bespreek.

.....
.....
.....

12. Wat was jou verwagtinge van jou mentor gewees?

.....
.....
.....

13. Is hierdie verwagtinge bereik? Hoekom sê jy so?

.....
.....
.....

14. Is daar enigiets wat jy van jou mentor wou gehad het wat jy nie gekry het nie?

.....
.....
.....

15. Is jy bewus van enige konkrete invloed wat die program op jou toekomstige lewe gaan hê?

.....
.....
.....

16. Enigiets anders?

.....
.....
.....

APPENDIX J: Individual Interview Schedule (Parents/Guardians)

Naam van mentee:.....

Naam van ouer/voog:.....

1. *Watter kennis het u oor die Usiko program en sy doelwitte?*.....

.....

2. *Bespreek u verhouding met die mentee voor die program:*.....

.....

3. *Het u verhouding met die mentee verander sedert die begin van die program? (1= Glad nie, 2= 'n Bietjie, 3= Baie)*

Bespreek:.....

.....

4. *Bespreek die mentee voor sy deelname aan hierdie program:*

Gedrag:.....

.....

Dissipline:.....

.....

Was hy behulpsaam in die huis gewees?.....

.....

Skoolwerk:.....

.....

Houding teenoor ouers broers en susters:.....

.....

5. *Het die mentee enige veranderinge ondergaan sedert die begin van die program(1= Glad nie, 2= 'n Bietjie, 3= Baie)? Bespreek:*

Gedrag:.....

.....

Dissipline:.....

.....

Is hy behulpsaam in die huis?.....

.....

Skoolwerk:.....

.....

Houding teenoor ouers broers en susters:.....
.....
.....

6. Dink u die program was die moeite werd gewees? (1= Stem sterk saam, 2=Stem saam, 3= Onseker, 4=Stem nie saam nie, 5=Stem glad nie saam nie). Hoekom sê jy so?.....
.....
.....

7. Is daar by u enige ontevredenheid oor die program?
.....
.....

8. Dink u ander leeders sou kon baat vind by dieselfde soort program?.....
.....
.....

9. Het u enige voorstelle vir toekomstige programme?.....
.....
.....

10. Enigiets anders?
.....
.....

APPENDIX K: Individual Interview Schedule (Teachers)

ONDERHOUD MET ONDERWYSER (20 MINUTE)

Naam van onderwyser:.....

Naam van mentee:.....

1. Watter kennis het u oor die Usiko program en sy doelwitte?.....

.....

2. Vir hoe lank ken u hierdie mentee?.....

3. Ken u die mentee goed genoeg om inligting te verskaf oor sy gedrag voor en na sy deelname aan hierdie program?.....

4. Bespreek die mentee voor sy deelname aan hierdie program:

Gedrag:.....

.....

Skoolwerk:.....

.....

Houding teenoor onderwysers en vriende:.....

.....

5. Het die mentee enige veranderinge ondergaan sedert die begin van die program (1= Glad nie, 2= 'n Bietjie, 3= Baie)?

Gedrag:.....

.....

Skoolwerk:.....

.....

Houding teenoor onderwysers en vriende:

.....

6. Dink u die program was die moeite werd gewees (1= Stem sterk saam, 2=Stem saam, 3= Onseker, 4=Stem nie saam nie, 5=Stem glad nie saam nie)? Hoekom sê u so?.....

.....

7. Is daar by u enige ontevredenheid oor die program?.....

.....

8. Dink u ander leerdere sou kon baat vind by dieselfde soort program?.....

.....
.....

9. Het u enige voorstelle vir toekomstige programme?.....

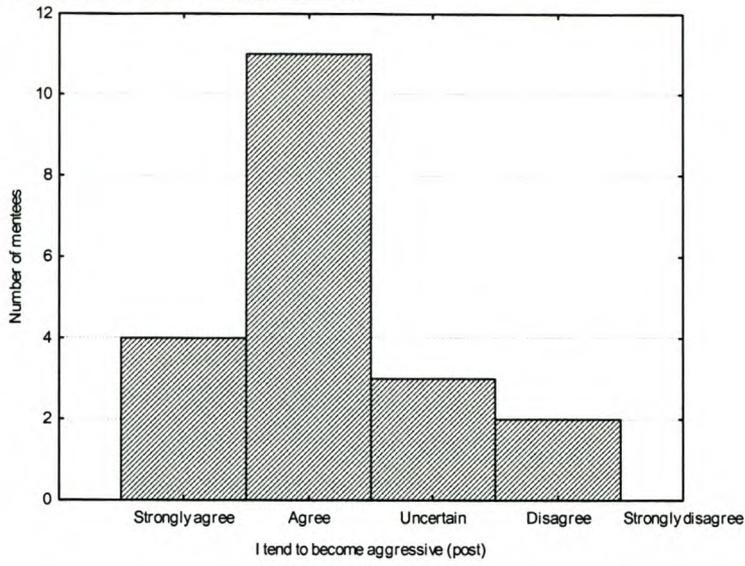
.....
.....

10. Enigiets anders:.....

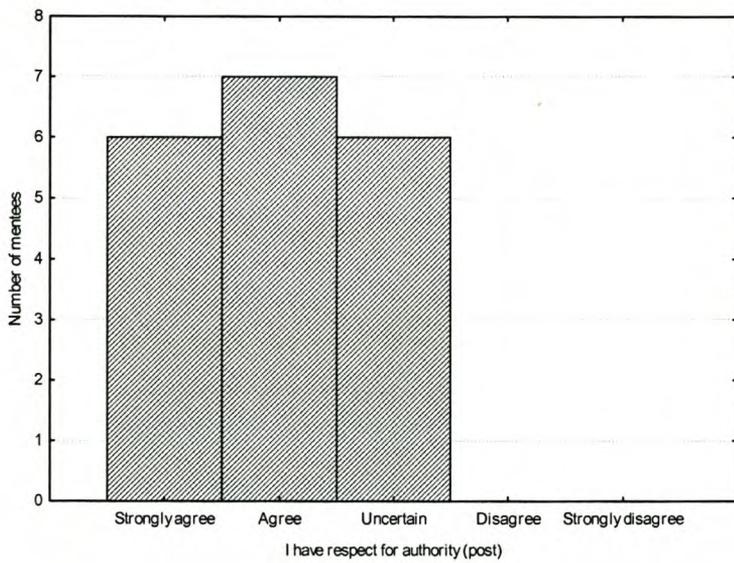
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APPENDIX L: Post Project Likert Scale Questions

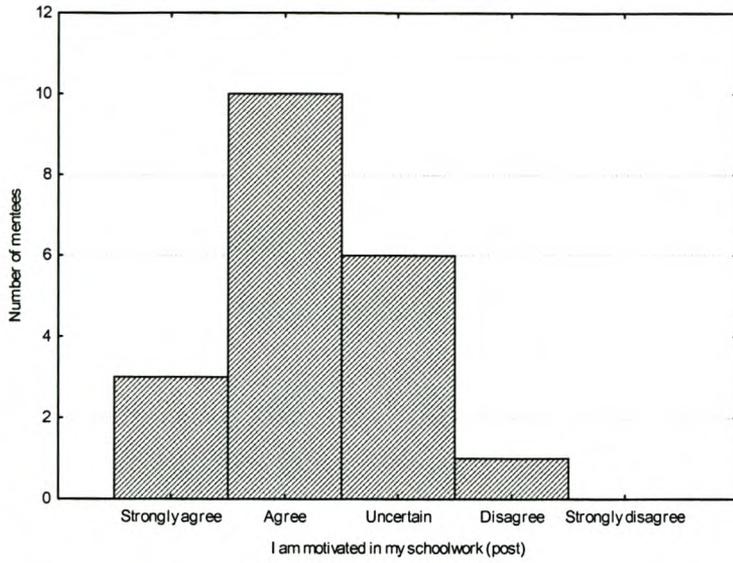
I tend to become aggressive



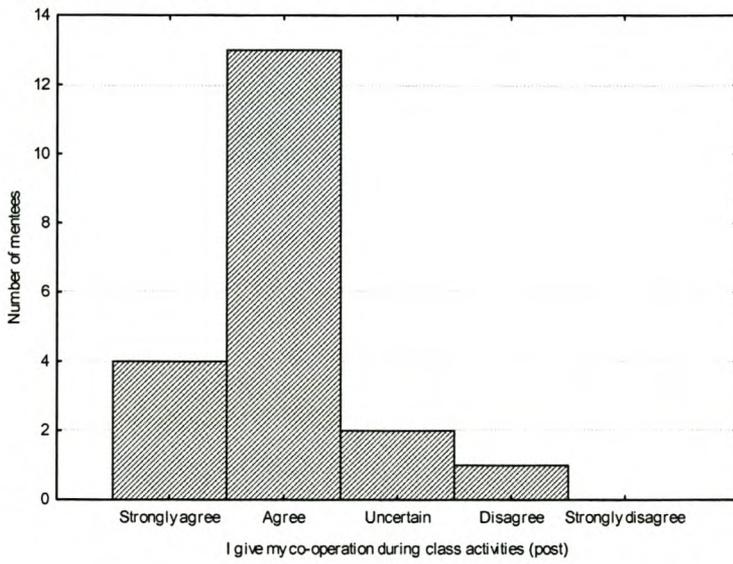
I have respect for authority



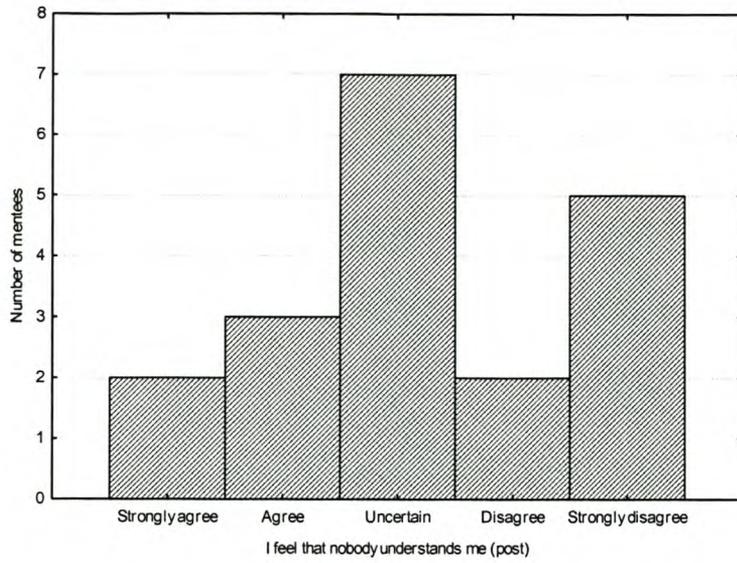
I am motivated in my schoolwork



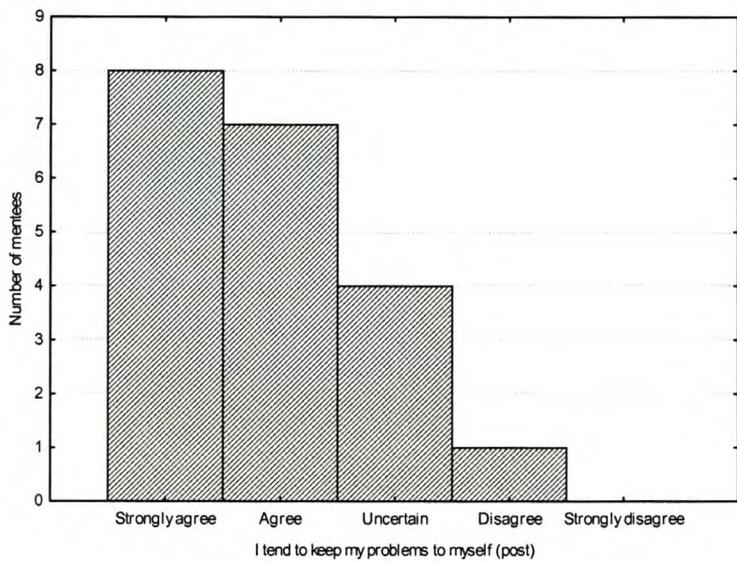
I give my co-operation during class activities



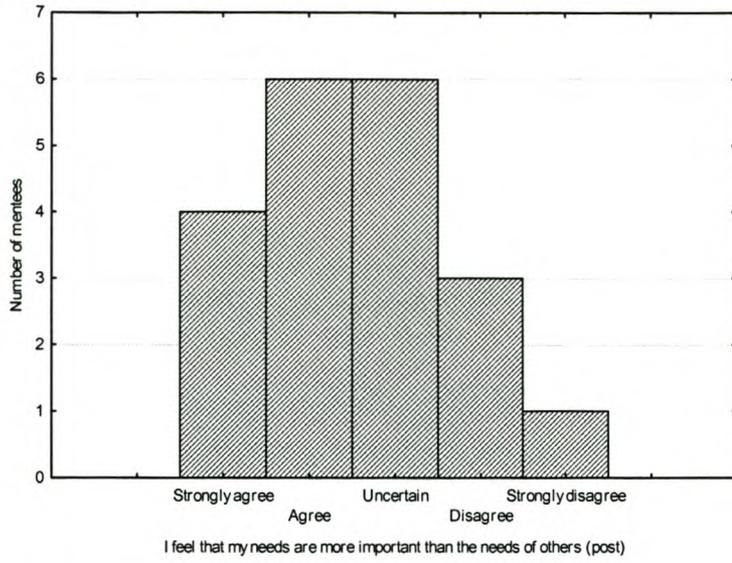
I feel that nobody understands me



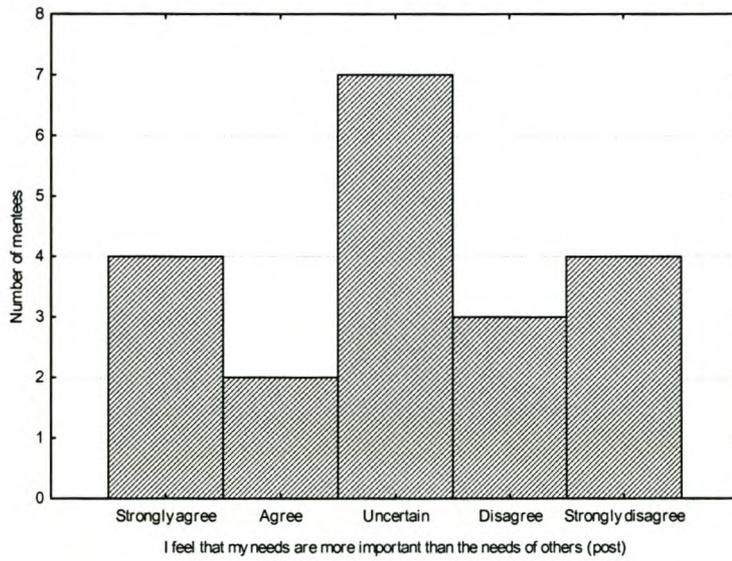
I tend to keep my problems to myself



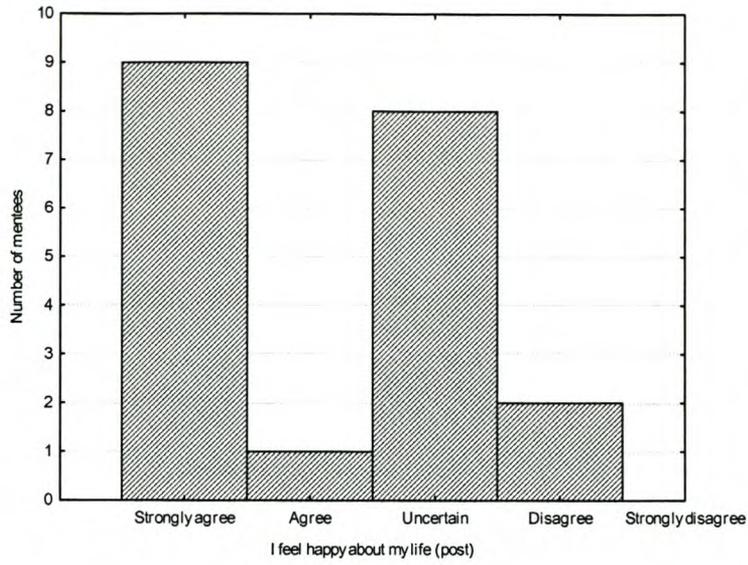
I feel that it is important to be hard



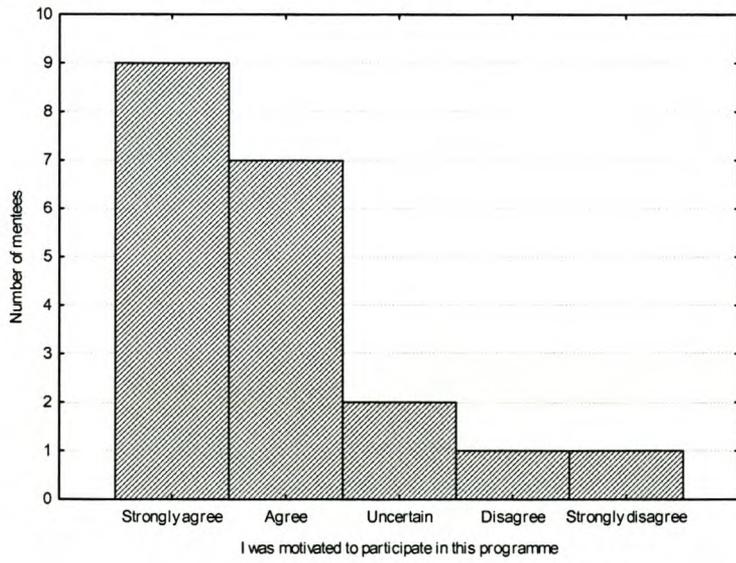
I feel that my needs are more important than the needs of others



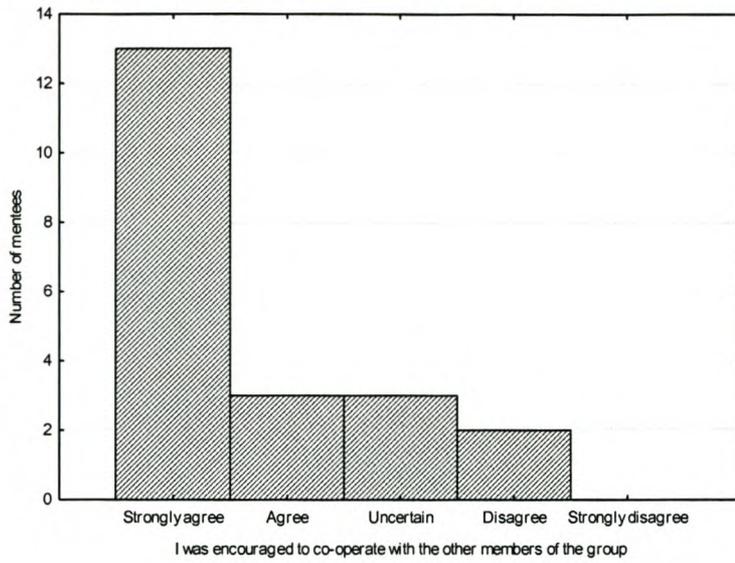
I feel happy about my life



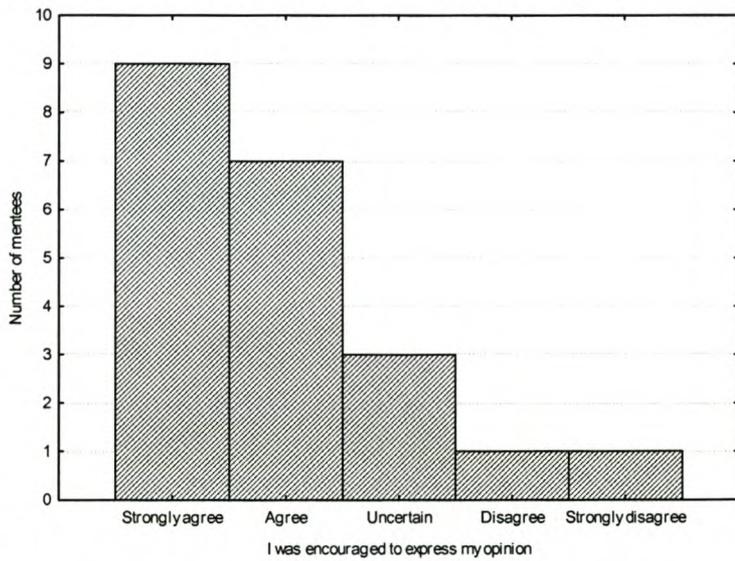
I was motivated to participate in this programme



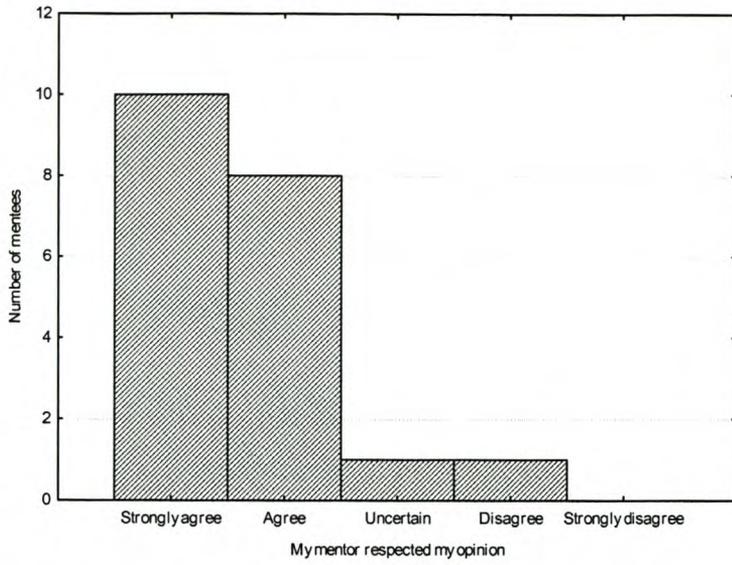
I was encouraged to co-operate with the other members of the group



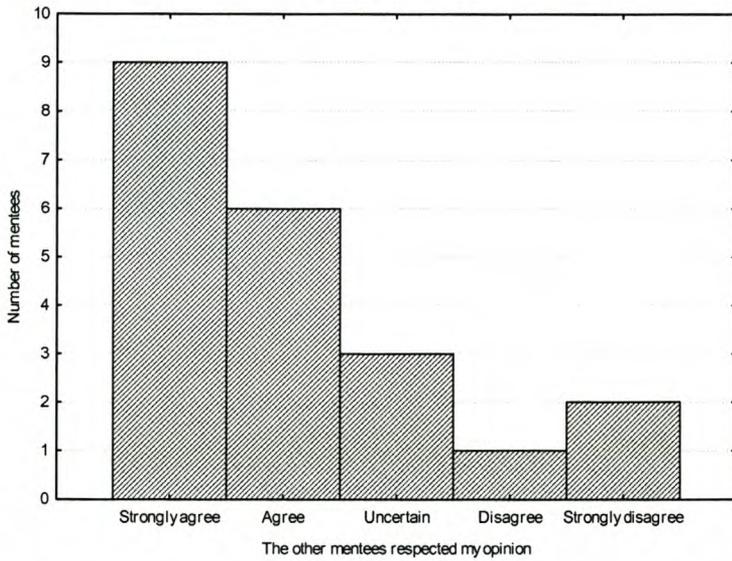
I was encouraged to express my opinion



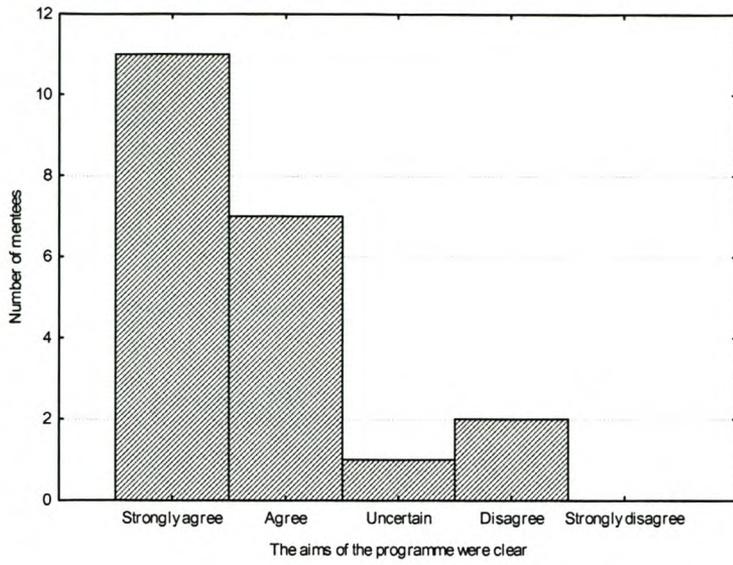
My mentor respected my opinion



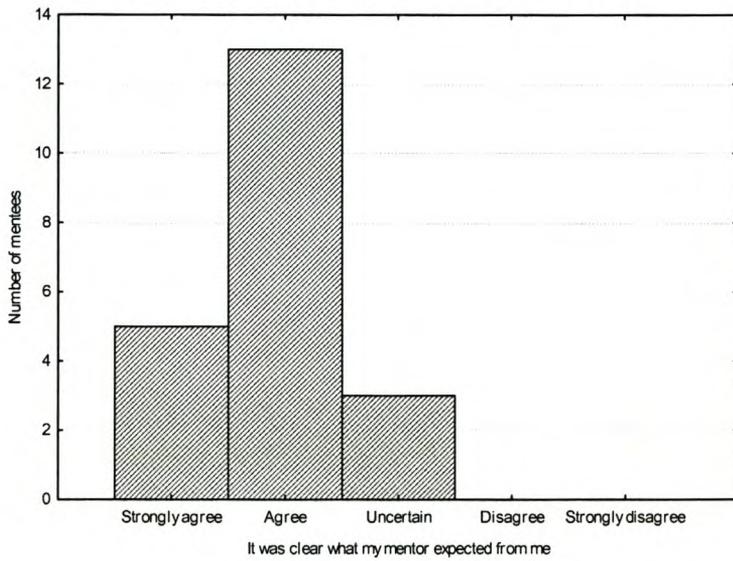
The other mentees respected my opinion



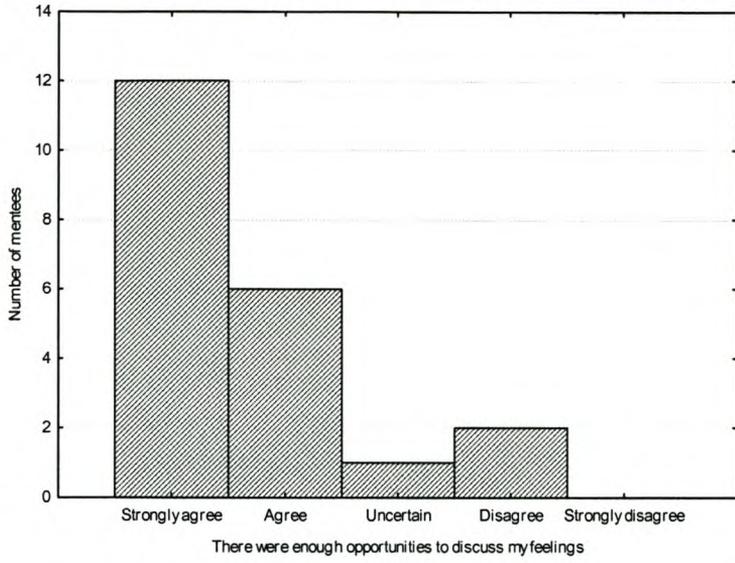
The aims of the programme were clear



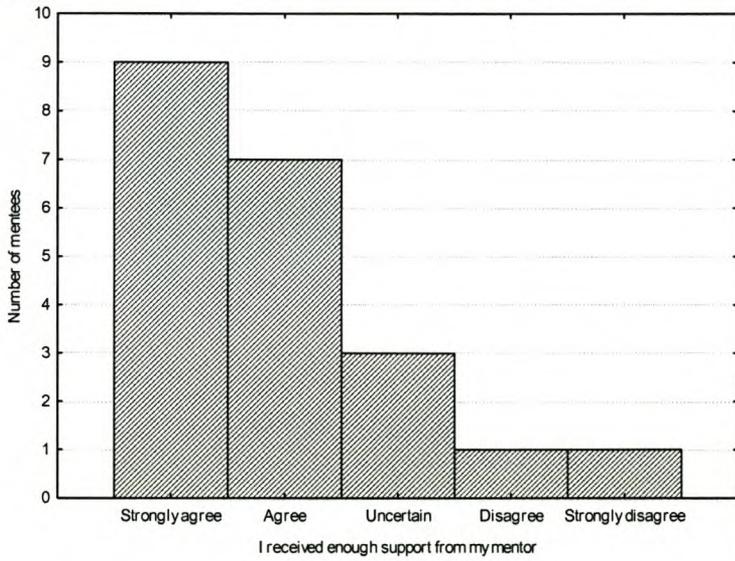
It was clear what my mentor expected from me



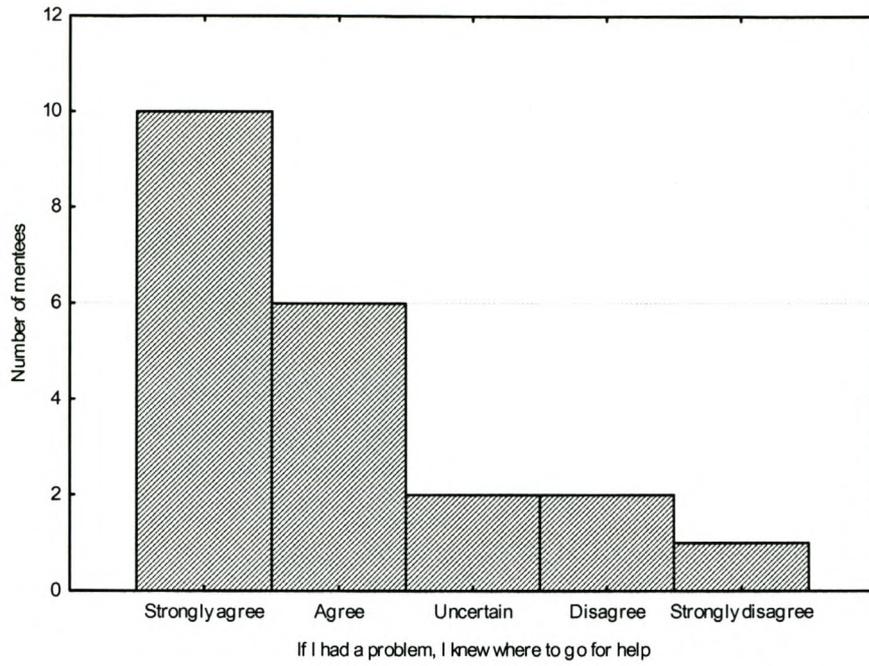
There were enough opportunities to discuss my feelings



I received enough support from my mentor



If I had a problem, I knew where to go for help



APPENDIX M: Pairwise comparisons

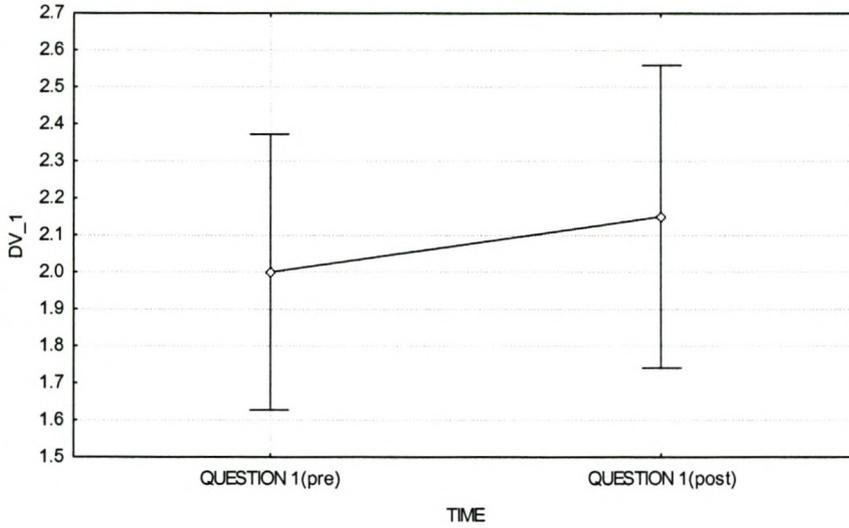
Question 1: I tend to become aggressive

TIME, LS Means

Current effect: $F(1, 19)=.58763$, $p=0.45$ Wilcoxon p -value=0.48

Effective hypothesis decomposition

Vertical bars denote 0.95 confidence intervals



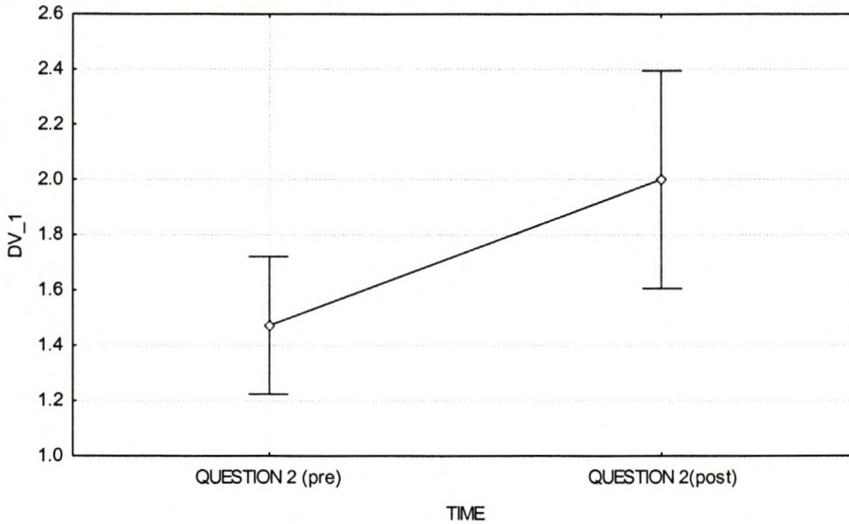
Question 2: I have respect for authority

TIME, LS Means

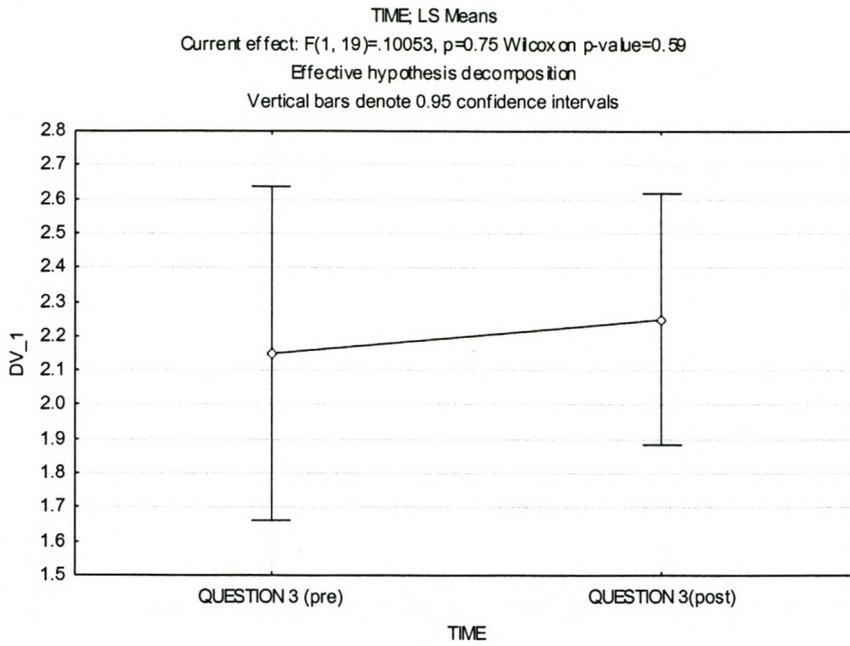
Current effect: $F(1, 18)=5.6604$, $p=0.03$ Wilcoxon p -value=0.04

Effective hypothesis decomposition

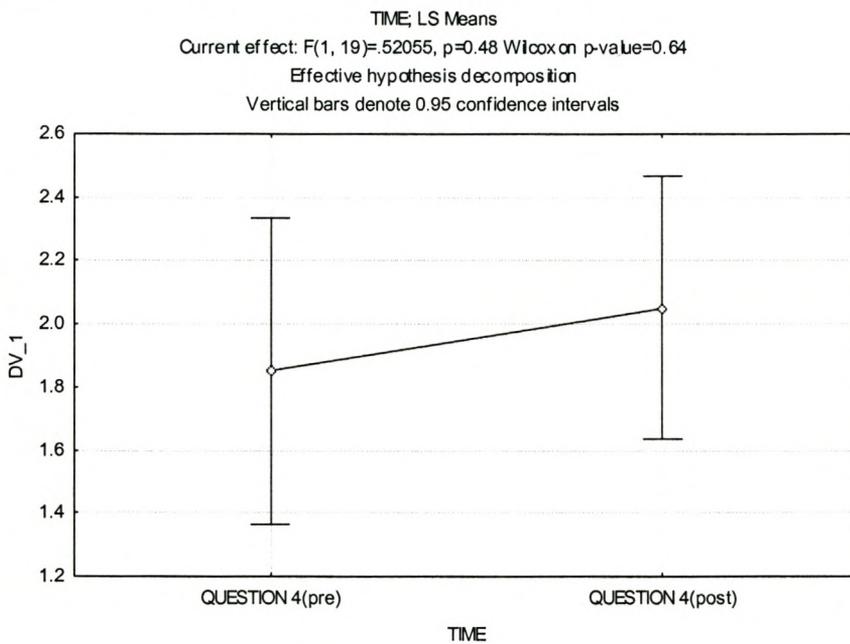
Vertical bars denote 0.95 confidence intervals



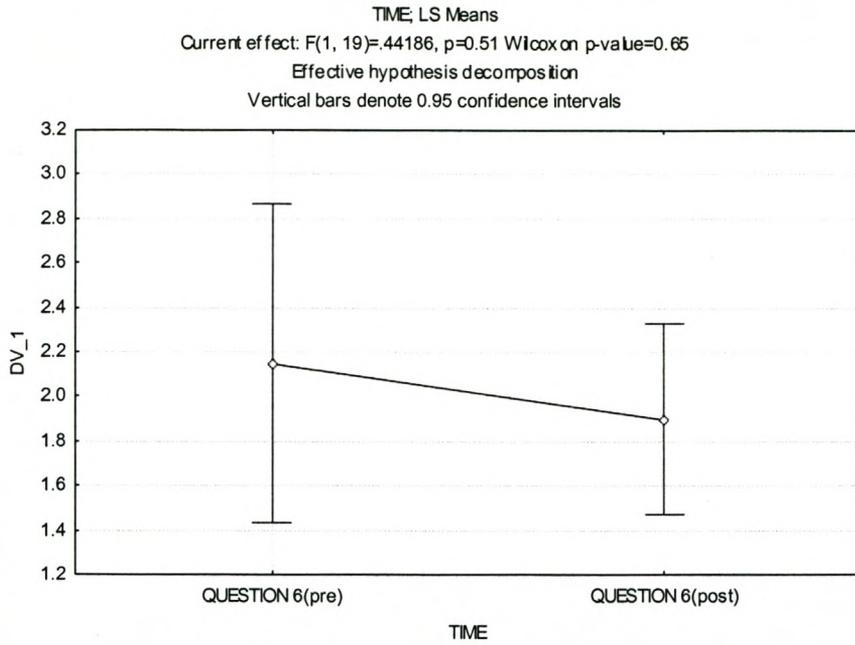
Question 3: I am motivated in my schoolwork



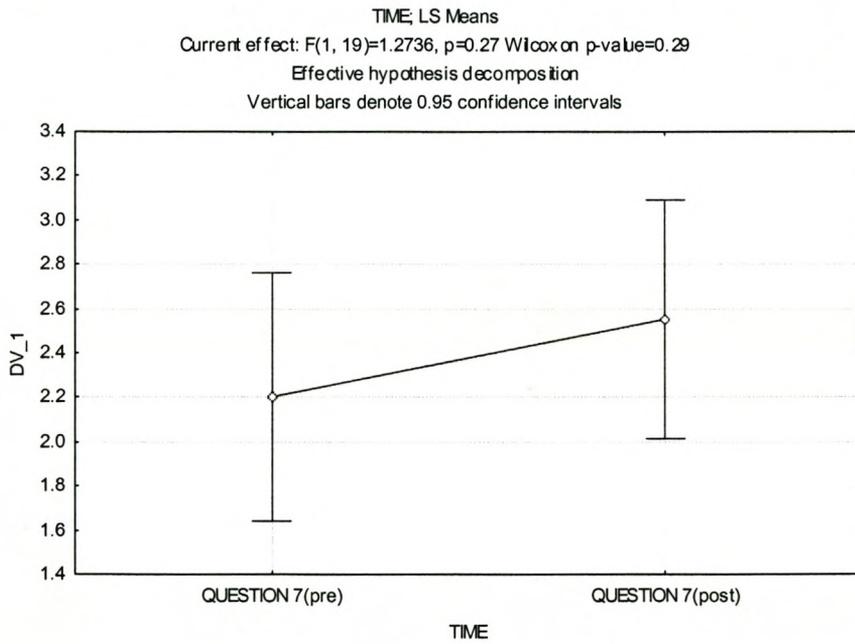
Question 4: I co-operate during class activities



Question 6: I tend to keep my problems to myself



Question 7: I feel that it is important to be hard



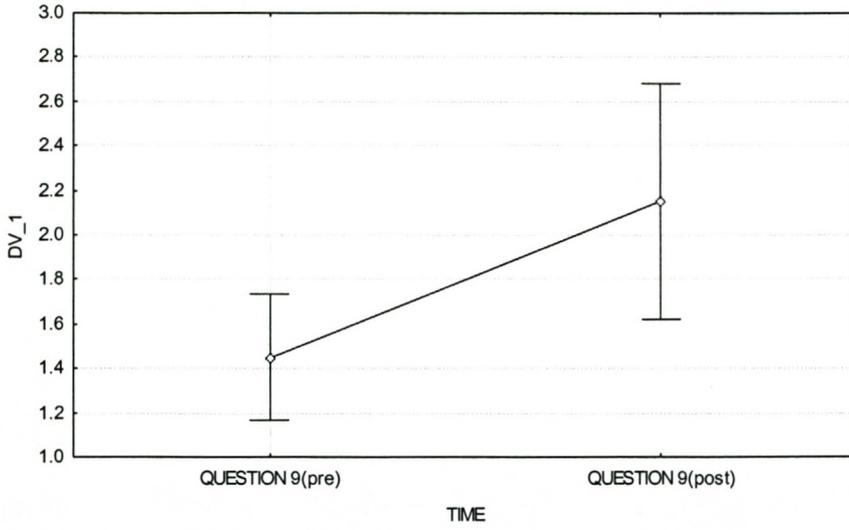
Question 9: I feel happy about my life

TIME; LS Means

Current effect: $F(1, 19)=8.3874, p=0.009$ Wilcoxon $p\text{-value}=0.01$

Effective hypothesis decomposition

Vertical bars denote 0.95 confidence intervals



APPENDIX N: The Third Phase of the Jamestown Usiko Youth Project

After the graduation of the mentees of the second Jamestown Usiko Youth Project in March 2003, a new programme was designed and is currently being implemented in the communities of Jamestown and Cloetesville. The third cycle of the Jamestown Usiko Youth Project was described by Grant Demas (project manager) in an interview in August 2003.

Once the third cycle of the Jamestown Usiko Youth Project had been designed, it was presented to the teachers at Stellenzicht Secondary School and they were asked to identify male learners whom they believed would benefit from participation in the project. Prospective mentees were invited to attend a second presentation of the programme during which they were formally invited to participate. A profiling process then commenced. This included the writing of an autobiographical essay, projective drawings and a group process aimed at identifying the most suitable combination of individuals. Usiko considers all youth to be youth-at-risk and eleven mentees, functioning at different levels in different areas of their lives, were selected to participate in the third cycle of the Jamestown Usiko Youth Project.

Phases of the project:

- Home visits prior to involvement in the project: Parents were briefed regarding all the activities that would take place throughout the course of the project. The mentees and their parents were asked to complete and sign application, enrollment and indemnity forms.
- First wilderness camp: The mentees were introduced to ritual, routine as well as to organizational ethos. Rules and expectations were clarified and a new group was constituted. The mentees were exposed to various therapeutic processes, which always took place in a group context. They were also exposed to their first solo experience. This included a time of personal reflection, creation of personal awareness and a symbolic cleansing ritual using fire, water and prayer. The mentees were also exposed to other activities such as games, life skills exercises, cooking, cleaning and grooming. Finally, the camp was evaluated by the mentees and staff.
- The mentees attend weekly personal growth and development sessions.
- Home visits take place on a bi-weekly basis and teachers are interviewed regularly to track their progress at school. The aim is to contribute towards the development of the mentees by working collaboratively with the people with whom they interact on a regular basis outside the programme. Performance in examinations has been evaluated and a remedial programme is being compiled.

- All the mentees have a full school uniform and are well groomed. Manners have also been enhanced where necessary.

The third cycle of the Jamestown Usiko Youth Project will span a period of 9 months and conclude with a graduation ceremony. The mentees will then become involved in a series of life skills workshops, which will equip them for the world of work or tertiary education (G. Demas, personal communication, August 2003).

APPENDIX O: Invitation to Feedback Function (Mentees, Parents/Guardians, Teachers)

JAMESTOWN USIKO YOUTH PROJECT

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7614
SOUTH AFRICA



Tel. +2721 8813788

Email address: arnold@usiko.org.za

Web address: www.lib.sun.ac.za/usiko

4 November 2003

Geagte

Ek het uiteindelik my tesis voltooi en ek wil vir u baie dankie sê vir u geduld terwyl daar gewag is vir terugvoering.

U word hartlik uitgenooi na 'n terugvoerings funksie by die Usiko Kantoor (Lynedoch) waartydens die evaluering van die eerste Jamestown Usiko Jeug Projek van die perspektief van die mentees, ouers en onderwysers bespreek sal word. Dit sal ook vir die mentees 'n geleentheid skep om weer as 'n groep bymekaar te kom, sowel as om van die projek se vordering te verneem.

DATUM: Woensdag, 26 November 2003

TYD: 18:00

PLEK: Usiko Kantoor, Lynedoch

Ek sal dit waardeer as u vir my voor 14 November 2003 kan laat weet of u die terugvoerings funksie sal kan bywoon: 082 4371178. Indien nodig, sal vervoer gereël word.

Nogmaals baie dankie vir u bydrae tot my navorsing!

Vriendelike groete

Katharine Knoetze