RESTORING THE CIRCLE OF COURAGE IN THE LIVES OF YOUTH AT RISK THROUGH MENTORING

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ABSTRACT

All youth are at risk. Some youth are just more at risk than others. The concept of youth-at-risk has received substantial attention in literature within various different disciplines and sciences. Sociology, Biology, Psycology and Theology all seek an understanding of what is causing youth to be at-risk, what to do to lower risk and how to intervene in the lives of those that are already at-risk. Each field makes its own contribution to address the problem, which unfortunately, leads to no unified concept of what the term youth-at-risk means or unified approach to intervention. The concept of mentoring, as an intervention approach for youth-at-risk however, has drawn attention from many social sciences. Mentoring as an intervention, understood as being primarily a relational approach, between an older, unrelated adult and a younger person, seems to be a promising vehicle to intervene in the lives of youth that are at-risk. It is especially the rise of *Resilience Theory* that has led to a greater understanding of the power of mentoring as an intervention tool. Resilience theory generally holds healthy adult relationships are necessary for young people to develop in various areas of their lives in order to live with strength and integrity even when faced with life's most difficult challenges. One model that has developed from this theory, is that of the Circle of Courage that focuses on developing the belonging, mastery, independence and generosity of young people through relationships.

Whether a mentoring approach, which integrated the Circle of Courage model to build resilience in the lives of youth, can be properly implemented within a high risk community, where violence, gangsterism and broken relationships are rife, was the aim of this study. The research is a programme implementation evaluation study and was concerned with the proper implementation of the programme as well as the experience of participants. The studies of other reseachers, such as Keller (2005) and the Elements of Effective Practice in Mentoring (2015), were used to develop a framework for programme implementation, as well as a detailed description of every element that should be implemented in such a programme. It was in light of this framework and these elements that the programme was evaluated.

The youth-at-risk intervention organisation, LifeXchange NPC, was responsible for the design and implementation of the programme. 18 Mentors were recruited, screened, trained and matched with 18 young people classified in the imminent or active risk categories, by the

programme staff. Even though a school referred the young people to the organisation, the project was a community-based project, thus mentors met with mentees, off-site and in the community. For twelve months the study collected various programme reports, surveys, questionnaires and interviews to learn from the implementation process and mentor/mentee experiences, using data triangulation methods. The need for a South African mentoring best practice model, the reluctance of the church to get involved in mentoring youth at risk and the overall mentor and mentee experiences of the implementation, are a few themes that emerged in the study. Since the study was improvement orientated, several recommendations as to how to improve the implementation of mentoring intervention programmes within a high risk community were made.

OPSOMMING

Alle jongmense is risiko-jeug. Sommige jongmense se risiko's is egter hoër as dié van ander. Die konsep "risiko-jeug" het aansienlik baie aandag in literatuur binne verskillende dissiplines en wetenskappe ontvang. Sosiologie, Biologie, Psigologie en Teologie probeer almal begryp wat dit is wat van jongmense risiko-gevalle maak, hoe om risiko te verminder en hoe om in te gryp in die lewens van diegene wat alreeds risiko-gevalle is. Elke veld het egter sy eie benadering tot die aanspreek van die probleem. Dit veroorsaak ongelukkig dat daar nie 'n eenvormige definisie van risiko-jeug bestaan nie en ook nie 'n eenvormige benadering tot intervensie nie.

Die konsep mentorskap as 'n intervensie-benadering tot risiko-jeug, het egter die aandag van baie sosiale wetenskappe getrek. Mentorskap as intervensie, gesien as primêr 'n verhoudingsbenadering tussen 'n ouer, nie-verwante volwassene en 'n jonger persoon, blyk 'n belowende instrument van ingryping in die lewens van risiko-jeug te wees. Dit is veral die totstandkoming van die *veerkragtigheidsteorie* wat tot groter begrip vir die waarde van mentorskap as 'n intervensie-instrument gelei het. Die Veerkragtigheidsteorie sê oor die algemeen dat gesonde verhoudings met volwassenes nodig is vir jongmense om in verskillende areas van hulle lewens te ontwikkel om sodoende met krag en integriteit te kan lewe selfs wanneer hulle voor die moeilikse uitdagings van die lewe te staan kom. Een model wat uit hierdie teorie ontwikkel het, is die Sirkel van Moed. Dit fokus daarop om deur verhoudings 'n sin van iewers te behoort, bemeestering, onafhanklikheid en edelmoedigheid by jongmense te kweek.

Die doel van hierdie tesis is om die moontlikheid te ondersoek of 'n mentorskapsbenadering, wat die *Circle of Courage* gebruik om veerkragtigheid in die lewens van jongmense in te bou, behoorlik geïmplementeer kan word binne 'n hoë risiko-gemeenskap waar geweld, bendelewe en gebroke verhoudings hoogty vier in die lewens van die jeug. Die navorsing is 'n program-implementeringsevaluasiestudie en was gemoeid met die behoorlike implementering van die program sowel as met die ervarings van die deelnemers. Die ondersoeke van ander navorsers, soos Keller (2005) en die Elemente van Effektiewe Praktyk in Mentorskap (2015) is gebruik om 'n raamwerk vir program-implementering te ontwikkel en om 'n gedetailleerde beskrywing van elke element wat in so 'n program geïmplementeer behoort te word, te gee. Dit was in die lig van hierdie raamwerk en hierdie elemente wat die program geëvalueer is.

Die risiko-jeug intervensie-organisasie, LifeXchange NPC, was verantwoordelik vir die ontwerp en die implementering van die program. Agtien mentees is deur program-personeel in die dreigende of aktiewe risiko-kategorieë, gewerf. Alhoewel 'n skool die jongmense na die organisasie verwys het, was die projek 'n gemeenskapsgebaseerde projek. Dus het mentors en mentees buite die skool en in die gemeenskap ontmoet. Twaalf maande lank het die studie verskillende program-verslae, opnames, vraelyste en onderhoude versamel om van die implementasieproses en mentor/mentee- ervarings te leer deur die gebruik van data-trianguleringmetodes. Die behoefte aan 'n Suid-Afrikaanse mentorskap- beste-praktykmodel, die onwilligheid van die kerk om betrokke te raak by die mentorskap van risiko-jeug en die algehele mentor/mentee-ervarings van die implementasie, is van die temas wat in die studie na vore kom. Aangesien die studie verbetering-georiënteerd is, word verskeie aanbevelings gemaak oor hoe om die implementering van mentorskap binne hoë-risiko gemeenskappe te verbeter.

ACKNOWLEDGEMENTS

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CHAPTER 1
INTRODUCTION AND CLARIFICATION OF THE STUDY

1.1 Aim of research

It is proposed that a process implementation evaluation is done, to assess whether the Circle of Courage theory can be integrated into mentoring intervention programme and effectively implemented as a youth-at-risk intervention within a high risk area.

1.2 Background & theoretical framework

"Courage is not simply one of the virtues, but the form of every virtue at the testing point." (Lewis, 1996:174)

Some have claimed that courage is reckoned the greatest of all Christian virtues, "because unless a man has that virtue, he has no security for preserving any other" (Johnson, sited in Boswell 1986). Jane Addams, a social worker (and Nobel Prize winner) who worked with immigrant families and youth-at-risk in Chicago USA, believed that the answer to most delinquency problems could be found in cultivating the spirit of youth rather than treating them as unredeemable criminals. She felt that youth-at-risk or troubled youth were *discouraged* and that the solution was seen as rekindling their *courage*. Led by Jane Addams, the juvenile court system in the United States of America was established in 1899 and the first juvenile court was situated in the building she used for working with youth-at-risk (Larson & Brendtro 2000). What to do with troubled youth remains a burning question. Do we use fear, punishment or love to redirect their paths? Is youth-at-risk a social, psychological or theological problem and who is responsible for taking care of the problem?

Today, more than a hundred and ten years after Addams had formally and officially developed an intervention model, her legacy lives on through the juvenile court systems but more so through her philosophy that churches, synagogues and schools, thus the wider community, should nurture character in needy youth-at-risk. And internationally, we see an even wider community, through churches (e.g. YWAP – Church of the Living Word), synagogues (e.g. BBYO), schools (e.g. OIL), NGO's (e.g. BBBSSA), secular organizations (e.g. Love Life) and

governments (e.g. NYC) addressing youth-at-risk issues through developing and implementing youth-at-risk intervention programmes.

In the 1970's a great emphasis was placed on Resilience Theory concerning at-risk child and youth intervention and development (Flemming & Ledogar 2008). *Resiliency Theory* provides a conceptual framework for considering a strengths-based approach to understanding child and adolescent development and provides a foundation for developing and designing intervention programmes (Fergus and Zimmerman 2005; Zimmerman and Brenner 2010). The theory is primarily concerned with the study and understanding of why some youth grow up to be healthy adults in spite of exposure to risk (Masten 2007), thus providing practitioners with a concept of what elements or components should be built into their intervention programmes to bring about resilience.

Two researchers/practitioners that have developed resilience theory into a practical model, are Scott Larson and Larry Brendtro. Larson is a prominent international leader who has published widely on the development of youth-at-risk and Brendtro has counselled thousands of youths-at-risk. Combined they have more than 60 years' experience working with youth-at-risk (A.E. Ness as cited in Larson & Brendtro 2004:viii). Both Larson and Brendtro feel strongly, like Jane Addams, that *courage* should be rekindled in the lives of youth-at-risk and that the wider community should be involved in this process. They have spent significant time on researching and developing the concept of courage and the application and implementation of 'courage development' in the lives of youth-at-risk. Larson and Brendtro (2000:72) define *courage* as "acting with strength and integrity even in the face of life's most difficult challenges" thus being resilient, and say that there are four essential qualities for the development of courage namely:

1. *Belonging:* The universal human longing for love is nurtured by relationships of trust with significant persons in our lives. ("I am loved")
2. *Mastery:* Our inborn thirst for learning in nurtured as we gain understanding and competence in coping with the world ("I am good at something.")
3. *Independence:* Our desire to exercise free will is nurtured by increased responsibility. ("I have power to make decisions.")
4. *Generosity:* Our passion for life is nurtured by concern for others and commitment beyond one's self. ("I have a purpose for my life.") (Larson, 2000:73)

These four qualities of courage (also technically known as *attachment, achievement, autonomy* and *altruism* by behavioural scientists) are suggested by researchers to be so essential to human well-being that they are fundamental building blocks in our genetic make-up. They are also sometimes referred to as the "human resilience code" and seen as universal values that are rooted in universal human needs that transcend culture, language and race (Larson & Brendtro 2000:74). Brendtro suggests that, although these virtues are inherent in our nature, they cannot flourish without nurture and yet "millions of children are dependent on adults who deprive them of the opportunities to experience love, to learn, to become responsible, or to find purpose for living. Adults who are indifferent to these needs are violating children just as surely as those who actively abuse them." (Larson 2000:74)

A '*Broken Circle of Courage*' that leads to feelings of alienation, rejection, frustration, failure, helplessness, defiance, selfishness, indifference and ultimately a lack of healthy development within youth, can be restored when caring adults commit to form trusting relationships with youth-at-risk (Larson & Brendtro 2000:91). Larson and Brendtro (2000:99) suggest that these adults could be anyone, from parents (that have learned how to parent), the extended family or other significant adults, such as mentors, who are committed to the process of *reparenting* (Larsen & Brendtro 2000:98) youth-at-risk. This process calls for long term commitment, a one-on-one approach and active focus on the task of reparenting.

The researcher holds that what Larson and Brendtro call 'reparenting', could be viewed as a form of mentoring. M.G. Zay (1984) deems that a mentor is a person that supervises the development of another person through instructing, counselling, and protecting and that the mentor imparts skills and redirects the mentee's chosen path to a more appropriate one. Stanley (1992:12) defines mentorship as a relational experience through which one person empowers another by sharing God-given resources. Rhodes (2005:3) suggests that mentoring is ultimately relational and aimed at developing character and competence. All of these mentoring concepts form part of what Larson and Brendtro suggest 'reparenting' is. One might argue that the only great distinction between mentoring and reparenting is that the latter denotes a more natural "spiritual adoptive" (Larson & Brendtro 2000:96) and non-structured approach compared to mentoring, which often has a more formal, structured approach. The core similarities however are that they are both long term, relational and aimed at development and hopefully redirect the mentee's current path to a more healthy one. Mentoring youth-at-risk with the *Circle of*

Courage theory as an approach seems to be a potentially successful and plausible structured approach towards youth-at-risk intervention.

Can this intervention programme, however, be implemented in a high risk community where gang violence is rife and the youth, in desperate need to build resilience, find their belonging in gangs, their mastery in survival, their independence in committing crime and often profess of having no purpose. Who would commit to mentoring them and will the youth be at all interested in signing up? This study is concerned with the evaluation of the implementation of such a youth-at-risk intervention programme. The evaluation of the implementation of a mentoring intervention programme, using the Circle of Courage theory, with (imminent to active) high risk youth, will be the focus. The chapter will include the explanation of the research problem, research objectives, research design and methodology as well as timeframe and chapter outline.

1.3 Motivation for the study

After completing his Master's Degree, where the researcher considered the church congregation and mentoring, he moved his focus to the mentoring of high risk youth. Believing that mentoring had the potential to involve the faith community in youth-at-risk intervention, he started testing his theory by targeting three gang members in a high risk community, applying his knowledge concerning mentoring. At the same time, he also invited others from the faith community (Duch Reformed & Baptist concregations) to join him on his quest to mentor high risk youth. After five years of personally mentoring these three youth, he found the outcomes staggering. One of his mentees, left his gang, quit drug use, went and furthered his education and is today integrated into society where he is part of the senior management team of a company and has moved out of his community. The second mentee has also left the gang, stopped drug use and found "casual" employment. He, however, still drinks heavily and decided to remain in the community. The third mentee, after five years was found guilty of murder, still uses drugs and is in prison.

If the researcher wants to claim the success of the first mentee, then he should also claim the failure of the third mentee. Was it his mentoring that made an impact or was it that these youths were already at a certain level of resilience, the one more than the other? Was his approach the same with all three mentees, or did he interact more with one, than the others? What about all

the others that joined him in mentoring youths-at-risk, why have some of the mentors stopped mentoring before they even really started and why are some of them still mentoring today? Have these mentees joined the faith community and if not, why not? Is mentoring an effective tool for the faith community to reach out to youth-at-risk? This mentoring experience, and these questions that arose from it, created a great interest for the researcher concerning the implementation and impact of mentoring intervention programmes.

1.4 Problem statement

Rhodes says (2004:16) that despite a great interest in mentoring youth, "only a handful of research studies on the topic have been published in academic journals, and methodological shortcomings have clouded interpretations of those findings. Few studies have included comparison groups, statistical controls or follow-up evaluation. Many studies report only correlations, making it difficult to disentangle cause from effect." There is a great gap concerning research in mentoring interventions, especially mentoring high risk youth in South Africa. When considering the Nexus Database System (a database that includes South African dissertations and theses on all fields of science since 1919) it is apparent that an interest in the field of mentoring started in 1989 and reached a peak in 2007 – 2008. Mentoring focusing on economic and educational development received the most attention. According to the Nexus Database System, very little research has been done concerning the relationship between mentoring and youth-at-risk. The *Human Sciences Research Council (HSRC)*, South Africa's statutory research agency, that conducts research in order to generate critical and independent knowledge relative to all aspects of human and social development, confirms this. Furthermore, the research that has been done concerning mentoring and youth-at-risk, like that of Fabrik (2007) below, does not provide sufficient data about the impact mentoring interventions have on youth-at-risk. No research has been found specifically on the implementation of a mentoring intervention programme within a high risk community (i.e. a community with a high gang, drug, and high violence rating) and with youth that are at high levels of risk. Even though the Christian Youth Mentoring Association claims some success, by using the faith community in mentoring youth, no scientific evidence excists that one can mobilize the faith comminty to mentor high risk youth in high risk areas. This lack of scientific evidence causes a significant gap in research concerning mentoring and youth-at-risk intervention.

Even though research in this field is scarce, mentoring youth-at-risk as an intervention approach is not unknown in South Africa. The Big Brother/Big Sister organization has worked, through mentoring, with youth/children-at-risk nationally since 2001. Other smaller youth-at-risk mentoring programmes, such as the JUYP (Jamestown Usiko Youth Project) that started in 2007, and LifeXchange that started in 2008 are also doing significant mentoring work with youth-at-risk. It is interesting to note that all three programmes stand loose from the Christian faith community and that currently no youth-at-risk mentoring intervention programme is a ministry of a faith community in South Africa. Even though mentoring programmes are increasing, there is however no sufficient scientific proof that these mentoring programmes, within our South African context, brought about any change in the lives of youth-at-risk or that mentoring as a youth-at-risk intervention/development approach works at all. Furthermore, researchers warn that such intervention programmes, not being evidence-based, might cause more damage than good in the lives of youth-at-risk (Rhule 2005). This is a concerning problem.

In 2003, Shelmerdine did her MA(Psych) dissertation at the University of Cape Town on *the patterns of interaction in mentorships in the Big Brothers/Big Sisters of South Africa.* Unfortunately, her research did not give any proof that mentoring youth-at-risk is a successful method of youth-at-risk intervention and development. C.J. Fabrik did her MA(Psych) dissertation at the University of Stellenbosch on *An Evaluation of Community Based Mentoring Intervention* in 2007. Her sample was 21 youth-at-risk from the Jamestown community and 13 men who volunteered to be mentors. Her research paper had the potential to narrow the research gap concerning mentoring and youth-at-risk intervention/development, but for many reasons the researcher believes that the verdict is still out on the effect of mentoring in the area of youth-at-risk. One of the greatest criticisms towards her research is that she evaluated the youth-at-risk mentoring process from the mentor's perspective rather than from a youth-at-risk assessment/evaluation perspective; thus she is unable to produce data that objectively reflects the *effect* the mentoring had on the youth involved. Secondly, one of the most important "rules" concerning research relationships between variables is that "the relationship is not to be found to be the result of some third variable" (Babbie & Mouton, 2009:82). In Fabrik's research the boys she used as a sample met regularly with a psychologist, went on two camps with a wilderness facilitation group (excluding the mentors), attended weekly workshops, got some work experience without the influence of the mentors and with the help of USIKO, started their own community project (2007:29). All these third party influences might have had a direct

effect on the outcomes of her research. The length of the program is problematic. Fabrik's project ran for only nine months (2007:57). Some of her mentors could only see their mentee's once a month for 2 – 4 hours. According to Larson & Brendtro it may take up to 10 contact sessions before a relationship evolves into existence (2000:112). This means that in the USIKO project some young people did not even reach the foundational level of relationship building with their mentors. Also, most mentors felt that the mentorship training was insufficient (2007:53). If one considers that the mentor's approach to mentoring and knowledge about mentoring are the core of any mentoring programme, this is a great shortcoming in the USIKO project that had to have an effect on Fabrik's findings.

Even though Fabrik's research did not produce measurable scientific evidence concerning the effect mentoring had on youth-at-risk, it did provide significant information concerning mentoring and mentoring programmes that shaped the thinking of the researcher attempting his research. Internationally, it seems that research also provides very little evidence of successful youth-at-risk mentoring interventions. Rhodes (2008:41), who is known best for extensive research done on the mentoring of youth, quotes Roberts in saying, "for now, as unsatisfying as it may sound, the conclusion that robust research does indicate benefits from mentoring for some young people, for some programmes, in some circumstances, in relation to some outcomes, is probably the closest to a "bottom line" on youth mentoring that can be reached." The gap in research concerning youth-at-risk intervention through mentoring, demands attention. Larson and Brendtro's research provides a tremendous foundation as to how one can mentor a young person at risk. The impact of a structured mentoring programme could have on youth-at-risk, when integrating the *Circle of Courage* theory, still needs to be determined. Even though no specific mentoring intervention process within South Africa has been deemed effective, the research of Shelmerdine, Fabrik, Rhodes and many others, have produced significant data as to what elements, components and frameworks need to be present for an effective youth-at-risk mentoring intervention programme. These elements, components and frameworks, combined with the Circle of Courage theory, might prove to be a useful mentoring model, if it can be effectively implemented.

1.5 Research question and objectives

To bridge this highlighted gap in the research, and ensure safe and effective mentoring programmes to intervene in the lives of youth-at-risk, the researcher asks the following empirical, evaluative question. "What developmental impact does mentoring have in the lives of youth-at-risk when using the Circle of Courage theory as a mentoring intervention approach?" Even though it is assumed that the answer to this question will contribute to narrowing the gap, it is of utmost importance to refer to Babbie and Mouton (2009:340) who remind one that, "there is no point in being concerned with the impact or outcome of a particular programme (intervention) unless it has indeed taken place and has been properly implemented." The research question steers this study towards a primary objective: to evaluate whether a mentoring intervention programme, that uses the Circle of Courage theory, can be effectively implemented within a high risk community with high risk youth. A secondary objective will be to assess what the experiences of the mentor and mentees were.

1.6 Practical Theology Consideration

Practical theology is concerned with the vexing problems of the day. Understanding what they are, and how the faith community should respond to them, is a practical theological task (Hendriks 2004). Youth-at-risk is a problem, that needs practical theological consideration. To make sure the faith communities' response to the problem brings about healing and restoration and not contribute to the worsening of the problem (Rhule 2005), seeks evaluation research to determine what the real problem is, how to address it, what impact it has and how 'scalable' the impact can be.

In order to evaluate the implementation of this mentoring intervention programme, certain key themes will need to be addressed in this dissertation:
- Youth-at-risk (conceptualizing and understanding the need)
- Intervention (investigating what has been done to address the need)
- Mentoring (assessing whether it is a plausible intervention method)

These themes will be addressed in a multi-disciplinary fashion (including psychology, sociology, biology, etc.), thus needing a discipline that accommodates paradigms from other disciplines. According to Cole (2010:712), one of the reasons he loves practical theology is because it is appealing to various schools of thought within wide ranging disciplines — in both "systematic" and "ad hoc" manners. He suggests that practical theologians routinely engage

other resources relating to the human condition as well as drawing especially from the range of human and social sciences thus allowing for intellectual diversity and a freedom uncommon in the academy. This understanding of the Practical Theological discipline makes it most suited to answer the research question.

Furthermore, according to practical theologian Osmer (2008), the scope of the discipline of practical theology, includes matters of public policy and social transformation. He says that, "the scope of practical theology comprehends the web of life." The social transformational nature of youth-at-risk intervention and development, positions the mentoring of youth-at-risk within the 'scope' of practical theology and will contribute significantly to the discipline. Osmer's understanding of practical theology often refers to the function and purpose of the Church in the world. This in itself raises great questions around congregational ministry. In a country like South Africa that is predominantly Christian, what is the church doing concerning gang violence, drug trade and vulnerable youth? Is youth ministry geared towards addressing these issues and are church members reaching out into these areas? Also, is mentoring a vehicle for a relationship or incarnational ministry? And if so, is it realistic to have such a ministry with a gangster or murderer while still active as a criminal (i.e. when does the safety of our church members become more important than ministering to those that make us unsafe)? These are real questions the Church is confronted with especially within the Western Cape of South Africa, where gang activity and youth-at-risk are prevalent.

The Human Spiritual/Existential experience that focuses on purpose is another area within Practical Theology (Louw 2008) and relevant to this study. Larsen and Brendtro's idea of reparenting youth-at-risk and Zay's definition of mentoring, indicates potential overlap between this subject field of Pastoral Care and Youth Ministry and the purpose (guiding, helping to find meaning and purpose etc.) of mentoring youth-at-risk.

In his book *Cura Vitae (2008:14)*, Louw says that the human's deepest needs are:

- 'Somebody' to be with;
- Empowerment;
- Recognition; and
- Comfort, consolation and compassion.

Louw says that this (these needs) "is what pastoral care is all about" (2008:14). If one considers Stanley and Zay's definition of mentoring, all the needs Louw says pastoral care addresses, are

addressed within a mentor relationship, especially one using the Circle of Courage theory. Furthermore, Louw contends that "reflection on our being human evokes a "soul-revealing" question: who am I? (2005:9). This question, "…forces one to ask: what am I doing here, in this space and place? What is the purpose of my life?" (Louw 2005:9). The lack of answers to these questions is the very reason Larson states in his opening chapter (2000:9) as the "problem" in the lives of youth-at-risk and proposes that the *Circle of Courage* theory addresses this problem. It does not only lean towards building healthy identity and resilience in the lives of young people, but also the spiritual transformation of them. Since it is youth that are the target audience, it is not only the field of pastoral care that is a concern, but that of youth ministry. Youth's developmental needs are often different from children and adults, thus they require a specific approach. How does one minister to these broken young people, who are afraid of relationships yet desperately seeking love and belonging? This is a question that seeks direction from all those that suggest that they are called, by God, to minister to young people.

Therefore, the research question falls within the scope of Practical Theology. Not only does the research question address a 'gap' within research as stated in the Background & Theological framework, but, according to Osmer, addressing the research question is the very 'essence' of practical theology. Practical theology, in turn, also creates a significant platform to address it with an interdisciplinary approach.

Lastly, it is very important to note, that the Circle of Courage concept, although Native American in origin, has been 'Christianized' by Larson and Brendtro in their book, 'Reclaiming Our Prodigal Sons and Daughters' (2000) and has been understood as a theological model. The Circle of Courage theory will be a dominant theme throughout this thesis and a theological understanding of the theory will be discussed in Chapter 4.

1.7. Research Strategy

1.7.1 Research Methodology

Quality of information is of greater importance than quantity in addressing the research question, thus in this thesis a qualitative research paradigm will be used. The value of using a qualitative approach is that it is "a powerful tool for learning more about our lives and the socio-historical context in which we live" (Merriam 2002:3). In other words, the key to understanding qualitative research lies in the idea that meaning is socially constructed by

individuals' interaction with their world (Merriam 2002:3). Since it is the interaction and effect of the mentor/mentee relationships that the researcher is interested in, especially whether a programme can be implemented to cause effect, qualitative research seems to be the paradigm of choice for this dissertation. Methods such as non-probability judgment sampling, semi-structured interviewing and surveys as well as qualitative analysis will be the methods used to answer the research question successfully.

The researcher will use a triangulation approach for data collection and analysis. Triangulation is useful when different stakeholders form part of the study (in this case mentors, mentees and programme staff) and can contribute to the validity of the study (a detailed discussion about how the researcher used triangulation will be discussed in Chapter 5). Within the qualitative research paradigm, and specifically concerning implementation or process evaluation, three main sources of data can be used (Babbie & Mouton 2009:347): records, observational data and self-report. Because of the nature of the research (one-on-one mentoring in a natural setting) observation as a method was disqualified, since it will add an 'unnatural' component (a third person). For this reason, the researcher will rely on all the records used within the process as well as self-reports (semi-structured interviews) as the means of data gathering. In the chapters to follow, it will become clear why the researcher has chosen the elements he has for the mentoring intervention model. For the purpose of this chapter it is sufficient to know that that the Circle of Courage theory is considered for building resilience in young people. It is comprised of four developmental elements and works on the assumption that when an adult engages in a healthy relationship with a youth where these elements are present, resilience forms. The Circle of Courage, however, is not a programme as such (just a theory), thus the researcher considered the Proposed Stages of Development of Youth Mentoring Relationships (Keller 2005:4) as well as the 4th Edition of the Elements of Effective Mentoring Practice (2015) as a framework to evaluate the programme. The frameworks are explained in detail in Chapter 3. Below a short summary:

STAGE	DESCRIPTION	PROCESS IMPLEMENTATION
Contemplation Stage	A period of anticipation and preparation on the mentor's and mentee's side before the relationship commences.	Recruitment Campaign
		Screening
		Mentor & mentee training
Initiation Stage	This stage involves the process of becoming acquainted and starting a relationship.	Matching event
		Matching
		Initiation event
Growth & Maintenance Stage	In this stage, duration, frequency, consistency and emotional connection as well as the components of the Circle of Courage theory are implemented. This is the longest stage of all the stages comprising 85% of the total process.	A minimum of 40 mentor/mentee contact sessions within 12 months
		At least 3 contact sessions in four weeks
		The Circle of Courage components are present
		Relationship is building
Decline and dissolution stage	The purpose of this stage in mentoring is to intervene when a relationship is prematurely on the decline and to prepare mentor and mentee for relationship closure at the end of the process.	Dealing with premature decline
		Preparation for the redefinition stage
Redefinition stage	Brings closure to the mentoring process.	Clearly re-defined relationship for both mentee and mentor

Table -1.1 Stages of mentoring relationship & Elements of Effective Mentoring Practice

1.7.2 Practical theological methodology

Besides being qualitative, practical theology contributes significantly to the methodological construct of this thesis. Osmer (2008) describes the following four tasks that form the *core* of practical theological interpretation; the researcher will use these tasks throughout his dissertation to guide and direct the information presented in the thesis:

1.7.2.1 The descriptive-empirical task

This is the task of gathering information that helps one to discern patterns and dynamics. Osmer (2008:8) explains that the descriptive-empirical task pursues the question: What is going on in a particular social context or field of experience? This question will be asked in various contexts. It is especially in Chapter 2 and 3, where the researcher is trying to describe and contextualize youth at risk and mentoring, that this question was asked. This question naturally led to what Osmer calls the interpretive task.

1.7.2.2 The interpretive task

When interpreting, one draws on theories of the arts and science to better one's understanding of the patterns and dynamics found within the descriptive-empirical task. Once again within Chapter 2 and 3, the researcher considered psychology, sociology and especially theories concerning resilience, deficit-based and protective/promotive interventions to come to a better understanding as to what was found within the descriptive task. Osmer (2008:8) says, however, that "the use of theories from other fields like anthropology and psychology is an important part of practical theological interpretation," however such theories can only take one "so far". Thus another task is required.

1.7.2.3 The normative task

The normative task separates theology from other sciences since it focuses on using theological concepts to interpret particular episodes, situations or contexts, constructing ethical norms to guide responses (Osmer 2008:4). Within the normative task the members of the Christian community, in response to the events of their shared life and world, ask "what are we to do?" (Osmer 2008:8). This question is answered through:

- Theological reflection in which theological concepts are used to interpret particular episodes, situations and context
- Finding ethical principles, guidelines and rules that are relevant to the situation
- Exploring past and present practices of the Christian tradition that provide normative guidance in shaping the patterns of the Christian life (Osmer 2008:8).

The fourth chapter of this thesis was dedicated specifically to this normative task.

1.7.2.4 The pragmatic task

This task is concerned with determining strategies of action that will influence the problem (Osmer 2008:4). The evaluation of the implementation of a youth-at-risk intervention programme, is the evaluation of one such strategy believed to influence the youth-at-risk problem. Chapter 5 is dedicated to explain how the evaluation will be done, Chapter 6 on what was found and Chapter 7 on what was learned in order to take better action in the future.

1.7.3 Research design

An Evaluation Research design has been selected for this thesis. The evaluation design is 'improvement orientated' thus it will be informative in nature. The specific type of evaluation study is programme evaluation, also known as programme implementation evaluation.

To assess whether any social intervention is effective and has impact, one first needs to do an evaluation of the need, then the process that addresses the need, followed by the evaluation of outcomes and efficiency (Babbie & Mouton 2009:340). Building on the extensive need assessments done by McWhirter (1993), Larson & Brentro (2000) and De Jager (2006), the purpose of this thesis is to evaluate the implementation of the intervention process designed to address the need of changing at-risk behaviour with youth. The design classification is *empirical* and the research question is *exploratory*. No hypothesis will be made and the mode of reasoning will be inductive.

1.7.3.1 Selection of programme to be evaluated

In Chapter 3 of this dissertation, the researcher will discuss why mentoring, as opposed to life skills training, adventure experience or traditional residential treatment, was used as an intervention approach.

The programme that will be selected for evaluation for this study will need to meet the following criteria for ethical and safety reasons of the participants:

- Programme must be aimed at developing resilience in high risk youth
- Programme must be implemented within a high risk community
- Be implemented by a registered youth-at-risk intervention organisation
- The organisation responsible for implementation should have more than 5 years' experience in mentoring intervention

- Use a best practice mentoring intervention programme model

- Be based in the Western Cape

- Has integrated the Circle of Courage theory within their mentoring model

- The organisation will be responsible for the whole implementation of the project

The community that was identified for the implementation of the intervention programme is Lavender Hill. The community of Lavender Hill is located 20 kilometres from Cape Town city centre in the Cape Flats region of Cape Town. The community was formed as a result of the apartheid's Group Areas Act and today one finds the typical 'council flats' used by many families as residence, as well as small homes and informal shacks. According to the 2011 City of Cape Town census, 32 598 people reside in the community, 29.1 % of the residents are children under the age of 14 and 20% of the population are youth aged between 14-24. 59% of households have a monthly income of R3 200 or less and only 18.2% of those aged 20 years and older have completed Grade 12, whilst 1% have completed higher education (City of Cape Town 2011). This lack of financial and educational capital contributes to a variety of other prevalent social issues, including high crime rates, gang activity, child abuse, drug and alcohol abuse, HIV/AIDS, and high rates of teenage pregnancy. Youth in the community are exposed to high levels of community violence. There is a strong gang presence in Lavender Hill. "There are estimated to be around 150 gangs and an estimated 100,000 members in the Cape Flats region. Children are at risk of both the forced involvement in gang activity and gang-related victimization" (City of Cape Town 2011).

1.7.3.2 Selection of youth sample unit

The organisation responsible for the implementation of the programme will recruit and select the youth for their programme. All the youth selected for the programme will be considered for the study since the research is concerned with the implementation of the whole programme. The number of youth participants however must be equal to or greater than 15 and belong to the 'youth-at-risk' population. Since the research is qualitative and not quantitative and because of the research design, the researcher suggests that fifteen young people will produce sufficient data as to the implementation of the programme. Because males and females belong to the population of youth-at-risk, both sexes will be selected. Since non-probability judgment sampling will be used as a sampling method and youth-at-risk is a population which is not

obviously identifiable, youth residing in a high risk area (high crime rate, high levels of substance abuse, violence, juvenile delinquency and teenage pregnancy) and meet the following criteria will be selected for the mentoring intervention programme and serve as a unit of analysis:

- A young person, male or female, between the ages of 14–17 years.
- Young person must have a history of either crime involvement, conviction, being regularly in conflict with authority figures, display anti-social behaviour or drug/alcohol abuse.
- Young person must have underachieved academically (fail at least two subjects or score an average below 50%) or dropped out of school before finishing Grade 12.
- Young person must live in high risk area.

1.7.3.3 Selection of youth mentor sample unit

The organisation responsible for the implementation of the programme will select the mentors for their programme. For ethical and safety reasons, the researcher will only consider mentors that adhere to the following criteria:

- Mentors will be a male or female that has responded to a mentor recruitment campaign, and has been screened and selected by the implementation organisation.
- Only same-gender matched mentor/mentee will be considered for the research.
- Mentors should have no criminal record.
- Mentors will have a positive motivational reason for mentoring (i.e. not in order to obtain promotion, status etc.).
- Mentors will speak Afrikaans or English as a first language OR be able to speak English as a second language reasonably fluently .
- Mentors will be older than 21 years.

1.7.3.5 Evaluating programme implementation

In programme implementation evaluation, the objective is to assess whether every stage and element of the mentoring intervention programme had been present and served its purpose when implemented. "Serving its purpose", should not be confused with outcomes evaluation which considers the impact of the intervention on youth, but rather be understood in a

functional way, i.e. does the Contemplation Stage produce mentors. It is also important to remember that the research is informative and improvement orientated, thus what can be learned from the evaluation of implementation is important. The researcher will use Keller's Proposed Stages of Development of Youth Mentoring Relationships (2005) to evaluate the implementation per stage and the Elements of Effective Mentoring (EEMP) fourth edition (2015) within the framework to evaluate all the components or elements that should be implemented in such a mentoring intervention programme. Another important aspect that will be evaluated will be concerned with the participant experience during the implementation. The mentor, mentee and programme staff's experience within each stage will be considered.

1.7.3.6 Data capturing and analysis/interpretation

All programme records as well as semi-structured programme staff interviews will provide the data that will be collected and analysed. Data will be captured within a spreadsheet system where it will be coded in order to find patterns and themes concerning participant experience as well as the implementation of the mentoring intervention.

1.7.3.7 Time frame

The researcher will spend considerable time on studying literature in order to understand youth-at-risk, intervention and mentoring better. After the literature study, the researcher will do a pilot implementation with the organization making sure that key elements that need to be in place before mentoring starts (i.e. mentor recruitment, screening and training as well as mentee recruitment and preparation) are done well, as well as testing data collection methods. The mentoring intervention programme will be implemented over no less than 12 months, where mentors will meet their mentees for at least 40 contact sessions, as recognized by best practice in mentoring. Six months will be allowed for all pre-match preparation and another six months for final data collection and analysis. Below is a presentation of the timeframe:

6 months	*6 months*	*18 months*	*6 months*
Literature Study	Pilot Study	Empirical Task	Analyzing
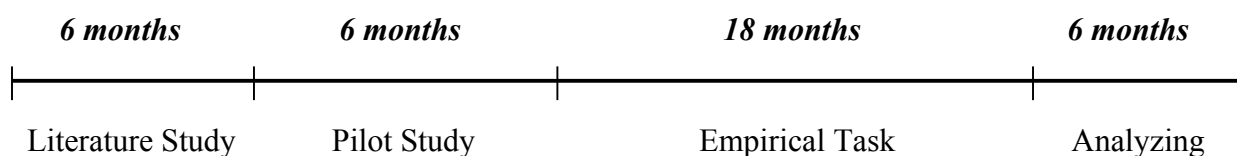
Figure 1.1 Research timeframe

1.8 Ethical considerations

The researcher will be accountable in his research through his commitment to:

- reject secret research;
- be obligated to the free and open dissemination of research results; and
- be responsible to funders and sponsors of research (Babbie, Mouton 2009:527).

The researcher has signed an *Ethical Code of Research* document in which he commits to at all times adhere to all the ethical considerations stated in the document. The research has also applied for and obtained ethical clearance for his research from the University of Stellenbosch.

1.9 Value of the possible outcome of research

The empirical and interpretive task of this research document will be not only be valuable for the Christian faith community that wants to intervene in the lives of youth-at-risk, and practical theology as a whole, but any discipline dealing with youth-at-risk intervention, youth development and mentoring since it will provide scientific information that could narrow the gap in research. This might lead to further research being done in these areas. Furthermore, the process implementation evaluation creates a platform for post-doctorate outcomes or impact evaluation research and efficiency evaluation research. In addition, this approach to the research will also be valuable for youth-at-risk intervention organizations and practitioners, especially those using mentoring as an intervention/development approach. Therefore, the outcomes may potentially influence the approach to youth work and youth ministry in South Africa.

1.10 Conclusion

This thesis will follow the following logical design: Chapter 1 served as an overview of the study. Chapter 2, will conceptualize the term youth-at-risk and discuss various interventions used to address the need. Following on from Chapter 2, the researcher will narrow the focus in Chapter 3 on one of these interventions, namely Youth-at-risk Mentoring. Chapter 4 will focus on a practical theological understanding of youth-at-risk and mentoring. Chapter 5 will provide a detailed description of the methodology used in this study and Chapter 6 will present the data that was gathered, by identifying emerging themes and categories of responses. The last chapter (Chapter 7) will present some concluding remarks, recommendations and suggestions.

CHAPTER 2

YOUTH AT RISK: CAUSES AND INTERVENTION

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2.1 Introduction

The phrase, "youth-at-risk" is commonly used to describe a group of people, or segment of society, over which there is great concern. This description is as close to a unified understanding of youth-at-risk one will find. There are many different interpretations and theories from various disciplines within social science concerning the term 'youth', why they are 'at-risk', how one identifies someone 'at-risk', what they are 'at-risk' of and what is done to lower or eradicate the risk factors. In this chapter the researcher will conceptualize the term youth-at-risk. Making use of disciplines such as psychology, sociology and biology, the researcher will discuss theories about why some youth are at risk. These three disciplines were chosen since they have traditionally been used to understand the 'at-risk' problem and together provide an interdisciplinary understanding of the concept. What is being done (interventions) to lower the 'at-risk' status of some youth will also be a significant part of this chapter. The researcher will address this topic by considering what at-risk interventions are implemented globally and within the South African context.

2.2 Towards a definition of youth-at-risk

The need to conceptualize the term youth-at-risk is emphasized by the fact that there is little consensus among specialists concerning the use of terminology describing those young people viewed as 'at-risk.' When referring to youth-at-risk, Archbishop Desmond Tutu (Larson & Brendtro 2000) uses the term "Children from difficult circumstances," whereas youth specialists Brendtro, Brokenleg & Van Bockren use the term "discouraged youth" and "youth-at risk" (Brendtro et al. 1990). The term "Lost Boys" (Garbarino 2000) and "troubled youth" (Maxson & Klein 1997) among others are also used, whereas other youth specialists subcategorize youth into "risk categories" such as "street children" (Lewis 2007), "youth offenders" (Arthur 2007), "youth with sexual abusive behaviour," "youth with violent antisocial behaviour" and "young people who committed serious crimes" (Hagell & Jaya 2006:231). Furthermore McWhirter (2007:6) argues that the term "youth-at-risk's" origins are obscure and the fact that it is used in various contexts indicates a lack of agreement regarding

its meaning. He says that psychologists, counsellors and social workers use the term to denote individuals who suffer emotionally and have adjustment problems. Educators sometimes use the term youth-at-risk to refer to people that are at risk of dropping out of the educational system, at risk to not succeed after graduation or to refer to those young people who are at risk to not master their current educational situation which makes the future of their school career uncertain. Medical workers use the term to refer to young people (individuals) with health problems. Economists and business people use this label for young people who are, for behavioural or circumstantial reasons or because they lack literacy or numeracy skills, unable to obtain employment or succeed at their jobs (McWhirter et al. 2007:6). Others support this idea that there is no categorical or concise definition, reasoning that as legislation purposes change and knowledge about psychological definitions expand, so the definition of youth-at-risk will change (Herr 1989:191).

Even though McWhirter builds a compelling argument for the difficulties to define the term youth-at-risk, it seems that the origin of the term "at-risk" is known and can be traced back to an article "A Nation at Risk" which was published in 1983 by the National Commission on Excellence in Education (Placier 1993). There is also a general understanding of the word "risk" as being "a chance of danger or loss" or "a chance of damaging or losing something" (Hawkins et al. 2002:542). Besides defining "at-risk", defining "youth" is also an important component in understanding the term youth-at-risk. Although the age that defines "youth" varies in different contexts, there is general consensus that youth refers to adolescence. Adolescence is generally understood as the time between childhood and adulthood. This means that the ages of those classified as youth-at-risk will differ from person to person since the end of childhood and the beginning of adulthood is influenced by a variety of factors that influence development, e.g. drug abuse, materialism, family life, television, cultural & religious pluralism and social changes (Poots 2000). Although there might be no age group set as a standard to classify youth, there is consensus among different fields of social science that youth (adolescence) is between childhood and adulthood (Larson 2000:4).

Therefore, it is not necessarily the term youth-at-risk that is obscure or even its origin, but rather the answer to the question, "at risk of losing, or damaging, what?" Riele (2006:130) supports this when she says that the term youth-at-risk is sufficient to clarify who and what one is referring to and that the discussion (publication) following the phrase youth-at-risk will make explicit the presumed causes and consequences of being 'at-risk.' Thus, the majority of those

within the field of applied and social sciences would agree that a person who finds himself/herself between childhood and adulthood in a situation where there is a chance of being in danger, damaging or losing 'something (an object),' he/she is a young person-at-risk. Many research references addressing youth-at-risk focus on one or more specific outcomes of interest, thus the interest or science (subject) will determine the "something" or object in danger, such as school failure or drug abuse, rather than broad outcomes, such as well-being or resilience (Anthony, Alter, and Jenson 2009:45). The researcher has decided to use the latter, broader definition of youth-at-risk on the assumption that, should an adolescent not be healthy or resilient, it will be manifesting itself into several spheres of life including education, medical, economic etc. In this way, the broader definition encapsulates more specific at-risk outcomes and brings some consensus to the understanding of the term. For example, "'youth-at-risk' is the current favoured label used in Australian policy for youth whose educational outcomes are considered too low, with an emphasis on the risk of not completing senior secondary education." (Riele 2006:129) In this specific context it is assumed that for youth to not be at risk they have to complete secondary education. This very 'narrow' or specific at-risk description is problematic since, throughout history, many people considered as successful, healthy and resilient (i.e. founder of Facebook, Ferrari, Apple, Microsoft, MacDonalds, six American Presidents and two British prime ministers) have never completed secondary education, and were not considered at-risk (Kiyosaki 2013:1). The researcher argues that whatever the specific outcome (e.g. dropping out of school), this particular result is most likely the symptom of a deeper issue. Therefore the researcher sees values in considering these 'issues' or causes of youth-at-risk before concluding with a definition.

2.3 Causes of Youth-at-Risk

What causes an adolescent to not develop healthily? Grudem (1994:445) provides a theological understanding of "aspects that make us human" that allows for interdisciplinary interaction. According to Grudem, there are four aspects that distinguish us from the rest of creation:

- Physical aspect (Biological self)
- Mental & moral aspect (Psychological self)
- Relational aspect (Sociological self)
- Spiritual aspect (Spiritual self)

Even though anthropologists and theologians over the years have warned researchers that one can never gain a clear understanding of the human when one abstracts mere components of him/her (Graaff 1975:37), being aware of the complexities and interrelatedness of the different fields of science, the researcher will carefully use Grudem's aspects as a framework to determine the different views on what causes young people to be at-risk. The researcher is of the opinion that Grudem's outline as a framework is helpful since it addresses the four different disciplines that are concerned, within their own contexts, with at-risk youth, namely: Biology, Psychology, Sociology and Theology (in this section Theology will not be discussed since Chapter 4 is dedicated to this discipline).

2.3.1 Biological Causes

The physical and chemical changes puberty causes within the life of an adolescent, the growing impact that Foetal Alcoholic Syndrome has on our young people's behaviour as well as an ongoing debate concerning genetics turns one's attention to biology. Is the youth-at-risk problem, the cause of an 'abnormality' the youth has no control over?

In almost all literature concerned with adolescence, puberty, a time where the body of a young person secretes hormones that bring about physical changes such as bodily growth, sexual maturation, and ejaculation in boys or breast growth and menstruation in girls (Kimmel & Weiner 1985:28), is described as a time of turmoil. Stanley Hall, who was also known as the "father of the child study movement" in the United States, called adolescence a period of "storm & stress" (Rice 1975:32). Hall said, furthermore, that adolescence marked a time of great upset, emotional maladjustment and instability in a young person's life where moods oscillate between energy and indifference, gaiety and depression, or egoism and bashfulness (Rice 1975:32). Some hold that it is puberty in itself that places a young person at-risk.

In addition to the volatile time caused by puberty, physician and neuroscientist Paul MacLean emphasises the importance of understanding the development of the human brain. MacLean's *Triune-brain-theory* holds that the brain develops in three stages and constitutes three layers or parts, namely the *survival brain, emotional brain* and *cognitive brain.* All three 'brains' influence each other. Concerning development, however, the survival brain is primary, the emotional brain secondary and the cognitive brain tertiary (De Jager 2006:15). The survival

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brain, also known as the primitive or reptile-brain consists of the medulla, cerebella and pons and develops between conception and fifteen months. Survival is its main aim and thus it is concerned with physical response to stimuli received through the senses. Self-defence or aggressiveness, territoriality, 'power games,' procreation and the provision of basic needs are the primary responses from the primitive brain (De Jager 2006:16). The second layer of the brain is called the emotional brain or limbic system and consists of the amygdala, hippocampus, thalamus, hypothalamus and basal ganglia. The critical time for the development of the emotional brain is between fourteen months and four years (De Jager 2006:21). The cognitive brain is the last layer to develop and experiences its critical time of development between four and eleven years of age. It is the thinking part of the brain and is responsible for systematic perception, interpretation, forming of opinions, abstract reasoning, creativity and intellect.

De Jager helps one relate this information to at-risk behaviour when she explains that one 'defaults' to the best developed brain under stress, which is normally the *survival* brain. Without a well-developed emotional and cognitive brain, people functioning in 'survival mode' will be recognized by withdrawal, hyperactivity or passiveness, being unfocused, aggressive, and struggling to concentrate – all of these behavioural aspects are related to survival through self-defence which is seated in the survival brain. Concerning territoriality, a person might want to protect that which is his own (materialistic or idealistic) and even have a need to belong to a gang. Food and shelter (basic needs) need to be obtained by any means possible – legal or illegal, and sexual intercourse forms part of the survival instinct (De Jager 2006:17). According to the *Triune Brain Theory* the maladaptive behaviour would be normal for any adolescent whose brain has not developed properly and that lives in an environment that requires that person to survive. The young person does not reason logically about his/her actions, nor on an emotional level (how do my actions affect others?), but purely on a survival instinct level. When a child is neglected or abused by its caregivers, often the emotional brain does not develop. According to Dr De Jager, emotions are the glue for long- and short-term memory as well as motivation, resilience and persistence. A lack of emotional brain development often leads to people easily giving up, low resilience and quickly losing interest (De Jager 2006:21). Also, people who experienced a lack of emotional development can be very self-centred, dependent and can easily confuse reality with fantasy (De Jager, 2006:23). In other words, a young person who shows careless and self-centred behaviour by using drugs because of childhood neglect, does not have the ability to reason about what is good or bad for

himself/herself. They do not have the ability to feel remorse or reason about a 'better life' and how to obtain it.

Leaf's (2007) theory on "Toxic Thinking" has shed new light on the possible connection between the development of the brain (biology) and at-risk behaviour and can trace back the cause to even before birth. She contends that every thought has a corresponding electrochemical reaction in one's brain. "At any moment your brain is creatively performing about 400 billion actions, of which you are only conscious of around 2000 (Leaf 2007:3). Every single emotion one feels is some form of hormone or chemical that is realized by the brain and washed in the forms of peptides through the whole body being absorbed by cells susceptible for the specific peptides. Research indicates that around 87% of illnesses can be attributed to one's thought life and approximately only 13% to diet, genetics and environment. Emotions such as unforgiveness, anger, rage, resentment, depression, anxiety, frustration, excessive grief, guilt and fear release the most harmful chemicals into the body and can cause migraines, hypertension, strokes, cancer, skin problems, diabetes, infections and allergies (Leaf 2007:4). Concerning children, Leaf reminds one that the brains and bodies of children are still developing and thus more vulnerable to these "emotional" chemicals which could cause damage all the way down to the cellular level. She says that:

> *"Excessive levels of stress and the toxic thoughts and the emotions they cause in children, result in greater susceptibility to illness and disease in body, mind and spirit…negative and fearful thoughts actually change your child's brain chemistry…the brain circuitry changes and rewires in negative directions. When that is allowed to happen in a young developing brain (the brain develops for eighteen years and then matures for a lifetime), all the negative impacts on health in body, mind and spirit carry over into adulthood."* (Leaf 2007:88)

This impact can even be seen in children before birth. A mother, having negative emotions about her baby, washes the foetus with the same emotion (or chemical) she experiences, which often leads to a child feeling rejected after birth even though he/she cannot trace the feeling of rejection to a specific time in his/her life, but can be expressed in maladaptive behaviour as an adolescent.

Continuing the focus on brain development of the foetus, Kellerman et al. (2004), reminds one that often children born with mental disabilities have difficult and troubled behaviour as adolescents. One such mental disability very prevalent in South Africa, (14 out of every 1000

babies will be born with this disorder, and in high risk areas this number jumps to 119 out of 1000), is Foetal Alcohol Spectrum Disorder, or FASD (Randall-Mkosi et al. 2008). As Kellerman explains, "the behaviour problems observed in children who are prenatally exposed to alcohol are related to deficient skills in both the cognitive and emotion-based executive functions." Teenagers with FASD struggle with self-motivation, organization of thoughts, ability to plan ahead, setting priorities, suppression of impulses, decision-making and judgment, and the ability to weigh the consequences of their actions (Chun & Pheps 1999:844). Since the hippocampus is one of the areas of the brain that is affected by prenatal exposure to alcohol, short-term memory is also impaired causing a young person to forget rules and the consequences that may result in the infraction of those rules. The amygdala and the frontal lobes, both areas of the brain that are vulnerable to damage from prenatal alcohol exposure (Mattson & Riley 2001), often cause a person to misread social cues and may confuse an expression of fear as anger or hostility, or a smile may be misinterpret as flirtation or romantic interest (Baird et al. 1999). This could lead to inappropriate reactions that could result in negative consequences. This also makes the person more prone to engage in at-risk behaviour that could bring harm to himself or others, such as injury, assault, arrest, abuse, or death.

Kellerman's connection between mental disabilities and these types of conduct causes one to consider the link between genetics in general and at-risk behaviour. Dick and Agrawal (2008) suggest that there is strong evidence that alcohol dependence and dependence on other drugs, which they call disorders, are, at least in part, influenced by genetic factors. This common genetic liability, which also extends to anti-social behaviour, has been conceptualized as a general predisposition toward a variety of forms of psychopathology. In recent years, researchers have identified numerous genes attributed to risk for dependence on alcohol and other drugs. One may thus suggest that some young people will be more genetically prone to engage in at-risk behaviour. Yet, according to Dick and Agrawal, most researchers agree that a predisposition does not mean that the person has no choice over their actions, but rather that they are more prone to respond to external forces.

To conclude, researchers in the field of biology (specifically neurology and genetics) seem to agree that the neurological development of the brain, unhealthy hormones, external influences such as alcohol and a genetic predisposition, are all potential causes that could contribute to the healthy development of a young person, thus causing them to be at-risk

2.3.2 Sociological perspective

Sociologists hold that one cannot exclude the role that society, in all its complexity, plays when one considers the causes for youth-at-risk. Larson & Brendtro (2000), argue from a sociological perspective when he presents the adult/youth segregation theory as the leading cause for the youth-at-risk phenomenon. He and Brendtro (2000:4) put forward the case that the "youth-at-risk" crisis dates back at least a hundred years, to the time when the term adolescence was invented and conceptualized. Before the industrial revolution it was necessary that everyone in the family worked – from the age of five years old and up. Some would cook, collect wood, care for younger siblings or work in the family business. "Interaction with adults of all ages was natural and the norm in areas of work, school, sport and leisure. The transition from childhood to adulthood was relatively smooth, as young people were naturally apprenticed into the adult world of work and responsibility" (Larson & Brendtro 2000:4) However, this changed when the industrial revolution started. Modern society began to segregate young people from the world of adults by means of creating child labour laws to prevent young children from being abused in the work place. The creation of compulsory educational systems further segregated children into age-specific groups within schools. Adults were assumed more professional (educators, therapists etc.) than the children they "worked" with, thus, in effect, distancing themselves from the intimate contact with youth that had been the norm.

In the beginning of the 1890, the term 'adolescence' was conceptualized and intensely investigated by psychologists. Psychologist Stanley Hall was the first person to popularize the theory that sexual maturation was the most significant event in the life of an adolescent. Sigmund Freud described adolescence as a kind of stress disorder and Anna Freud said that "normality during this period was itself an abnormal state of affairs (Larson 2000:4). All these findings further classified young people into an age group, segregating them from adults. Larson suggests that the youth from the twenty-first century are worlds apart from youth of a century earlier, or from those being raised in more traditional cultures. He argues that the segregation of young people from the world of adults has created a subculture called 'adolescence,' which is defined by sexuality and a domination of social life. Today, adolescents are merely living up to the definition modern society has created which places them at risk (Larson & Brendtro 2000:7).

It seems that the adult/child relational system of the 20th century, because of this adult/child segregation, thus does not allow for a natural 'safe' and healthy transition between childhood and adulthood, and the natural learning process where young people learn from adults how to respond to life's challenges (learn purposefulness, mastery, how to make good decisions etc.) is often lost. They draw conclusions concerning who they are and where they are going from their peers, the distorted picture presented in the media and the life skills programmes that are taught in classrooms, but not experienced in its relevant context like a century ago.

The adult/youth segregation theory is even better understood in the light of Urie Bronfenbrenner's ecological model and points to the dynamic nature of societal influences. "The ecological model articulated by Bronfenbrenner (1979, 1989) posits that individual human development occurs within multiple embedded ecological systems and is still used in modern day contexts to understand youth-at-risk (Brown 2014). Bronfenbrenner identified these systems as the "micro-, meso-, exo-, macro-, and chronosystems with the individual at the centre" (McWhiter 2007:17).

The *microsystem* consists of all the people the individual has direct contact with, e.g. family friends etc. Typically, a 'negative' micro system environment for a young person is that of the stress caused by a divorce, domestic violence, and the erosion of extended family networks. Single parenthood not only often brings about financial
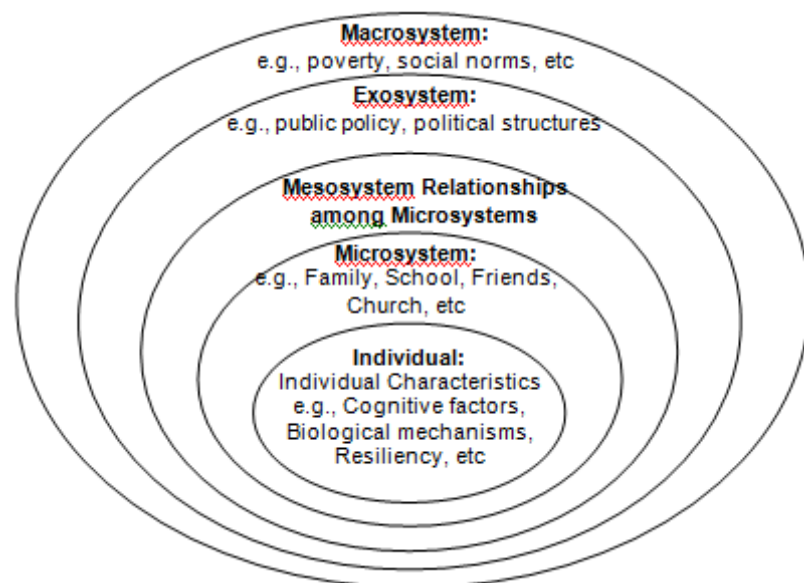
Figure 2.1 Bronfenbrenner's ecologocal model

pressure on families but also contributes to a lack of emotional support. Ineffective child rearing practices is also known to be a cause with in the micro system that directs young people towards at risk behaviour. According to a study by Statistics South Africa (2014), only 31% of mothers were recorded as being married, meaning that there is high probability that in the lives of the 69% of unmarried woman, the father might be absent in the household or the child's life.

Over 1.1 million births were registered, but 64% had no information on fathers. According to statistician general, Pali Lehohla, who presented the report in Parliament, 886 202 babies were born in 2014, of which more than 50% of the women who gave birth were single (Hawkins 2015:1). In November 2013, News 24 released an article stating that according to the Department of Justice 2012-13 Annual Report, the divorce rate had increased by 28% from 39 573 to 50 517 cases in South Africa. In the following year Statistics South Africa (2015) released their statistics for 2014, showing an increase of 3.4% (Ndaka 2016). In a study conducted in 2002 by Jewkes et al., over 97% of the black African women who were interviewed had experienced physical violence at some point. In that study out of that 97% who had ever experienced physical violence, over 95% had experienced physical violence within the past year (2002:1603). In 2011, 217 987 application for protective orders were filed by woman in South Africa. 42% of these orders were finalised of which 35.8% were bridged! (Ackroyed 2015) Just considering these few aspects of the micro system causes great concern for the effect and influence it will have on the healthy development of young people in South Africa.

The *mesosystem* refers to the interconnectedness between the different microsystems, e.g. between the individual's family and school, or between the school and neighbourhood. According to Bronfenbrenner, the individual's development is enhanced if the mesosystem is consistent and positive (McWhirter 2007:17). In an environment where there is a high unemployment rate one often finds a high school dropout rate and vice versa. In a high risk area (i.e. an area dominated by crime), the lack of a family structure often leads to young people joining gangs and the joining of gangs often leads to broken family structures. Healthy relationships between institutions, societies, families, churches etc. is essential to create a healthy environment for young people to grow up in. Unfortunately, South Africa has a history of tension within the mesosystem, dating as far back as 1976 with the Soweto riots concerned with education. Even with the change of governments this tension has not subsided, and there is ongoing tension between schools, pupils and parents about educational issues (lack of teachers, corruption, etc.) seen in the 2016 "fees must fall" campaign run by students, often being expressed in riots, vandalism and violence.

The *exosystem* consists of settings that do not directly involve the individual, e.g., public policy on health care, education, etc. Although decisions made on an exosystem level do have an effect on the individual's microsystem as well as on the individual itself, the individual has no

involvement in the decision making process that takes place on the exosystem level. One may say that young people are in a sense the victims of the exosystem since they have no choice as to what the influence of the decisions made on this level will be on them. A change in school curriculum, or the appointment of unqualified teachers could have a detrimental impact on youth that could lead to school dropout. Policy on drug rehabilitation, length of treatment as well as method, could lead to failed rehabilitation. Furthermore, policies themselves are often influenced, or not enforced, due to corruption, which includes the private use of public resources, bribery and improper favouritism. In the 2012 Transparency International Corruption Perceptions Index, South Africa was assigned an index of 4.3, ranking South Africa 69th out of 176 countries. Policy makers, political leaders and community leaders should be aware that their decision-making in the office is experienced and lived on the streets.

The *macrosystem* represents a social belief system that includes cultural values, beliefs, societal structures, gender roles, race relations, national and international resources etc. (McWhirter 2007:19). Even though this seems far removed from young people, it is experienced on an individual level. For example, a rising diesel price leads to greater living costs that puts financial and social pressure on a family, which in turn, should the microsystem be unstable, could lead to criminal actions by individuals in order to survive. Another example within the South African context is that of abortion. According to historical abortion statistics, in South Africa (Johnston, 2015), only 570 abortions were recorded in 1975 and showed a decline up and till 1983. Between 1983 and 1997 there is a slow but steady increase in abortions. Abortion in South Africa was legal only under very limited circumstances until 1 February 1997, when the Choice on Termination of Pregnancy Act (Act 92 of 1996) came into force, providing abortion on demand for a variety of cases. This caused a jump from 1600 reported cases in 1996 to 26519 reported abortions in 1997 - a 1657% increase. This has had an effect on youth as the change in legislation and shift in perceived values, has shown an increase in teenage abortions (Tafeni 2015).

Another aspect of interest in the macrosystem is youth culture, which has been a 'buzz word' dating back to the time after Hall coined the term adolescence. This youth subculture constitutes a culture that emphasises conformity and values in the peer group. The forming of this 'subculture' is needed since young people are segregated from the adult culture yet still need to find their identity. Rice (1975:157) suggests that the most important interactions of young people take place within such a small society and maintain only a few threads of

connection with the outside world. What makes this subculture so dangerous, is the fact that those who set the trends within it, are mostly still in the cognitive developmental stage – thus they do not have the necessary discernment to question media or influences and yet. It excludes vital adult influence.

McWhirter (2007:19) suggests that when one looks at Bronfenbrenner's ecological model as a whole, there are three explicit assumptions one can make:

- "Firstly, the ecological model assumes that individuals and their environment are continually interacting and exerting mutual influence and, as a result, are constantly changing;

- Secondly, the ecological model assumes that individuals are active participants in their development. That is, the individual is not merely acted upon by the environment but also exerts influence on the environment; and

- Thirdly, the ecological model assumes bi-directionality, or the idea that change in one ecological system may influence changes in systems that are more proximal and distal to the individual"

One of the major contributions of the ecological model in the context of youth-at-risk is that it helps with the understanding that all youth are at some level of risk. A negative change on an economic or political level within a country places all youth at some level of risk and those with a very unstable microsystem would be more at risk than others. It is therefore inaccurate to talk about "no risk" youth. One should rather consider different levels of risk (McWhirter 2007). To illustrate this, McWhirter developed the At-risk Continuum with 'minimal risk' as one extreme and 'at-risk activity' as the other extreme:

- *Minimal risk:* will be those young people with favourable demographics, positive family, school, and social interaction. They have limited psychological stressors as well as limited environmental stressors. They are, however, at-risk, for at any time, on the micro, meso, exo or macrosystem levels, things could change that could have a negative impact on their lives.

- *Remote risk:* are those young people with a negative demographic, less positive family, school, and positive social support. Some stressors are also present in their lives. These young people are still very low on the continuum since they do not show any behaviour or attitudes that could lead to higher levels of risk.

- *High risk:* could have the same negative demographic as a remote risk youth. Negative family, school, and social interaction as well as numerous stressors are present, however, personal at-risk markers such as negative attitudes, emotions and skill deficiencies, are also present.

- *Imminent risk:* The only difference between high risk and imminent risk youth is the development of "gateway behaviours and attitudes". McWhirter (2007:9) says that "gateway behaviours are mildly or moderately deviant behaviours, frequently self-destructive, which often progress to increasingly deviant behaviours."

- *At-risk activity:* Although the literature refers to young people in this category as "at-risk," McWhirter suggests that these young people have passed beyond risk since they are already engaged in the activities that define the category (McWhirter 2007:19). Young people on this side of the continuum, like those classified in the *imminent risk* category*,* have negative demographics as well as negative family, school and social interaction. Because of the numerous stressors present in their lives, intense maladaptive behaviour is evident and because of their participation in risky activities (e.g. drug addiction, sexual promiscuity, teenage pregnancy, criminal activities etc.) they place themselves in other risk categories (e.g. medical, educational, economic, etc.).

McWhirter (1993:14) presents an *At Risk Tree* metaphor as interpretation of Bronfenbrenner's ecological model in the context of youth-at-risk. According to this metaphor, the:

- *Soil* presents various aspects of the environment such as socioeconomic status, political realities, economic climate and cultural factors.
- *Roots* present the family and school which provide the anchor and nourishment for life.
- *Trunk* is the support and brace for the tree's branches and the conduit from the soil and roots up to the leaves, blossoms and fruit. "The trunk of the at-risk tree consists of specific behaviours, attitudes, and skills of individual youngsters." (1993:15)
- *Branches* represent young people's adaption to society. The five branches that produce the most damaged fruit are: school dropout, substance abuse, risky sexual behaviour, delinquency and suicide.
- *Foliage, fruit, and flowers* are the young people themselves. McWhirter (1993:16) suggests that even though broken branches can produce good fruit and healthy branches damaged fruit, the maladaptive behaviours in the five major categories increase the

probability that at-risk behaviour will escalate. "Perhaps even more tragic is the probability that at-risk youths will themselves be the seeds of future generations of at risk trees." (1993:16)

- *Gardener* represents all those people involved in the nurturing of the tree. Like all growing trees, pruning, staking and trimming processes need to occur to help shape the tree in order to produce healthy fruit. McWhirter says that nurturing must be directed sometimes toward the soil, sometimes toward the roots and sometimes the branches or the trunk need support; yet always the focus or purpose of the nurturing is on the fruit of the at-risk tree.

McWhirter's *At Risk Tree* metaphor is extremely helpful to understand how the outcome of the fruit (youth) is related to so many aspects of life. It is also helpful to know that a change in soil (i.e. government policy) can permeate all the way through to the fruit or that nutrition for the roots (family support) can nurture a 'sick tree' back to life. The tree metaphor also helps one to understand that because of the influence of the soil on the whole tree, all youth are in some sort of risk, even if the roots are healthy.

Even though McWhirter draws from Bronfenbrenner's model, there are two clear contradictions:

- According to the metaphor, change ultimately starts on a macro- and exosystem level (soil), thus only the change in soil and roots will determine the outcome of the fruit, whereas the ecological model suggests that change in the fruit (individual level) could bring change in the trunks and soil.
- The metaphor also suggests that if the soil and roots are unhealthy, all the fruit of the tree will have more or less the same characteristic, which is a contradiction to the success stories of young people that grew up in very unhealthy 'soil' and without 'roots,' yet rose above their circumstances, background and disadvantages. The fact that Bronfenbrenner's ecological model suggests that the individual is not merely acted upon by the environment but also exerts influence on the environment, helps one to understand why some young people who live in unhealthy micro-, meso-, exo- and macro-environments still find their way to a healthy life.

Even though a sociological view enables one to understand the structure and dynamics of society influencing youth and potentially leading to youth being at-risk, it does not consider

the individual's strengths, characteristics, resiliency and cognitive factors as much as it considers the effect of the macro- and mesosytems on the individual. Bronfenbrenner's and McWhirter assume that it is the external factors that cause a young person to be at a certain level of risk. Larson, however, comments on German-American theologian and Christian existentialist philosopher Paul Tillich's argument: that hardship often develops problem solving skills and courage. He argues that without hardships a young person is unlikely to acquire these skills. "Thus, disadvantaged youth may actually have an advantage when it comes to developing the attribute of courage." (Larson & Brendtro 2000:72) This notion of Larson's calls one to look beyond the external influences (sociology) that might lead a young person to be at risk, and search in the field of psychology, for the internal aspects that could help one understand youth-at-risk.

2.3.3 Psychological perspective

Sigmund Freud, the originator of psychoanalytic theory, did not have much to say about the adolescent years (Kimmel & Weiner 1985:36). His daughter Anna Freud, coined the concept of defence mechanisms, which is very helpful in understanding certain behavioural responses of at-risk youth, yet doesn't help one to understand the psychological causes (Kimmel 1985:37). It was the work of Erikson about the developmental period in adolescence marked by significant transitions in the individual's life course that really sheds light on understanding the psychological causes of at-risk youth.

Erikson's 8 Stage Developmental Model is considered as the model that shaped child development and ego psychology as we know it today. According to Erikson, each human will go through 8 stages of development in their life (see Table 2.1). The theory holds that successful completion of each stage, results in a healthy personality and the development of basic virtues that strengthens the ego and helps resolve crises. Failure to successfully complete a stage, or mature in a stage, can result in a reduced ability to complete further stages and therefore leads to a more unhealthy personality and sense of self. Reflecting on Erikson's work, Tice (2003:291) suggests that one may get a mature one year old, or an immature one year old, a mature fifty year old or immature fifty year old, depending on how well they have developed. An adolescent, then, who poses high risks to not successfully develop in maturity at a specific developmental stage, is "set up" for further developing unhealthy personality and sense of self, which further reduces the chances to effectively and successfully navigate

through life.

Stage	Age	Stage of Quality Developed	Result of Not Developing Stage
1	Infancy (0 to 1½)	Trust	Mistrust
2	Early Childhood (1½ to 3)	Autonomy	Shame & Doubt
3	Play Age (3 to 5)	Initiative	Guilt
4	School Age (5 to 12)	Industry	Isolation
5	Adolescence (12 to 18)	Identity	Role-diffusion
6	Young Adult (18 to 40)	Intimacy	Isolation
7	Adulthood (40 to 65)	Generativity	Stagnation
8	Maturity (65+)	Integrity	Despair

Table 2.1 Eight Stage Developmental Model

In Erikson's understanding, 'adolescence' is the developmental period in which the formation of identity, a sense of "who one is" and "what one means to others" takes on considerable developmental salience (Kutanis et al. 2011:126). Identity includes, but is more than, the sum of all the successive identifications of those earlier years when the child wanted to be, and often was forced to become, like the people he depended on." (Erikson 1968:87) If this accumulation of identifications with primary caregivers were negative or lacking, identity confusion or role-diffusion is experienced. According to Erikson, identity confusion is when a young person feels uncertain about him/herself and his/her possibilities in life, which often interferes with taking full advantage of one's talents and opportunities (Kimmel & Weiner 1985:387).

Larson & Brentro (2000:74) are in agreement with Erikson when he claims that identity confusion takes place in the four essential areas of identity formation that cause youth to act out in at-risk behaviour. The four critical areas for identity development in the life of an adolescent are the areas of belonging, mastery, independence and generosity. These 'areas' are also described by behavioural scientists as attachment, achievement, autonomy and altruism,

which research suggest are so essential to human well-being that they are the fundamental building blocks in our genetic makeup.

Concerning belonging (or attachment), Larson argues that it develops in a child's earliest bonds with caregivers:

> *"When attachments are secure, children develop a healthy sense of belonging. Children, who do not feel wanted, usually have difficulty trusting others. As a result, they easily become disheartened, discouraged, and dejected – not just about a few specific things, but about life in general. Longing for love, they are at the same time deathly afraid of it"* (2000:75).

Seeking belonging in risky sexual behaviour, gangs and social drug use are just some examples of how young people with an undeveloped identity in the area of belonging behave. Also, these young people often express their sense of alienation and rejection because of their lack of belonging by rebelling against authority, through vandalism and "by sabotaging every significant relationship they enter" (2000:75).

Competence (or mastery) is the second essential element in the development of a young person's identity. Larson & Brentro say that "children need knowledge, skills and values to confront the challenges of living and to creatively solve problems. Those without competence become locked into patterns of self-defeating behaviour and develop a failure identity (2000:76). He also says that some young people have experienced so much failure in their lives that they believe that they cannot succeed in anything – in a sense they become familiar with failure. "Success is scary. Failure is at least familiar." (2000:77) This sense of failure often leads to a great sense of frustration that is expressed in all sorts of at-risk behaviour.

Independence (or autonomy), according to Larson, is the third element to developing a healthy identity within a youth. Independence has to do with making good decisions and taking ownership and responsibility over one's decisions. The formation of an identity that takes responsibility, has self-control and can self-regulate, are the essential elements in the formation of independence. Without these elements, young people are easily misled or they rebel in a false independence (2000:80), feel helpless and defiant (2000:74).

Lastly, Generosity as part of identity formation, is concerned with understanding one's purpose for one's life beyond that of simple animal-like survival. Psychologist Victor Frankl has

spoken of the forming of generosity in one's identity when he said, "What man actually needs is not a tensionless state, but rather the striving and struggling for some goal worthy of him." (1992:104) Selfishness and indifference, little empathy and conscience are the typical characteristics of a young person who has an undeveloped sense of identity in the area of generosity.

Psychology, thus, generally holds that it is the beliefs or truths (self-concept) a young person holds of whether they are loved or not loved (belonging), they can achieve or not achieved (mastery), they can be responsible or no be responsible (independence) and if they have purpose or not (generosity) that creates the identity or lens that the young person will use to engage with, and navigate through, life.

A young person's identity literally has an effect as to what the young person will perceive as reality and truth. Tice (2005), has used research done by University of Toronto, University of Maryland, University of Washington and Stanford University as well as contributions from well-known psychologists, Albert Bandura, Martin Seligman and Gary Latman, to create a model on how the mind works and how self-concept or identity (self-beliefs) are formed. Briefly summarized the mind works on three levels; the conscious, subconscious and creative subconscious:

- *Conscious:* On a conscious level a person tastes, sees, hears, feels, and smells. It is also responsible for all decision making. Decision making on a conscious level, however, is done through the associate/evaluate process that associates and evaluates current reality (what is perceived) with 'stored' perceive truths or 'realities' in the subconscious.
- *Subconscious:* The main task of the sub conscious is to help the individual do things automatically. After repetition on a conscious level, an image, experience or idea is stored in the subconscious. A typical example would be that of driving a motor vehicle – when learning how to drive, the whole process happens on a very conscious level, yet after some practising, driving becomes automatic and it happens on a subconscious level. In the same way the subconscious stores all 'perceived truths' or realities, attitudes and values that could be summarized as one's self-image
- *Creative subconscious (CSC):* The CSC functions in several ways; creating energy, handle conflict resolution etc. For the purpose of this Chapter, it is only important to

> know that the CSC 'anchors' the self-image or self-concepts in the subconscious so that it will not be lost, forgotten or changed.

A 'truth' or belief is formed when repeated stimuli, or a once off event, through the process of sanctioning on a conscious level, creates a 'belief' within the subconscious level. This image, also known as self-image, self-concept or identity, is being 'anchored' by the creative subconscious, to ensure that beliefs are not easily changed. It is vital to note that this 'truth' is not necessarily the absolute or real truth, but an interpretation of what was perceived and then solidified on the subconscious through repeated thoughts concerning the interpretation.

Tice suggests that thoughts accumulate to become beliefs and once a belief is formed, the belief will direct the person's experience of life and reality. His research further shows that "we behave and act not in accordance with the truth, but with the "truth" as we believe and perceive it to be." (Tice 2005:1.2.5) Larson contends that:

> *"millions of children are dependent on adults who deprive them of opportunities to experience love, to learn, to become responsible, or to find purpose for living…adults who are indifferent to these needs are violating children just as surely as those who actively abuse them"* (2000:74)

Therefore, without the formation of an accurate truth (identity) about their worth, young people are destined to live worthless lives. A theory, then, within the field of psychology, is that it is an unhealthy self-concept that causes youth to act out in an at-risk manner.

Reflecting on these different theoretical understandings concerning what could place a young person at-risk, one becomes aware how interwoven the fields of biology, sociology and psychology are concerning at risk youth. A mother drinking (sociological) causing her child to be born with FASD (biological), could cause the child with the disorder to develop identity confusion (psychological), putting them at-risk to not mature and navigate themselves healthily through life. Or because of identity confusion (psychological) an adolescent might seek acceptance and join a gang (sociological) and use drugs as part of the gang culture that inhibits mental development (biological). The researcher concludes that an interdisciplinary approach to understand the causes of youth at risk is helpful and should be the platform from which intervention is considered.

Returning to the purpose of defining youth-at-risk for the purpose of this study, the researcher, having explored the theories that impact the cause of why young people might be at-risk,

therefore, defines youth at risk as any population of adolescents who are experiencing negative life situations that pose high risks to not successfully develop and transition into a mature self-concept.

2.4 Signs and Symptoms of at-risk youth

Understanding the probable causes for inhibiting the forming of a mature self-concept of an adolescent (positioning them as 'at-risk') is helpful in considering how one could intervene, however, it does not suggest ways to identify these adolescents. Larson & Brentro suggest that the self-concept of an adolescent, or the quality of an adolescent's identity (self-concept), can be seen through his or her behaviour (2000:175). Larson & Brentro explain that it is mostly when maladaptive and destructive behaviour within a young person's life surfaces that concerns about the person are raised. This is often the indicator or sign that a person is at-risk or in fact has been at-risk without detection. Unfortunately, too often the emphasis is placed on correcting the behaviour (or symptoms), and the causes discussed in the previous section remain untreated. Activities or interventions implemented to address youth-at-risk will be discussed later, once the researcher has examined the approaches to identifying youth-at-risk.

Most authors on at-risk youth identify five categories of negative behaviours that serve as indicators that a young person is at-risk (McWhirter 2007:17):

- Substance abuse
- Risky sexual behaviour
- Delinquency and violence
- School dropout
- Suicide

If one uses these signs or types of behaviour as a diagnostic framework to evaluate the 'at-risk' status of young people, one finds that youth-at-risk is an international phenomenon, which is also very prevalent within a South African, and specifically the Western Cape, context (which serves as the context for this research document).

2.4.1 Substance Abuse

Concerning substance abuse, the Institute of Alcohol Studies (2009) holds that nearly 25,000 young people in the UK under 18 are getting treatment for their drug and alcohol problems.

National school age statistics on drug use still show that a staggering 25% of school age children (11- 15) in the UK have tried drugs (figures that are way higher than the European average) and that 10% of them are using drugs regularly. The last comparable survey figures for European school children under 15 also showed the UK to have 13% of their under 13's having tried cannabis against a European average of 4% (Braha 2009). According to the latest research by National Institute of Drug Abuse (NIDA 2014), there is a stabilization and in some cases even a decline, in drug use in the United States of America. That said, 16.6% of all 10th graders and 21.2% of all 12th graders still use marijuana. They also found that 6.1% of high school seniors abuse prescription drugs and 5.3% abuse ecstasy. According to the International Narcotics Control Board report (2012), there is definitely a rise in drug use among youth in East Asia, especially the use of Methamphetamines. According to UNODC, Myanmar currently accounts for 23% of global illicit poppy cultivation and 9% of global opium production. In both respects, it is second only to Afghanistan, which indicates the involvement of the Middle East in the drug trade.

Research holds that drug consumption in South-Africa is twice the world norm. The Anti-Drug Alliance South Africa's annual survey in 2012, which gathered data from over 57 000 respondents, showed that more people were using drugs than ever. Among teenagers, 69% of the respondents said drugs were available to buy at their schools. About 34% of the teenage respondents admitted to having used drugs in the past six months. About 32% said they'd taken drugs over the past month and 27% said they'd used within the past week (2012:20). Alcohol, tobacco and cannabis are the substances that are most commonly used by children and adolescents in South Africa, whilst methamphetamines like tik is alarmingly on the rise. The use of these substances are major causes of violence and crime, injury, and other social problems including sexual risky behaviours, earlier initiation of sex, scholastic problems, school drop-out and mental and physical health problems. Most of those who use illegal drugs, such as cannabis, tend to first use alcohol and/or tobacco. Among learners in Grades 8-11 in a national survey of high schools conducted, half (50%) reported ever having drunk alcohol, just under one third (30%), ever having smoked cigarettes, and 13% ever having used cannabis in their lifetime. Almost a third (29%) indicated having engaged in binge drinking (drunk five or more drinks on one occasion) during the preceding one-month period (Neo Morojele, Alcohol and Drug Abuse Research Unit, Medical Research Council 2012:195). The most popular primary drug taken in Cape Town is crystal meth (tik) at 28%, followed by dagga at 21% and then alcohol at 20%. Between 1992 and 2007 there was an 1100% increase in teenagers'

substance abuse, and it is still on the increase. Sacendu shows that in Cape Town between January and June 2013, 59% of those who were treated for drugs where between the ages of 15 and 29 (South African Community Epidemiology Network on Drug Use Sacendu 2014).

2.4.2 Risky sexual behaviour

Concerning risky sexual behaviour, globally an estimated 16 million births annually occur to young women aged 15-19, which represents 11% of all births in the world. Of the estimated 22 million unsafe abortions that occur every year, 15% involve young women aged 15-19 and 26% involve those aged 20-24. Globally, young women make up more than 60% of all young people living with HIV (Naili 2014). Compared to the rest of Africa, trends concerning the age when young women engage in sex for the first time (17 – 20), in South Africa it has been found that youths are sexually active earlier (16 – 18). 18% of young men and 8% of young woman reported that the engaged in sexual behaviour at 14 years or younger. Researchers suggest that by the age of 17, half of all teenagers are sexually active (Willam 2013:15). According to the Department of Social Development (2013:6), 44% of grade 8 - 10 learners in the Western Cape are sexually active.

2.4.3 Delinquency and violence

In the United States a 2011 nationally representative sample of youth in grades 9-12 reported that 32.8% had been in a physical fight in the 12 months preceding the survey, 16.6% reported carrying a weapon (gun, knife or club) on one or more days in the 30 days preceding the survey and 5.1% reported carrying a gun on one or more days in the 30 days preceding the survey. In 2010, 784 juveniles (under 18 years old) were arrested for murder, 2,198 for forcible rape and 35,001 for aggravated assault.

South Africa's murder rate is four and a half times higher than the global average of 6.9 murders per 100 000. In 2014 it has been reported that 16310 young people aged 18-25 were involved in theft or robbery, 26884 assault, 6978 in sexual crimes and 1267 involved in drug related crimes (Kriegler & Shaw 2015). Interestingly, children under the age of 18 follow the same crime percentage trend as those between ages 18-25, except for when it comes to sexual crimes. In South Africa, arrest for sexual crimes for those under 18 is 10% higher than for the group 18-25 (Jules-Macquet 2014:10). Even though no up-to-date statistics about youth violence in the Western Cape are available, the eNCA (2014) reports that gangs, which are

predominantly made up by youth, remain one of the biggest contributing factors to the high murder and attempted murder rates in the Western Cape.

2.4.4 School dropout

The 2012 edition of the Global Education Digest reports that new data from the UNESCO Institute for Statistics (UIS) show that globally about 32.2 million primary pupils were held back a grade in 2010, and 31.2 million dropped out of school and may never return. In Sub-Saharan Africa, 42% of pupils will leave school early, with about one in six leaving before Grade 2. Even though the Western Cape's education system is regarded as the best in the country, the Western Cape still only has a third of its population over 20 with a Grade 12 qualification. 48% of learners entering the school system in Grade 1 do not complete matric, and of those who do complete matric, just over a third get university entrance passes (Western Cape Youth Development Strategy 2013:7).

2.4.5 Suicide

According to a report on Health24 (2015), recent statistics released by the Depression and Anxiety Support Group in South African research has indicated that one in five teens think about harming themselves, while 7.8% of these youths had actually attempted suicide before and 57.7% had told someone of their intentions to end their lives. According to a study done by the University of KwaZulu-Natal in 2012, for every successful suicide, there are 20 unsuccessful attempts and youth between the ages of 10 and 19 are at the highest risk. Other studies have found that 24.5% of attempted suicide cases amongst black South Africans have occurred in youths under the age of 17. A total of 34% of black youths have considered suicide as an option in response to stressful life situations, such as divorce of their parents, conflict and love/relationship problems. Even though suicide amongst young people in the Western Cape is common, one out of three suicides in South Africa happen in Gauteng and a one-and-a-half times increase in suicidal deaths has been seen in the rural Eastern Cape in the past five years (Rontiris 2004)

A large proportion (more than a third) of South African youth are either involved in risky sexual behaviour or are making use of illegal substances. Suicide as well as violence is on the increase among youth, and the high percentage of youth not completing school or qualifying for tertiary education is alarming. If one considers that these are only signs and symptoms of youths'

inability to develop a mature self-concept, one may conclude that a larger percentage might be 'at-risk,' and that the maladaptive behaviour has just not manifested yet. The researcher wants to make a serious case that unless effective and responsible intervention is taken in the lives of youth-at-risk (those that will be the parents, work force, and politicians of the future), South Africa faces a crises.

2.5 Youth-at-risk Intervention

The earliest recorded response to youth-at-risk is that of Johann Heinrich Pestalozzi (1746 – 1827) of Switzerland. After the Napoleonic wars, many youths roamed the streets and were viewed by the public as outcasts. Pestalozzi invited these youths to attend his castle school and replaced flogging with correction through kindness, challenging those who saw little worth in them. In the mid 1800's Dorathea Dix, a Sunday school teacher for female prisoners, started a worldwide crusade to save society's emotionally wounded and awakened the United States conscience to the plight of troubled persons, including young children, locked away in alms houses and stables. Father Don Bosco (1815-1888) of Italy's 'preventative system' that was based on corrective adult mentoring as an alternative to repressive punishment, is still remnant in the world wide Salesian priesthood's programs for 'throw-away kids' that come from backgrounds of sexual abuse, crime and drugs. George Mueller (1805 -1898), once a troubled youth himself, later in his life became a pastor (Larson & Brentro 2000). Mueller's concern for the orphans in Bristol, England, motivated him to start five orphanages, caring for more than 10 000 orphans during his lifetime. Nobel Prize winner (1915), Rabindranath Tagore worked in Bolpur, India, with cast-off street children who were struggling to find purpose for their lives. Yet it was only at the start of the 20th century that a worldwide progressive approach to delinquency was seen.

One of the forerunners and Nobel Prize winner, Jane Addams (1860–1935), developed special programs for young people who were involved in the gangs of Chicago. She challenged churches, synagogues and schools to nurture the character of youth. Her biggest contribution to youth-at-risk intervention was the establishment of the juvenile court system in the United States (1899) that soon after was adapted by other democratic countries. In 1925, Austrian August Aichorn, wrote the book Wayward Youth that challenged everyone to develop new ways of connecting with troubled children, and sparked in many cases the intervention approaches one sees today.

History shows that for centuries, there has been genuine concern and that action has been taken in the area of youth-at-risk intervention. In the 1970's The Youth Service Bureau (YSB) was formed to address delinquency problems in the United States of America. The home, the school and the community were identified as the three major areas in which problem situations could contribute to delinquent behaviour and as a result were targeted with intervention programs (Norman 1972:63). Uncertain whether the YSB were the forerunners with the new paradigm of using an ecological model, it is clear in studying other scholars' work of that time (i.e. L.R. Love, J.W. Kaswan, D.B. Bugental 1974), that these three areas were the focus of research concerning youth-at-risk and that a specific approach or theory, called deficit-based approach or risk factor approach, had its roots in this time. In 2015 most intervention programs are still rooted in addressing either issues at home, school or within the community with very innovative programs. The 21st century, however, has produced new research in *Resilience Theory* that has redirected many practitioners' approaches to youth-at-risk intervention.

George Vaillant (1993:248) defines resilience as the "self-righting tendencies" of the person, "both the capacity to be bent without breaking and the capacity, once bent, to spring back." Others suggest (Saleebey 1996:298) that resilience refers to the skills, abilities, knowledge, and insight that accumulate over time as people struggle to overcome challenges. Instead of asking why certain people do not cope with challenging situations, 'resilience researchers' ask why some people deal with challenging situations so well, when others don't? Concerning youth-at-risk, one may ask why does one young person compared with her peers with the same 'profile' (i.e. gender, demographic, etc.) respond so well when faced with the same stressor that should produce negative outcomes as it does with her peers?

Starting to understand why people are resilient has changed the way many engage in youth-at-risk interventions (Van Breda 2001). In Chapter 1, the researcher referred to the Circle of Courage theory (that will be described in depth in Chapter 3 & 4), that has developed from resilience theory. In short, it suggests (Larson & Brendtro 2000) that when children grow up with a real sense of feeling loved, they will want to explore and try things which will develop a sense that they can master and achieve things. This leads to developing a healthy sense of independence ultimately leading them to understand their purpose in life resulting in a healthy and mature concept of self; which would be a reason why they would cope better with stressful situations than the person that never felt loved. Making sure then that young people feel they

are loved and that they belong, can achieve, make good decisions and grow in purpose, might serve not only as a youth-at-risk prevention, but an intervention. The emergence of resilience theory has caused a change in approach to intervention, and where one intervention approach dominated the scene (deficit-based) for many decades, another two more recent approaches have been developed and added to the arsenal to intervene in the lives of our young people.

2.5.1 Youth-at-Risk Intervention Approaches

Youth-at-Risk intervention have traditionally been implemented with a "deficit-based approach" where the risk factors are considered and the means to eradicate them, emphasized. Youth considered to be "vulnerable" are often targeted for programmes and services on the basis of risk factors, that is, "influences that increase the probability of onset, digression to a more serious state, or maintenance of a problem condition" (Fraser et al., 2004:14). Using a socio-ecological perspective (as discussed above), the National Research Council and Institute of Medicine (2009) defines a risk factor as "a characteristic at the biological, psychological, family, community, or cultural level that precedes and is associated with a higher likelihood of problem outcomes." (2009:xxviii) The challenge, however, with a deficit-based or "risk factor" approach is that it normally focuses on a single risk factor (i.e. drugs) or problem when addressing adolescent outcomes, which is not consistent with the reality of life (everything contributing to that one factor). "Risk factors rarely occur in isolation [...] Outcomes generally worsen as risk factors pile up […] Thus, it has become critical to examine cumulative risk factors in order to more accurately predict and understand developmental outcomes." (Wright & Masten 2005:20) Brown (2014:15) suggests that:

> *"singularly focusing on risk factors to identify youth may be sufficient if the only goal is to provide services to the youth most in need. While that is a necessary goal, alone it is not sufficient to achieve the critical goal of increasing the likelihood that vulnerable youth are on a trajectory of healthy, productive outcomes. Addressing protective factors, as well, is vital."*

Protective factors also known as a "strengths-based approach", have been the focus of research from the early 1980's when some researchers took interest in resilience theory (e.g. Garmezy 1985; Rutter 1987; Werner 1989). Characteristics or conditions that might explain why children and youth who were exposed to the same multiple risk factors, as youth with

maladaptive behaviour, were affected differently, were investigated. Risk factors and protective factors are often seen as opposite ends of a continuum, but in fact they are conceptually distinct from each other; that is, a protective factor is understood to be characteristics, circumstances, or conditions that mediate or moderate the effect of exposure to risk factors and stressful life events resulting in a decreased likelihood of negative outcomes (Centres for Disease Control and Prevention, National Centre for Injury Prevention and Control 2014; Luthar et al. 2000). Using a social-ecological perspective, the National Research Council and Institute of Medicine stated a protective factor is "a characteristic at the biological, psychological, family, or community (including peers and culture) level that is associated with a lower likelihood of problem outcomes or that reduces the negative impact of a risk factor on problem outcomes" (2009:xxvii). Werner (2000:117) analysed several longitudinal studies that focused on resilience and protective factors in individual development across the lifespan. In speaking about protective factors, Werner concluded, "they make a more profound impact on the life course of children who grow up under adverse conditions than do specific risk factors or stressful life events." (2000:117)

A third and more recent approach to youth development is that of what researchers call a "promotive-factor approach." Promotive factors are defined as characteristics, circumstances, or conditions in all domains of the social ecology that "actively enhance positive psychological well-being" (Patel & Goodman 2007:703), independent of risk factors. The term promotive factors are less common than protective factors and are sometimes used synonymously since they are very similar on input and desired outcome. However, Brown suggests that it is considered useful to make the distinction between promotive and protective factors to explicitly underscore the understanding that healthy development and wellbeing cannot be explained simply as preventing, mitigating, coping with, or eliminating risk (2014:15), thus it is not a response to risk, but a promotion of wellbeing. Since these protective and promotive factors are so similar in input and desired outcome, and both are seen as strengths-based approach, even Brown (2014:15) uses the two terms together repeatedly. The researcher understands that they are "two sides of the same coin" and will also use them in this manner.

Seccombe suggests that the questions is not which one is better than the other (risk factor, protective/promotive factor), but that one needs to have a multifaceted approach when he says:

> "Resiliency (protective factors) cannot be understood or improved in significant ways
> by merely focusing on [...] individual-level factors. Instead, careful attention must be

paid to the structural deficiencies (risk factors) in our society and to the social policies that families need in order to become stronger, more competent, and better in adverse situations.'' (2002:385)

Brown presents a diagram to summarise a multifaceted approach:
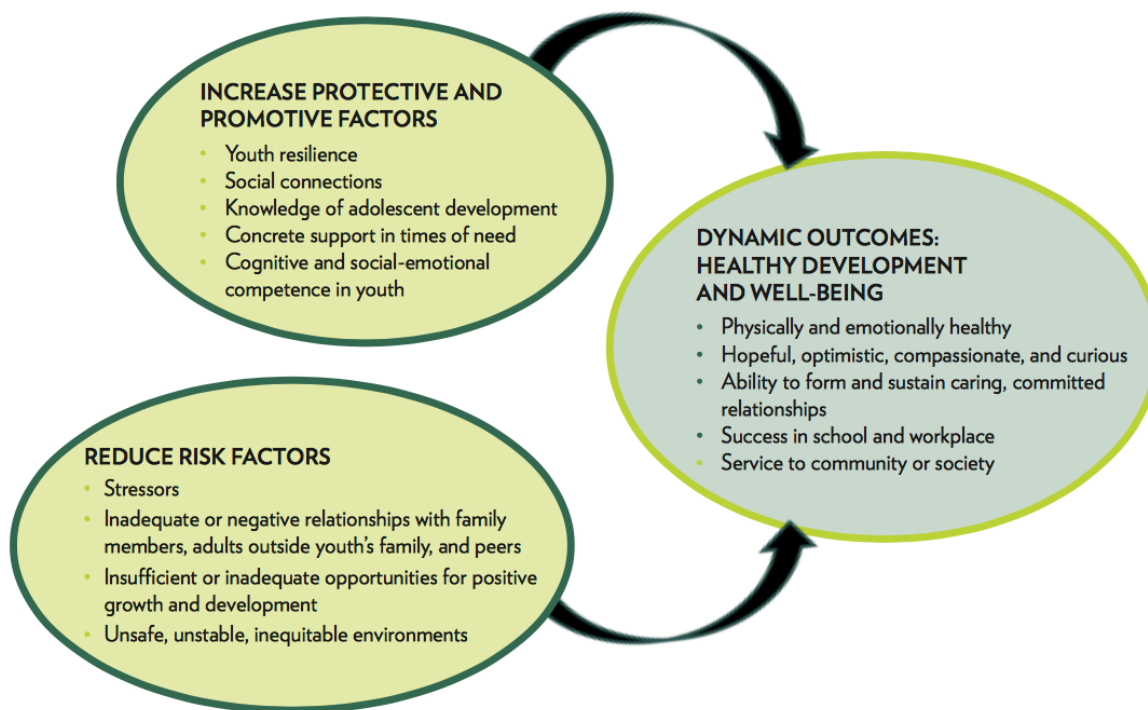
Figure 2.2 The Youth Thrive Theory of Change

In this diagram, Brown lists all the protective factors and promotive factors (i.e. resilience, social connections, etc.) in one sphere and the risk factors in another sphere showing a clear distinction between the two approaches. Yet, she indicates that both are needed to achieve the desired outcomes. Are modern day intervention organisations in South Africa geared towards this multifaceted approach, or does this call for a collaborative approach between those at-risk agencies with deficit and strength based approaches? Below the researcher will discuss some South African youth-at-risk programmes.

2.5.2 Youth-at-Risk Intervention Programmes

Most youth-at-risk intervention programmes will have one of the above mentioned two intervention approaches as their departure point. Since traditionally the risk factor, or deficit-based, approach was the most commonly used, even today this is the approach one mostly sees in South Africa and other places in the world. Steyn (2005), reviewing South African diversion and intervention programmes for youth at risk, identifies six intervention 'trends' that

organisations in South Africa follow, namely: Outdoor Experience Programmes; Wilderness Experiences & Camps; Expressive Activity Programmes; Life Skills Training Programmes; Support Group Programmes – Community, Family & Victim-focused Programmes; and Mentoring programmes. The researcher uses the word 'trends' instead of categories since even though for example "Expressive Programmes" could be described as a class or division of programmes with particular shared characteristics, most interventions have their own unique "flavour" and often combine different programme elements within their approach (e.g. Life Skills & Outdoor Experience). The six trends identified by Steyn are very similar to the intervention programmes in the UK, Australia and USA (Mellor 2005; Stevenson 2011). In-house/Residential Treatment Programmes seem to be very popular in the USA and Information Programmes are popular in Australia, UK and countries with a well-developed technology infrastructure. It is important to acknowledge that the eight intervention programme 'trends' mentioned are not all, or the only, youth-at-risk interventions used, they are merely the more popular ones chosen for implementation. It seems that most interventions are predominantly rooted into one of these trends and will ultimately have either a deficit-based approach (risk factor) or a strengths-based (protective/promotive factor) approach.

2.5.2.1 "In-house" or Residential Intervention Programmes

Residential programmes focuses mainly on accommodating troubled youth to get them away from their 'hostile environment' and create an opportunity to invest in their lives. In the USA "cattle ranches" are often used and in South Africa, drug rehabilitation centres serve the same purpose. In the Western Cape alone, there are over 22 drug rehabilitation centres. Boys Town and Girls Town are familiar names concerning residential treatment centres for troubled youth and Chrysalis Academy is one of the newer youth-at-risk intervention residential treatment facilities in South Africa. Even though young people are given the opportunity to learn different skills at these facilities that will hopefully build protective factors into their lives, since the dominant philosophy behind residential programmes is to 'create a safe space' for specific treatments and development, it primarily leans on the deficit-based theory.

2.5.2.2 Information Intervention Programmes

Providing information through print media, audio and visual media, the internet and especially workshops is very popular in countries such as Canada, USA & Australia. One assumes that the higher levels of education and good communication infrastructure play a role in choosing

this medium as a priority intervention and diversion approach. Providing information concerning risk behaviour, such as drug/alcohol use, gang involvement, prostitution and criminal activities in school and youth group setups is most prevalent. Awareness campaigns (providing information) targeting parents, teachers, community leaders and the general public concerning how to recognize at-risk behaviour as well as how to respond, is also popular. These information sessions often occur through print media, the internet and workshops. Love Life and the Drug Education Agency are two well-known names within the South African context that provide information as an intervention approach. The main philosophy behind 'information' intervention is: to educate, motivate and create awareness (Mellor 2006:24) with the aim of mitigating risk factors, thus it also has a deficit-based approach.

2.5.2.3 Expressive programmes and activities

In most instances these types of programmes are used as a diversion approach, 'selling' a healthy alternative lifestyle in place of risky behaviour to youth. It is also used as an exit strategy for youth involved in gangs; giving them the opportunity to identify with a new group of peers. Some intervention initiatives use activities as a platform for young people to meet with positive role models and in some instances it is used as a community integration activity. The majority of activities are presented in a sports format with a team context (basketball, soccer etc.) however, arts and culture (crafts, music, dancing etc.) seem to be growing as an approach that serves as intervention and diversion activities. Steyn says that "expressive programs [music, art and dancing] differ greatly from conventional medical approaches to psychological and behavioural change in that the activities are mostly undertaken in a group as opposed to one-on-one or individual intervention." (2005:129). He says that the belief is that it is the group cohesion, interaction, commitment and cooperation that facilitate changes in mind-set and behaviour (2005:129). In South Africa the Restorative Justice Centre is known for its drama therapy, DIME (Diversion Into Music Education) for the use of music as an intervention tool and Zimiseleni as an expressive intervention organization. Expressive programmes definitely lean toward a protective factor approach.

2.5.2.4 Outdoor Experience programmes

This type of programme may fall under the 'activities' trend, but it is so often used that one could categorize it on its own. Wilderness experience, also known as Wilderness Adventure Therapy (WAT), is used as a cognitive rehabilitation approach or as a supplementary tool in cognitive rehabilitation. Camps are also used for family intervention purposes, life skills

training and team building, normally being a combination of lectures and activities. The Outward Bound Trust of South Africa is probably the most known outdoor intervention program. Other programs like The Journey, managed by NICRO, Educo Africa (Siyavuka) and Ecotherapy developed by The National Peace Accord Trust are also known for running large scale outdoor experiential intervention programmes (Steyn 2005:161). Outdoor programs have their origins in the field of Eco psychology that explores the relationship between a person's emotional health and nature. The aim of such programs is to move participants toward pro-social values, such as respect for others and understanding personal responsibility (Steyn 2005:161).

2.5.2.5 Life skills development

Life Skills is a popular approach by many youth-at-risk intervention programs. According to the United Nations Educational, Scientific and Cultural Organization, life skills provide the "abilities for adaptive and positive behaviour that enable individuals to deal effectively with the demands and challenges of everyday life." (UNESCO 2000:3) Without these skills, youth are vulnerable to developing risky lifestyles. The purpose for life skills programs is to: develop self-knowledge as a basis for confidence and decision making; develop positive attitudes about self and the ability to influence events; instil abilities to communicate with others; maintain healthy personal relationships and manage conflict in a constructive manner (Steyn 2005:69). Life skills are extremely popular in South Africa as an intervention. The Youth Empowerment Scheme, NICRO, Noupoort Youth and Community Development Project, Izingwe Kubumbano, Ekupholeni Mental Health Centre, South African Young Sex Offenders Program (Steyn 2005:69) and Chrysalis Academy are only a few of many specialized life skills intervention organizations in South Africa.

2.5.2.6 Reintegration Programmes

Reintegration programmes provide support in the form of academic tutoring and the forming of support groups (i.e. drug and alcohol group meetings, ex-gang support group meetings and parenting support group meetings) are often viewed as youth-at-risk intervention approaches. Many of these groups are run by official youth-at-risk intervention workers appointed by government or churches within a specific area. In South Africa, in every city and most towns one would find a support group for drug users and alcoholics. On the rise are support groups for abused women and teenagers who are pregnant. Reintegration Programmes are also well

known in a South African context. These programs' primary function is to facilitate the transformation of offenders into law-abiding citizens, through intervention and support, a process that includes transition and aftercare. Group support is often the format in which these programs take place. Ideally the community should also be involved, helping with skills training and possible employment opportunities (Steyn 2005:243). In South Africa the Tough Enough Program (NICRO) and Discovery and Destination are the known reintegration programs.

2.5.2.7 Community, family and victim-focused programmes

These programmes are interventions that largely take the form of family group conferences and community service. In South Africa in the early 1980's community service orders were established for offenders that did not warrant prosecution; this entailed several hours of work as a community based organization. The drawback of this approach was the exclusion of the offender's family as well as the victim from the restorative process. To better this approach family group conferencing (FGC) was initiated which provides a platform for the victim and offender to discuss the events around the offence, and in the process develop forgiveness and restoration (Steyn 2005:27). The Restorative Justice Centre, Othandweni and the National Institute for Crime Prevention and Reintegration of Offenders, are some of the organizations in South Africa with FGC programs.

2.5.2.8 Mentoring Intervention Programmes

Lastly, the most growing youth-at-risk intervention initiative is that of Mentoring. It is not as popular in South Africa as the intervention approaches above. However, globally this has become a trend that is radically changing the scene of intervention. A country such as Australia has 27 youth mentoring organizations not only committed to mentoring youth-at-risk, but also doing ongoing research concerning mentoring approaches. In the USA innovative mentoring programmes are run, such as police officers mentoring juvenile delinquents, and others. Big Brother Big Sister, are currently mentoring children in 50 states within the USA and 12 countries worldwide. In 2009, there were already 4500 mentoring organizations in the USA who largely focused on youth-at-risk intervention. Mentoring programmes recruit and train people, usually adults, to serve as a support, give guidance and be a positive role model for youth-at-risk for a specific period of time. According to Steyn, mentoring as an intervention approach is relatively new in South Africa. Inanda residence was the first to request mentors for younger children at risk of joining gangs in the mid 1990's (2005:219). In 2000 the

American youth-at-risk organization Big Brother Big Sister opened a branch in South Africa and in 2008 LifeXchange, an at-risk youth mentoring organization was established. SA-Yes who does mentoring with children in orphanages, is also a well-known South African brand concerned with mentoring. Mentoring programmes try to foster positive relationships within the lives of youth-at-risk. It cultivates a connectedness between youth and adults which build protective factors such as resilience into their lives.

2.5.3. The need to investigate Youth-at-Risk Intervention Programmes

In her article, Take Care to Do No Harm: Harmful Interventions for Youth Problem Behaviour, Rhule (2005) suggests that the question when considering youth-at-risk intervention, is not only one concerned with the effectiveness or ineffectiveness of at risk intervention programs, but rather how much harm it can cause. She says,

> *"Some studies have documented increases in externalizing behaviours, delinquency, alcohol and drug use and other undesirable outcomes, which may have resulted from the exposure to deviant peers afforded by these interventions. It is important to note that these interventions were not reckless in their development or implementation. Rather, they were developed with the worthy intentions of serving youth and reducing problem behaviour. However, these programmes did not fulfil their anticipated objectives and instead unintentionally promoted the very behaviours they were attempting to decrease."* (2005:618)

It is suggested that certain prevention and treatment programmes for youth problem behaviour, particularly those that use group delivery formats, produce iatrogenic effects which, according to studies, show increases in externalizing behaviours, delinquency, alcohol and drug use and other undesirable outcomes (2005:618). The iatrogenic effect occurs because of association with youth-at-risk peers. Rhule says that,

> *"Association with deviant peers is both an outcome of earlier social failures and a predictor of continued and increasing involvement with antisocial peers and problem behaviour. Furthermore, the presence of many aggressive peers together in a group has been shown to be contributing to a shifting in norms, including a higher level of acceptability and reinforcement for aggression."* (2005:619)

In 1992 meta-analyst Lipsey (1992) concluded that 29% of controlled intervention focusing on youth problem behaviours, produced iatrogenic outcomes. Rhule (2005) continues in the article

by providing many examples that show that most intervention organizations that group youth-at-risk together, (i.e. in teams, activities, camps, residential programs, rehabilitation centres, etc.) will most likely produce iatrogenic outcomes. Research done on the effect of an intervention program called Adolescent Transition Program, with 119 high–risk youth (ages 11 – 14) showed positive outcomes 12 weeks after the programmes was completed. Analyses at a 1-year follow-up however, produced a completely different picture. Youth who completed the programme a year earlier, showed greater increases in tobacco use and teachers reported externalizing behaviour. Three years later another follow-up study was done and it was discovered that the iatrogenic effect was still present (Rhule 2005:620). The Cambridge–Somerville Study is one of the most cited examples of an intervention programme that reported negative effects. The programme was a longitudinal prevention programme that was implemented in the 1940s, which aimed at intervening in the lives of boys. These boys came from diverse backgrounds and were also at different levels of risk (McCord 2003). The boys were randomly selected and assigned to intervention or control conditions. Interventions lasted an average of five and a half years and included counselling, referrals, summer camps, tutoring and other individualized serves provided by an assigned social worker. These boys were 'followed' and evaluated at the age of 40 and 50. Contrary to the expectations more boys in the intervention group demonstrated undesirable outcomes, such as being convicted of a crime, dying before age 35, or receiving a diagnosis of alcoholism (McCord 1992). What was found was that these outcomes were 'dose-dependent'; the higher the level of participation in the intervention programme, the poorer their adjustment and outcomes than those who were not as involved (McCord 2003). Dishion et al. (1999) suggest that the summer camps, in particular, may have had an adverse effect by providing high-risk boys a greater opportunity to aggregate and negatively influence each other, leading to the iatrogenic effect. Dishion, Bullock, & Granic (2002) found that when deviant peers were placed together in groups sessions, rule-breaking was much more prevalent, than when person was on his/her own as well as an increase in smoking and delinquency just before and after a formal intervention session.

Unfortunately, the nature of many intervention programmes (specific time period and location) may produce good immediate results, but does not allow for long-term follow up and evaluation. Thus, to claim that an intervention programme has been successful at its completion, may be very misleading when one considers sustainable (long-term) outcomes. How effective are the very programmes designed to protect and avoid risk in the lives of our young people? If one only considers the eight intervention 'trends' mentioned above, the

iatrogenic effect will be prevalent in all but one of these trends, since all of them, except for one-on-one mentoring, are group focused. Even mentoring, which seems to evade the iatrogenic effect, is such a new and un-researched topic, that Rhodes warns (2002:2) that knowledge concerning mentoring is inadequate and its effectiveness unanswered. Concerning Community, family and victim-focused programmes, there is a great fear of a secondary victimisation which will leave the victim disempowered and worse off than before the intervention (Steyn 2002:30). Life Skills Interventions are often poorly conceptualized, often lacking to incorporate a variety of learning methods and are too short in duration to bring about behaviour change (Steyn 2002:71). Expressive Programmes are often very expensive (equipment) and use facilitators skilled in the arts, but not in working with youth-at-risk (Steyn 2002:132). Questions are asked about the discomfort Outdoor Experience Programmes cause and the positive effect of it. Also, if the duration is sufficient and whether any follow up is done (Steyn 2002:164). Reintegration Programmes are costly (Altschuler 1994:4) and their success depends on the change in a community's attitude towards working with offenders. The communities' negativity and apathy towards offenders often hampers the reintegration process (Bruyn 1993:285).

Even though some recognize that the iatrogenic potential of group-based interventions is controversial and remains disputed and its "prevalence is only a premature conclusion" (Handwerk, Field and Friman 2000), the many concerns and questions raised as to the methods that are used to reach out to adolescents and help them develop into mature adults, demands scrutiny from researchers concerning youth-at-risk interventions.

2.6 Summary

One can trace back people's concerns and conscious attempts to make a difference in the lives of adolescents who seem to be at-risk of maturing into healthy adulthood and living purposeful lives, to the late 1750's. Today youth-at-risk intervention is an "industry" on its own, with millions spent in currency globally and many seeking careers paths in this field. This makes Rhule's call for researchers to place youth-at-risk intervention programmes under great scrutiny to ensure that they do not cause more harm than good in a very serious light. Some hold that there are over 200 treatments for children and adolescence that have not yet been subjected to empirical scrutiny and many psychologists, particularly those in clinical settings, do not objectively measure treatment progress or outcomes (Rhule 2005:621). Rhule, Steyn,

Dishion, Bullock, Granic and many others calls for more research in the area of youth-at-risk intervention. The purpose of this thesis is an attempt to respond to this call, and the purpose of this Chapter, was an attempt to understand who these young people at-risk are, what is causing them to be at risk and what is being done about it.

There is no unified answer to these questions. Biology, sociology and psychology, however, do help one to gain a better understanding of what might be the causes and appropriate responses. Yet, the answer cannot be found in one field of science alone; if one only considers a biological understanding of how puberty brings about chemical changes in the lives of young people that place them at-risk and can lead to deviant behaviour, then surely all people will express deviant behaviour at some time in their lives since the time of puberty is part of human development. And any other biological considerations i.e. brain development when neglected, FASD, or genetic predisposition, suggests the involvement of a third party, which immediately sends one in the direction of sociology. Sociology, and especially the Ecological Model, is a great asset in understanding the influences in an adolescent's life, how the different spheres of society have a bi-directional impact on each other and how a world that promotes or negates at-risk behaviour is formed. On its own, however, it suggests very little about the individual that finds himself in this world. Is this person merely just a victim of the system, or does he/she have a personality, choice and free will to operate in this world? It also leaves one with a burning question, how is it possible that two people, who live within the same system and experience the same influences, have two very different responses to their environment? This question does steer one in the direction to understand the human psychology. What causes youth to make a decision to take a risk or avoid it? If it is true that "we act and behave not in according with the 'truth', but with the truth as we believe and perceive it to be" (Tice 2005), then how truth is formed is of paramount importance in understanding youth-at-risk. Yet, when one considers the psychological understanding of how truth is formed, it takes us back to how the brain developed (biology) and the influences of the system one finds oneself in (sociology). The researcher concludes that because of the influences and relatedness of these different fields of science, the most responsible way to address youth-at-risk will be from an interdisciplinary approach.

The researcher is using this interdisciplinary understanding as a lens to view youth-at-risk intervention theories and practices. The traditional "deficit-based" or "risk factor" approach

seems to be a singular disciplinary approach, where the "problem" or cause of at risk behaviour is identified by means of a specific field of science, and then addressed by the same field of science. The development of a "strengths-based" or "protective/promotive factors" approach in the 90's seems to lean much more towards an interdisciplinary understanding of how to address the youth-at-risk problem. It brings the individual needs for development (i.e. to feel connected with an adult, school or family) which is considered a psychological developmental model into the actual system where the adult, school and family are found (sociology) which is expressed in a very physiological way (i.e. chemical changes within the brain that lead to resilience).

Unfortunately, in South Africa, it seems that most youth-at-risk intervention programmes are still following the very traditional risk factor approach, where residential programmes, skills programmes, rehabilitation centres, diversion or alternative activities, information that provides awareness of the problem areas, and even support groups that support those with a specific problem, are focusing on "the risk," thus they are linear and deficit–based in approach. They also potentially introduce the iatrogenic effect.

The one intervention practice that currently does draw great attention globally is that of mentoring. Rhodes (2002) holds that research cannot keep up in relation to the growth mentoring intervention experience. Theoretically it can be a "strength-based" approach and being one-on-one in nature it might avoid the iatrogenic effect. If the mentor is not seen as someone that needs to 'fix', but just someone that needs to 'be,' and by just being will cause protective and promotive factors to develop, within an adolescent (the mentee), areas of belonging, mastery, independence and generosity, it could result in, and potentially develop, a youth-at-risk into a healthy and mature person. It is this newer and interesting protective/promotive factors approach to intervention, as well as the fact that not a great amount of research has been done concerning mentoring (Rhodes 2002:2) that directs the researcher to further explore mentoring as a response to youth-at-risk within the next Chapter.

CHAPTER 3

MENTORING AS AN INTERVENTION APPROACH FOR YOUTH-AT-RISK.

3.1 Introduction

In the previous chapter it was highlighted that youth-at-risk intervention practitioners need to make use of scientific scrutiny concerning their intervention methods to ensure they do not cause more harm than good. Mentoring as an intervention appears to hold great value as a youth-at-risk intervention, since it is a strengths-based (protective/promotive) approach and one of the few interventions that avoids the iatrogenic effect. Mentoring of youth has had a dramatic expansion over the last decade and many organisations offer websites, toolkits, training manuals and online advisors assisting those that choose the mentoring approach as an intervention (Rhodes 2002:1). Unfortunately, this 'assistance' is "rarely based on scientific research, not out of any intent to ignore findings or deceive, but simply because such rigorous studies are in short supply." (Rhodes 2002:2) This thesis as a whole responds to this demand for scientific research and this chapter is specifically aimed at conceptualising the term mentor and mentoring as well as presenting some of the research that has been done on the topic.

The researcher will use the proposed 'Stages of Development of Youth Mentoring Relationships' as a framework to emphasise the details of a mentoring relationship, reflect on the "Elements of Effective Practice for Mentoring (best practice)" (2015) and consider some research findings. The researcher has chosen this model as a framework since it seems to be the most comprehensive, helping one to deconstruct the mentoring process into great detail. It is important to note that even though mentoring will be discussed in a very "generic" or broad sense (what it is, types of mentoring, styles, etc.), since 'youth-at-risk' is an integral part of this thesis, a substantial part of the chapter will be spent on understanding mentoring within the youth-at-risk context.

Since the Circle of Courage has been a dominant theme in this thesis, the researcher will conclude this chapter by reflecting on mentoring with a Circle of Courage approach.

3.2 Conceptualizing mentoring

3.2.1 Origin

The origin of the term "mentor" dates back 800 B.C. and was first used by Homer in his story, *The Odyssey.* Mentor was a trusted friend of Odysseus, the king of Ithaca. When Odysseus went to fight in the Trojan War, Mentor served as friend and counsel to Odysseus's son Telemachus. Ever since, a mentor has been understood as an older, more mature person providing guidance and direction for a younger person (Baker & Colleen 2005:1).

The concept has stayed mostly the same over the centuries with only a few nuances, character and outcomes changes. Gilbert (2003:907) defines mentoring as a one-to-one, non-judgmental relationship in which an individual voluntarily gives time to support and encourage another. Oberholzer (as cited by de Beer 2005:678), suggests that mentoring is simply someone who helps someone else to learn something the learner would otherwise have learned less well, more slowly, or not at all. Hunt (2005:76) describes the facets of mentoring as support, assistance, advocacy or guidance given by one person to another in order to achieve an objective or several objectives over a period of time. Coral (1997:93) is of the opinion that mentoring places a focus on a one-to-one relationship between mentor and mentee, which secures individual attention and support for the mentee. Even though there are several definitions concerning mentoring, the researcher holds that Rhodes' (2002:3) understanding is the most comprehensive definition that incorporates and includes most of the other definitions.

> *"The term [mentor] has generally been used in the human services field to describe a relationship between an older, more experienced adult and an unrelated, younger protégé – a relationship in which the adult provides ongoing guidance, instruction and encouragement aimed at developing the competence and character of the protégé. Over the course of their time together, the mentor and protégé often develop a special bond of mutual commitment, respect, identification, and loyalty which facilitate the youth's transition into adulthood."*

Researchers (Du Bois & Karcher 2005:1) argue that even though mentoring is a concept that dates back to 800.B.C, its remarkable surge in popularity during the past decade is clearly unprecedented. This is most likely the result of the $450 million allocated by President George W. Bush in 2003 for the expansion of youth mentoring programs. Only two years after Bush's

allocation towards mentoring, more than 4500 youth mentoring agencies and programs were founded in the United States of America and similar initiatives were increasingly appearing in other countries as well (2005:1). In 2009 the AOL Time Warner Foundation launched a survey concerning mentoring within the United States using 2000 adults as a sample and found that 1 in 3 respondents (34%) indicated that they had provided mentoring to a young person during that past year (2009:3).

Even though the public clearly had a strong opinion concerning mentoring, and believed that it was beneficial, one does question whether they understood or interpret the concept of mentoring in the way Rhodes described it above. The fact that on a semantic level, the word mentor is still in the process of developing (i.e. life coach is often synonymous with mentor and talent development with mentoring) and mentoring itself can be applied in almost any context, does cause one to assume that mentoring is not fully conceptualised in one unified idea. It seems that in order to conceptualise mentoring, it is helpful to understand its nature, different styles of mentoring, roles that mentors play and methodologies.

3.2.2 Its nature: Natural vs Programme/Formal Mentoring

Mentoring relationships, through the centuries, have either developed very organically and naturally or had been formally introduced with a specific outcome in mind.

> *"Natural mentors are non-parental adults, such as extended family members, teachers, or neighbours, from whom a young person receives support and guidance as a result of a relationship that developed without the help of a program specifically designed to connect youth and adults to form such a relationship (i.e. program mentors)."* (Zimmerman et al. 2005:1).

According to an AOL Time Warner Survey (2002), 34% of adults reported that they had mentored a younger person in the last 12 months, of whom only 31% did so formally and 68% naturally. Similar surveys indicate 31% of adults mentoring, of whom as high as 83% claim to be natural and only 17% formal (Zimmerman et al. 2005:1). However, the major 'surge' of mentoring programmes mentioned in the beginning of this Chapter is a probable indication that there is growth in the area of mentoring programmes, thus formal mentoring.

Within the debate concerning natural vs. program or formal mentoring, those supporting the natural mentoring approach argue that one major challenge with a formal program is assigning

mentors and mentees to one another. Because these relationships are "forced," many of these relationships may be terminated after only a short period of time due to factors such as a lack of commitment, motivation and follow-through by either party. In comparison, the unique personal bond formed in a natural mentoring relationship may have greater longevity due to the fact that it developed in a more "organic" way. Also, youth that form natural mentoring relationships with adults may have the confidence and capacity to form such relationships with non-parental adults, allowing for more and ongoing mentoring to take place. In what is considered a "classic study" done by Werner and Smith (1992) on Hawaiian youth, it was found that many of the high-risk youth in their sample, who grew into healthy adaptive adults, had natural mentors such as teachers or concerned relatives. They noted that the role of natural mentors might be a key resource that helped develop the resilience against the risks and adversities they faced. Attachment theory helps one to better understand why some youth are more inclined to natural mentoring. According to this theory, bonds formed with primary caregivers at the earliest stage of development, provide a psychological basis upon which future relationships are built and experienced. Zimmerman (2005:2) suggests that the "attachment made as a child, therefore, helps define the way future relationships are developed, the characteristics of the relationship and the level of trust and closeness formed in them." People with strong attachments will naturally seek out and desire to build relationships with more experienced and mature people (mentors). Research also indicates that attachment with parents in the early years of development may evolve into social support during the later stages of childhood and during adolescence which automatically lead to a wider selection (resources) of potential natural mentors (Zimmerman et al. 2005:3). It is also suggested that when mentoring is formed through a natural "organic" process, all the elements that contribute towards successful mentoring (i.e. mentor motivation, expectation, consistency, duration, frequency and emotional connection – see below) will be a natural mutually beneficial part of the mentor/mentee relationship which will potentially supersede the time period any program can put in place and lead a young person to resilience. Since no programme needs to be managed, there is no programme cost, which makes natural mentoring very cost effective.

Those promoting formal or structured mentoring argue that it is exactly for these three reasons (healthy attachment, social networking and lack of structure) that mentoring programmes are needed. Potential mentees who lack the self-confidence and social skills necessary to develop a mentoring relationship on their own will not be able to initiate such a relationship. If a lack of attachment between infant and primary caregiver develops the inclination of a child to form

natural mentoring relations at a later stage, then those with broken or distorted attachment never will (Larson & Brendtro 2000:96). People with broken or distorted attachment styles will then be avoidant to naturally engage in a mentoring relationship, thus leaving those who need mentoring the most without the ability to form natural mentoring relationships. A mentoring programme may select its target audience regardless of the "attachment history," thus making it a precise means of intervention and not dependent on the skills of those who need the intervention. Secondly, if one considers that social support is a key contributor for natural mentoring, then those with low or negative social support will not naturally gravitate toward healthy mentoring relationships. Once again those who need mentoring the most (i.e. those without a support system) will not be inclined to develop natural mentoring relationships. A mentoring programme, however, is not dependent upon the existing support of the mentee, but creates one for the mentee. Lastly, it is extremely difficult to establish the outcomes of natural mentoring since every natural mentor will have a different approach, motivation and purpose for the relationship. Research does indicate that youth who report having natural mentoring relationships have lower at-risk behaviour than those young people without (Zimmerman et al. 1998), but since there is no constant to measure, it is difficult to allocate what contribution it made towards lowering risk, and what other factors played a part. A programme has the ability to be shaped to reach specific outcomes and is far easier to measure than natural mentoring relationships. Mentoring programmes have the ability to equip and train mentors with all the skills needed to be both effective and supportive where needed, whereas natural mentoring will often be a 'trial and error' relationship.

The organic nature of natural mentoring allows for positive mentor motivation, expectations, and often a long period of mentoring. The mentee (because of healthier attachments), is also more likely to be committed to the relationship. Unfortunately, this means that the "healthy" get healthier and those people who do not move in the circles of mentors (socially) and struggle with attachment are less likely to find or develop a relationship with a mentor. Programme mentoring can help in this regard since it can target a specific group and provide training for effective mentoring. However, because of a programme's 'forceful' nature, it might recruit people whose motivation and expectation of mentoring lead to disappointment, resulting in early termination of the mentoring relationship. Dissatisfactory relationships, because of inaccurate matching, may also lead to termination of the mentoring relationship, causing more damage than good. It seems that natural and programme mentoring stand as two opposites, each holding positives and negatives. Should one hypothetically consider it to be two opposites

on a continuum, it does suggest that there might potentially be a healthy blend between the two. A programme, being precise, measurable and resourceful, could create an environment where potential mentors and mentees come together to form relationships. Should the programme provide ongoing assistance to the mentor, but not restrict the mentoring process by means of a by a specific curriculum or "blueprint" of the process, but encourage the natural development of a relationship, one might be able to negate most of the negatives of the two "natures" and obtain the positives.

3.2.3 Mentoring style

Regardless of whether mentoring is natural or programme-like, literature suggests that there are two predominant styles, namely developmental and instrumental, that mentors take on (Karcher & Nakkula 2010:13). A developmental relationship style is primarily focused on relationship building. Mentor/mentee interaction, activities and discussions are initially focused on building strong bonds of trust and therefore tend to be more present-time oriented, fun and playful. Over time, however, this relationship style does evolve into a more goal directed, future orientated and achievement focused relationship with serious activities or conversation topics. The instrumental style is in a sense the mirror image of the developmental style; it is initially goal directed, future orientated, and achievement focused, but allows and supports the introduction of more personal, relational, in-the-moment, and playful mentor/mentee interaction that normally develops over time. Karcher (2010:20) suggests that even though the developmental and instrumental 'styles' are the two mentor relationship focus areas, one should see them as only one dimension of three core dimensions, with the other two dimensions being purpose and authorship.

Karcher (2010:22) says, "the second dimension researchers and practitioners commonly address, is the underlying purpose the interaction serves". The question surrounding purpose asks "who's agenda" the interaction serves most or whose needs are ultimately met, mentor or mentee? Most mentor/mentee interactions can be viewed as having a conventional or playful purpose. If the interactions promote the conventions of adult society (i.e. preparing youth for vocation, going to study, graduation, or learning skills important in the world of work) it is considered a conventional purpose. Playful purposes are more youthful in that they attend to the purposes of youth, thus normally more present-time orientated and more in line with the

immediate developmental inclination for fun interaction. Thus playful purpose addresses 'being' vs. 'becoming.'

The third dimension is concerned with authorship, thus the nature of the negotiations that determine what happens in the mentoring relationship from moment-to-moment. Karcher (2010:24) says that, "Authorship is important because until the degree to which a mentee is invested in a given interaction is known, the perceived usefulness of the interaction's focus and purpose remains unclear. Understanding whether a program, mentor, or mentee introduced an activity or discussion topic, is a good starting place for assessing the degree of mentee buy-in". Who proposed the activity, however, is less important than the process of negotiation that is taking place. On the authorship (negotiation) axes, unilateral authorship would be the one extreme and reciprocal, the other.

On Karcher's three dimensional framework having Focus (developmental & instrumental), Purpose (conventional & playful) and Authorship (unilateral & reciprocal) as the different axes, it is within the centre of this framework that one will find the most effective mentoring style. It is a space where authorship is *collaborative;* the unique perspectives of both the mentor and mentee are brought to bear on decisions made about what to do, what to focus on, or how to do something. Collaborative negotiations of activities and interaction topics are mutually generated and result in decisions satisfying to both mentor and mentee, thus having a balancing influence on the focus and purpose of the relationship.

3.2.4 Mentoring roles

Because of the complex, multifaceted, dynamic and idiosyncratic nature of relationships, each mentor and mentee will have a distinctive experience within their relationship. Keller (2010:34) reminds one that introducing an unrelated adult into the life of a young person to form a trusting and supportive relationship is not necessarily an easy task. This "difficulty" is not only caused by the different backgrounds and past experiences of mentor and mentee, but also by contrasting social positions such as age, race, class and level of education, gender and social power. In his conceptual framework Keller depicts vertical and horizontal relationship roles as dimensions of power and permanence. Horizontally "permanence represents the degree to which a relationship is stable and enduring due to recognised ties of kinship or commitment versus being voluntary and subject to dissolution at any time." (2010:36) On the vertical axes

social power refers to the relative equality of the two members in terms of age resources, experience, knowledge, rank and influence.

Keller (2010:36) depicts these two axes as follows. In a parent-child relationship the parent will have, according to the diagram an 'A' type role. The obligation of kinship promotes

Permanence

	Obligated	Voluntary
Unequal	A	C
Equal		B
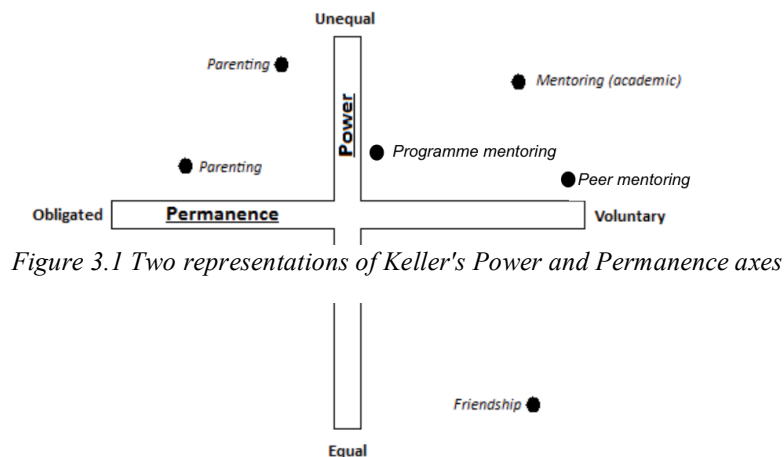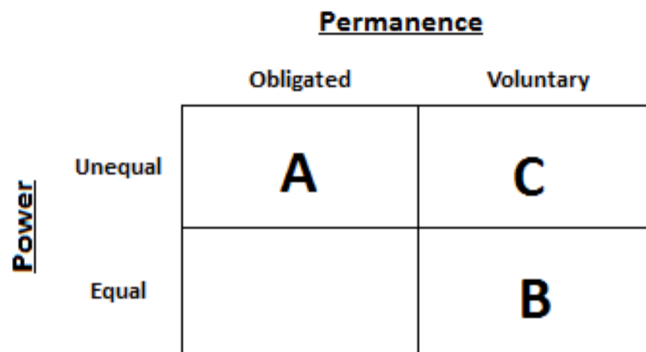
Figure 3.1 Two representations of Keller's Power and Permanence axes

permanence and the greater capacities of the parent create a power differential. Resources generally flow from parent to child. Relationship among peers is presented as a 'B' type role. They are relatively equal according to power and their relationships are voluntary which indicates a low level of permanence since the relationship can end at any time. Normally such relationships are also fed through being mutual beneficial.

According to Keller, mentoring falls into the 'C' category and needs to be understood as a hybrid. By definition, (being older and wiser) mentors are unequal in power and since they have no formal obligation towards mentees (mostly voluntary) they present a lower-level of

permanence. That said one may assume that the environment, type of mentoring, mentoring method and nature of mentoring (formal or informal) will cause movement in the 'C' quadrant as suggested in the second graph in Figure 2.3.

3.2.5 Mentoring Methodologies

Traditionally, mentoring has been a one-to-one approach with a specific focus on a relationship between an older or more experienced person and unrelated younger person. Even though this traditional concept is still the concept most people hold to when asked what mentoring means, today one finds another four widely used different approaches or methods stemming from the traditional approach:

- Group Mentoring: Group mentoring involves one adult mentor forming a relationship with a group of between four and ten young people. The mentor assumes the role of leader and makes a commitment to meet regularly with the group over a long period of time. Most interaction is structured, which usually includes time for personal sharing. The mentoring program might specify certain activities that the group must participate in, or in some cases the mentor may suggest appropriate activities (Gaskil 1993).

- Team Mentoring: Very similar to group mentoring, team mentoring involves a mentor working with a specific team towards a unified goal, with a mentor-to-mentee ratio no greater than one to four.

- Peer Mentoring: Peer mentoring provides an opportunity for a caring youth to develop a guiding, teaching relationship with a younger person. Usually the mentoring programme specifies activities that are curriculum-based. This is a typical mentor program approach found within high schools or universities where a senior student might tutor a more junior student concerning academic or other skill-building activities on site. These "youth mentors" serve as positive role models and require ongoing support and close supervision from programme practitioners (Clutterbuck 2003)

- E-mentoring (also known as online mentoring, or telementoring): E-mentoring connects one adult with one youth. The pair communicate via the internet at least once a week over a period of six months to a year. Some programmes arrange two or three face-to-face meetings, one of which is a kick-off event. Both mentors and mentees need to be proficient with computers and specific software (email, Skype, etc.) to make this type of mentoring successful. (Bella 2004:76).

Because of the relational dynamic of mentoring, mentoring in its very nature is complex and allows for different roles, types, contexts and interpretations which is expressed and practised in various ways. For the purpose of this thesis, the selected approach for mentoring as an intervention will be a one-on-one relationship between an older, more experienced adult and an adolescent regarded as a youth-at-risk. The mentoring approach will be developmental since it is in line with the Circle of Courage theory (see below), that starts with a focus on relationship building. Since the research question involves youth-at-risk, an audience that does not naturally find mentors on their own, a programme approach that facilitates mentoring relationships will be considered.

3.3 Stages and development of effective mentoring relationships

Keller (2005:1) suggests that "every mentoring relationship has a life of its own […] relationships have beginnings, follow diverse trajectories, and ultimately reach their endings." He further states that, "a better understanding of the processes involved in the formation, maintenance and conclusion of mentoring relationships holds promise for more effective intervention." Also, "research has begun to point to a set of factors that distinguishes a more effective mentoring relationship," (Spencer 2010:227) with those that do not prove to be successful. Researchers and practitioners have combined these factors and understanding of the mentoring process to develop a best practice mentoring model which presents evidenced-based operational and mentoring standards.

3.3.1 Factors contributing to effective mentoring

According to Du Bois, Neville, Parra & Pugh-Lilly (2002) and Herrera (2000), frequent contact appears to be an important factor in the creation of strong mentorship relationships. Research reports that one of the components in the mentor/mentee relationship in which youth consistently nominated their mentors as significant adults in their lives, was the frequency of contact (Keller 2005:7). "Grossman and Rhodes (2002) found that the length of mentoring relationships significantly contributed to positive outcomes, such as improvements in emotional and behavioural functioning and academic achievement, with the positive effects of mentoring growing progressively stronger the longer the relationship continued." (Spencer et al. 2010:228) Research also shows that youth that had been in a mentoring relationship for a minimum period of 12 months in comparison with non-mentored youth, experienced significant improvements in feelings of self-worth, experienced increased social acceptance,

their scholastic competence improved and the quality of the relationships with their parents improved. In addition, they showed decreases in drug and alcohol use. Even though the optimal amount of time a formal mentoring relationship needs to be most effective, is not yet clear, research does suggest that relationships that last for several years may be especially beneficial (Spencer et al. 2010:228).

"Consistent contact is another feature of more effective mentoring relationships." (Spencer et al. 2010:228). Consistent contact between mentor and mentee means more direct involvement in the young person's life (i.e. more guidance and assistance), as well as the stability of the mentor, (i.e. that the mentor is always the "same" person when he/she meets with their mentee). It has also been suggested that the consistent, stable presence of a caring adult enhances the area of belonging in a young person's developmental process and has proven to help young people cope better with stress, promoting a positive change in their working models of relationships. (Spencer et al. 2010:228)

It seems that the emotional connection between mentor and mentee is the most important element and the "heart" of any effective mentoring relationship. One study found (Parra et al. 2002) that the perceived benefits of mentoring relationships were mediated by relationship closeness for mentors and youths, rather than being directly linked with variables such as amount of contact and types of activities. Relationships that are less close tend to have little effect (Spencer et al. 2010:228).

3.3.2 Stages of a mentoring relationship and best practices

Although the development of relationships is complex and highly variable, they do progress through a sequence of events that generally include a beginning, middle and end. The model presented by Keller (Figure 2.4) is based on Hinde's (1997) discussion of the period of change in the course of a relationship and Fehr's (2000) overview of the life cycle of friendship. It also shares similarities with Kram's (1983) stage-based model for natural mentoring relationships (Keller 2005). The model is helpful in the sense that it forecasts what could be expected of the mentor and mentee as well as the programme practice. It also serves as a framework to incorporate the "Elements of Effective Practice for Mentoring" (best practice) as presented by the organisation, Mentor (2015). Rhodes, Keller and others (2005) have developed the Elements of Effective Mentoring (EEMP) as a guideline to help practitioners develop safe,

responsible and effective mentoring programmes. One might consider Keller's stage-based model as a framework or basic relationship trajectory and the EEMP as the detail that fills out the framework. The EEMP includes minimum requirements, called benchmarks, and components or tasks that might enhance programme effectiveness, called enhancements.

Proposed Stages of Development of Youth Mentoring Relationships			
Stage	**Conceptual Features**	**Factors addressed in research**	**Programme Practices**
Contemplation	Anticipating and preparing for relationship	Mentor motivations, expectations and goals	Recruitment, Screening, Training
Initiation	Beginning relationship and becoming acquainted, introductions	Mentor patience, similarity of mentor and youth interests	Matching
Growth and Maintenance	Meeting regularly and establishing patterns of interaction	Frequency and nature of activities, mentoring styles	Supervision, Support and ongoing Training
Decline and dissolution	Addressing challenges to relationship or ending relationship	Mentor and youth characteristics, mentor style	Supervision, Support, Closure
Redefinition	Negotiating terms of future contact or rejuvenating relationship	Not available	Closure, Re-matching

Table 3.1 - Proposed Stages of Development of Youth Mentoring Relationships

Contemplation Stage:

Depending on the type of mentoring there may be a period of anticipation and preparation on the mentor's side before the relationship commences. Significant processes in the contemplation stage include obtaining information about mentoring, planning for future activities and forming expectations about the mentoring relationship. In a formal mentoring programme, training will take place in this stage, formulating goals and communicating guidelines and mentoring practices. These preparations may be influenced by the motivations, attitudes, values, goals and needs that lead each person to enter a mentoring relationship. "The

contemplation phase sets the stage for initial behaviour in the relationship." (Keller 2005:4) According to Keller (2005:6), findings from several studies are consistent with the view that mentor expectations and motivation play a role in the development of relationships in mentoring programs. Other findings relevant to the contemplation phase suggest that mentor perceived self-efficacy at the beginning of a match are associated with greater mentor-youth contact, greater involvement in program-relevant activities and fewer mentor-reported obstacles to relationship development. Also, greater participation in pre-match orientation and training resulted in more supportive relationships, more time spent with mentees and engaging in social activities with them. Recruiting, screening and training lay the foundation for creating accurate expectations, self-efficacy and motivation with mentors and cannot be over emphasized when mentoring programmes are developed:

Recruiting: According to the "Elements of Effective Practice for Mentoring (4th Edition)" (EEPM 2015), it is a standard that appropriate mentors and mentees should be recruited by realistically describing the programme's aims and expected outcomes. The benchmark or minimum requirement that needs to be achieved for mentor recruitment is that the programme engages in recruitment strategies that realistically portray the benefits, practices and challenges of mentoring in the program. Programmes should also have strategies to build positive attitudes and emotions about mentoring as well as recruit mentors whose skills, motivation and background is most suitable for the programme. It is also a minimum requirement that programmes encourage mentors to assist with recruitment and provide them with resources to ask individuals they know who meet the eligibility criteria of the program to be a mentor. When applicable it is also a benchmark that programmes train and encourage mentees to identify and recruit appropriate mentors for themselves. Concerning mentees and recruitment, the minimum requirement is that a programme recruits youth whose needs best match the services offered by the program and helps them understand what mentoring is and what they can expect from a mentoring relationship. EEPM4 suggests that an enhancement to these best practices or minimum requirements is that the programme has written statements outlining eligibility requirements for mentors and mentees, use multiple strategies for mentor recruitment and that a programme, where relevant, encourages mentees to ask their peers to join the programme (2015:11).

Recruitment strategies will differ depending on the target audience. Stukas and Tanti (2005:1) argue that since one finds more adults who think mentoring is a good idea than adults that

actually mentor, "the trick is to turn intention into action." Social psychologists suggest that sustained volunteerism may be predicted by an assortment of dispositional and organisational variables working together. One may thus assume that a combination of personal and situational features predicts successful recruitment and retention of mentors. (Stukas & Tanti 2005:1) Personal features include: demographic characteristics; personality differences; role characteristics; and motivation. Concerning demographics, research has indicated that people with a higher income and level of education are more likely to volunteer than those with lower levels of income and education. Also, males are more likely to volunteer when strength or heroism is expected whereas females are more attracted to being involved in activities that require 'self-disclosure.' Research suggests that pro-social personality characteristics can be linked with the majority of people in volunteering positions. Psychologists, however, have had trouble identifying the ways in which personality traits relate to volunteerism. Stukas (2005:2) concludes that pro-social personalities do not give an indication as to the duration or any other components of volunteering, but rather serve as an indicator of possible interest and seeking out of volunteering opportunities. Concerning role characteristics, researchers have found that often people "tried out" a volunteering activity, and once the activity was under way, continued experience of the activity became an important feature of the person's self-concept. Organisations that facilitate mentoring relationships should promote activities to enhance the forming of mentor role identities of people interested in mentoring or already mentoring. Even though very little is said in literature concerning exactly how mentor recruitment is done, this research provides significant elements for a creative recruitment campaign strategy. The National Mentoring Partnership (2005:91) suggests very practical approaches to recruiting mentors and suggests that the effectiveness is mostly dependent on an effective communication strategy and selected target audience.

Screening: Screening not only helps to protect youth, mentors and organisations, but also assists to ensure that those recruited will make potential successful mentoring relationship matches. According to the EEPM (2015) concerning best practice for screening, the standard for all mentoring programmes is that prospective mentors be screened to determine whether they have the time, commitment and personal qualities to be an effective mentor. Mentors need to complete an application form and agree in writing to the minimum commitment for the mentoring relationship. The mentor also agrees to participate in face-to-face meetings with his or her mentee that average once a week and one hour per meeting over the course of at least one calendar or school year. The EEPM suggests that this benchmark may be addressed

differently as long as there is evidence to support that the variation is associated with positive outcomes for mentees (e.g., combining in-person meetings with online communication or telephone calls; meeting almost exclusively online; meeting less frequently than once a week, with each meeting lasting for more than an hour, on average). As a general rule, programs should aim to either meet this benchmark or provide a clear reason for doing otherwise. It is also suggested that best practice for mentor screening entails at least one face-to-face interview with a prospective mentor (an enhancement would be to hold this at their home), reference check interviews with multiple adults, a comprehensive criminal background check on adult mentors, including searching a national criminal records database along with sex offender and child abuse registries. In addition to these best practices, the mentoring organisation may request drivers licenses, availability to transport or any other features that may positively contribute to the mentoring process.

The National Mentoring Partnership (Weinberger 2005:96) suggest that screening it is not something that should be done lightly, but should be considered in accordance with the risk level of the mentoring relationship. They say that, "your program is responsible for screening prospective mentors and placing them in suitable roles. As a general rule, the more risk inherent in your program (i.e. the less supervision of the mentor/mentee meetings), the more rigorous your screening process should be. Careful screening improves the quality of your mentors and helps ensure the safety of youth involved in your program, while also managing your organisation's level of risk and liability." The National Mentoring Partnership (2005:96) further describes three necessary elements for effective screening:

(i) Policy: The first step of the screening process is to ensure that a written policy including a list of elements that each potential volunteer must complete, guidelines for selecting or disqualifying volunteers and clear instructions on interpreting a criminal history, is available. Handling information, received by the screening process as confident, as well as documenting what you find during the screening process and the decisions you make about the mentor is essential. This documentation of the process verifies that your program follows your written screening policies on each potential mentor.

(ii) Written Applications: If a screening policy is in place, the very next step for screening is requiring all potential mentors to complete a written application, which includes the preferred, age and gender of the young person with whom they wish to work with and their preferences for meeting times. The application includes a statement of the applicant's expectations, special interests, a complete list of personal references and employment history. It is also suggested

that the application includes a release statement that authorizes a background check, fully discharges the program from liability and claims and states the applicant's commitment to abide by program rules and regulations (Wienberger 2005:96).

(iii) Background Check: With the above mentioned personal references and employment history, it is fairly easy for programme staff to do general background checks on potential mentors. In South Africa, however, a criminal check can only be done by the South African Police Service and will require every applicant to apply for police clearance at their local station and pay a police clearance fee in order to receive their certificates.

Even with all of these elements in place (criminal record checks, written application etc.), it is important to know that there is no blueprint for screening a potential mentor. Whilst a candidate might pass all these checks for being a safe mentor, it does not guarantee that they are a suitable mentor for a specific project. A new benchmark introduced in EEPM4 states that programmes should have established criteria for accepting mentors, as well as criteria that would disqualify an applicant. Therefore, in addition to the three obvious screening elements mentioned above, the following questions might help to 'fine tune' the screening process for suitability (2005:96). (a) Does the mentor applicant have enough time to commit to being consistent in their mentoring? (b) Is the mentor applicant volunteering for status or job promotion reasons? (c) Does the mentor applicant hold rigid opinions and don't seem open to new ideas? (d) Is the mentor applicant too concerned about what a mentee can do for them? (e) Does the mentor applicant want to be a mentor so they can work out problems from their own past? (6) Does the mentor applicant have the skills that match the program's needs?

Unfortunately, one would need to decline some applications, should one find that the mentor applicant might not be a safe and/or suitable mentor. It is important, however, that one would need to decline, or 'screen out' such an applicant in such a way that people stay positive about the program, since negativity might influence public relations, financial support etc. The National Mentoring Partnership (2005:96) suggests that one can communicate such an application declination in the following helpful ways:

1. "We have no mentees who would match well with you at this time."

2. "Your skills and interests don't fit our mentoring profile, but we'd like to have you involved with the program. Might I suggest some other important volunteer opportunities?"

Concerning mentees and screening, it is a minimum requirement that a parent/guardian complete an application and provide informed consent for their child to participate. Parent(s)/guardian(s) and the mentee also have to agree that the mentee will participate in face-to-face meetings with his or her mentor a minimum of once a week, on average, for a minimum of one hour per meeting, on average and for a duration of at least one school or calendar year. As enhancements to these benchmarks, the EEPM4's (2015:26) suggestions are very contextualised for the USA since it suggests criminal checks done by FBI and consider contact over the long summer breaks in order to ensure that matches are safe and successful.

Training: When the screening process has been completed, the last and probably most important component of the contemplation phase, mentor training, commences. However, it is suggested by the EEPM4 (2015:26) that another enhancement for programmes is to use training to further screen mentors for suitability to be a mentor and develop techniques for early trouble-shooting should problems be identified..

Weinberger (2005:8) insists that the essential topics to be addressed in mentor training are policies and procedures. Other topics that she feels to be applicable are topics such as maintaining emotional and physical boundaries and procedures to report suspected sexual or child abuse. The Elements of Effective Practice for Mentoring (4th edition) (2015) is much more comprehensive concerning mentor training than its previous edition (2009). It still holds that best practice is only two ours of pre-match training that covers match length, match frequency, duration of visits, protocols for missing, being late to meetings, and match termination, but has emphasised the importance of understanding the expectations for all involved (mentor, mentee and guardians), the obligation and role of the mentor, relationship development and maintenance, safety issues, support available and the effective closure of the relationship. They also added that it is now best practice to include opportunities and challenges associated with mentoring specific populations of youth (e.g., children with an incarcerated parent, youth involved in the juvenile justice system, youth in foster care, high school dropouts), if relevant, initiating the mentoring relationship and developing an effective, positive relationship with mentee's family, if relevant, in the training. The EEPM4 also suggests that it is best practice to include information, such as: who to contact with mentoring program (e.g., who to contact, when to contact); relationship monitoring requirements (e.g., response time, frequency, schedule); approved activities; mandatory reporting requirements associated with suspected child abuse or neglect; and suicide and homicide; confidentiality and

anonymity; digital and social media use; overnight visits and out of town travel; money spent on mentee and mentoring activities; transportation; and emergency and crisis situation procedures (2015:35). As an enhancement to these minimum requirements, EEPM suggests that pre-match training of six hours or more. It also recommends additional post-match training, as well as further discussing topics such as how culture, gender, race, religion, socioeconomic status, and other demographic characteristics of the mentor and mentee may affect the mentoring relationship. The EEMP (2015:36) suggests that another enhancement to the best practice for mentor training, would be to provide training to mentees that explains the purpose of mentoring provides programme requirements (e.g., match length, match frequency, duration of visits, protocols for missing or being late to meetings, match termination) and helps mentees' to set goals for mentoring. Topics such as: mentors and mentee's obligations and appropriate roles; ethics and safety in mentoring relationships; initiating the mentoring relationship; and effective closure of the mentoring relationship are also considered an enhancement to best practice for mentee training. New to the EEMP (2015:37), and another enhancement mentee training, is providing training to parents and guardians that covers all the topics from the purpose of mentoring, obligations and expectations to photo use, medical emergencies and other programme relevant topics.

Initiation: "The initiation phase involves the process of becoming acquainted." (Keller 2005:5) Some qualitative studies indicate that an initial period in the mentor/mentee relationship, sometimes 6 months to a year in length, might often be characterised by uncommunicative mentees who are reluctant to trust, and may fail to keep appointments or return phone calls. Mentors found that perseverance and patience during this period normally lead to solid relationships. It has been found that mentors that tried to develop relationships by pressing youth to disclose personal information or to discuss difficult issues in their lives typically were met with resistance.

Furthermore, recognised shared interests were found to be an important factor associated with close and supportive relationships and teens who perceived greater similarity with their mentors in terms of views, values, and approaches to problems were more likely to indicate satisfaction with their relationships. Determining these similarities and shared interests between mentor and mentee is called matching and is an extension of the screening process. If screening is done properly, the matching process can be done very effectively. Matching, however, is in a sense just a prediction of potential successful mentor/mentee relationships, but

requires mindful relationship building. According to the EEMP the benchmark for matching is considering the characteristics of the mentor and mentee (e.g., interests; proximity; availability; age; gender; race; ethnicity; personality; expressed preferences of mentor, mentee, and parent or guardian; goals; strengths; and previous experiences) when making matches. An enhancement to this is that a mentor will not be matched with a mentee unless the mentor is at least 3 years older than the mentee (2015:55).

Mentoring programme designers may use several different approaches for the mentor/mentee relationship initiation. Camps, wilderness experiences, ice breaker games or facilitated introduction meetings are only a few ways to make such introductions. EEMP suggests that the minimum requirement for initiation is that the program arranges and documents an initial meeting between the mentor and mentee, as well as, when relevant, with the parent or guardian. It is also required for a program staff member to be on site and/or present during the initial match meeting of the mentor and mentee, and, when relevant, parent or guardian. A commitment agreement consenting to the program's rules and requirements (e.g., frequency, intensity and duration of match meetings; roles of each person involved in the mentoring relationship; frequency of contact with program), and risk management policies should also be signed by all relevant parties.

Enhancements to these best practices concerning match initiation is that the program sponsors a group matching event where prospective mentors and mentees can meet even before the initiation as well as staff members preparing mentors after a match has been made. And lastly, that should the mentee be picked up from home for meetings, a programme staff member will be present at the first meeting (2015:55).

Growth and Maintenance Stage: Keller (2005:5) suggests that the growth and maintenance phase can encompass almost the full duration of the mentoring relationship. He says that "growth can be viewed as a reduction of uncertainty about the existence of relationship and an increase in agreement about the nature of the relationship." Larson (2000:115), working with youth-at-risk through mentoring programmes, suggests that there are four key elements to ensure the building of healthy relationships with young people within this phase. He reminds mentors that it is their responsibility to start the relationship when he says, "Youth will not do it. You may even need to start it several times before it begins to gel. Often they will not even take your invitation to get together seriously, because they cannot really believe that you want

to get to know them." Larson concludes that even though youth may initially be apprehensive and nervous, one will seldom find that a young person turns down a sincere adult who really wants to spend time together with them. He also suggests that activities, especially in the beginning of the Growth and Maintenance stage can be very helpful. It can be very intimidating for both mentor and mentee to get together to "talk." Often both mentor and mentee will have little in common which leaves little space for conversation. Planning a meeting around an activity seems to be much more effective since the activity provides opportunity for conversation. Activities also create a platform for shared experiences and memories which can be conversational topics for the future. Larson (2000:115) suggests that, "significant relationships are the by-products of doing activities together." It is also important to understand that the mentor is not the only relationship in this young person's life and often the mentor will 'compete' with other friendships in their mentee's life. It is therefore important to never let a young person choose between a mentor and their friends – the mentor will always lose. Thus, there will be times that the mentor will meet or do an activity with mentee and friends. That said, youth act differently when they are around their friends, thus it is essential that the mentor does try to schedule time with the mentee alone (2000:115). Lastly, Larson suggests that meeting a mentee on his or her own turf is essential for the growth and maintenance stage since it provides endless topics for conversation and will help the mentor to better understand his/her mentee. It is an opportunity where the mentor becomes the student and the mentee the teacher, which is a fundamental building block for relationships. This "turf" could be figurative (i.e. learning about their 'gaming' world) or literal (visiting their communities and homes). Meeting mentees on their turf might be intimidating for the mentor and even dangerous (i.e. mentoring in communities ruled by gangs and drug lords). However, it is program practitioners' responsibility to assist the mentor and ease them into this new "turf," always making sure that their safety takes priority.

It is in the Growth and Maintenance stage of the mentoring relationship where most mentor support and mentor/mentee relationship evaluation takes place. It is within these two categories that the EEMP4 has developed some best practices with enhancements for programme staff. A minimum requirement is that a program contacts mentors and mentees at a minimum frequency of twice per month for the first month of the match and once a month thereafter. There should be monitoring contact meetings set between mentor and programme staff where mentors are asked about: mentoring activities; mentee outcomes; child safety issues; the quality of the mentoring relationship; and the impact of mentoring on the mentor and mentee. The same

should be done for all mentees**.** It is best practice within the Growth and Maintenance Phase for programmes to follow evidence-based protocol to elicit more in-depth assessment from mentors and mentees about the quality of their mentoring relationships, and use scientifically-tested relationship assessment tools. It is also suggested that a program contacts a responsible adult in each mentee's life (e.g., parent, guardian, or teacher) at a minimum frequency of twice per month for the first month of the match and once a month thereafter. It is important that a program documents information about each mentor-mentee meeting, including, at a minimum, the date, length, and description of activity completed. Program should also provide mentors with access to relevant resources (e.g., expert advice from program staff or others, publications, web-based resources, experienced mentors) to help mentors address challenges in their mentoring relationships as they arise and provide mentees and parents or guardians with access or referrals to relevant resources (e.g., expert advice from program staff or others, publications, web-based resources, available social service referrals) to help families address needs and challenges as they arise. It is also considered to provide one or more opportunities per year for post-match mentor training in this stage of the relationship and to provide regular feedback to the mentors concerning their mentees (EEPM 2015:61). As an enhancement to these minimum requirements, it is suggested that a program conducts a minimum of one in-person monitoring and support meeting per year with mentor, mentee, and when relevant, parent or guardian as well as host one or more group activities for matches (EEPM 2015:62).

Decline and Dissolution Stage: To some extent, emotional connectedness plays a part in all relationships. As with all relationships, the mentor/mentee relationship may also lose some of this emotional connectedness along the way, resulting in a very low-key and less influential relationship, or no relationship at all. According to Keller (2005:5), "decline refers to a reduction in the importance or the level of closeness in the mentoring relationship, whereas dissolution indicates the termination of the relationship." When any of the components in the growth and maintenance phase are neglected or proved unsuccessful, it could lead to the mentor and mentee 'drifting' apart until the relationship is over by default. Situational factors such as residential moves or a change in commitment priority, as well as relational aspects such as conflict, betrayal or the discovery of unattractive personal characteristics in the partner, may lead to a decline or dissolution. This dissolution may or may not be recognised, negotiated or acknowledged.

Research by Grossman and Rhodes (2002) suggests that a mentoring relationship that ended after a short period (e.g. 6 – 12 months) could have detrimental effects, thus highlighting the importance to examine the circumstances surrounding the decline and dissolution of mentoring relationships. Research reports that early termination of a mentor/mentee relationship was more likely for youth who were between the ages of 13 and 16, who had been referred for the mentoring program because of difficulties at home or school or who had a history of abuse. Youth reports related to mentee initiated termination of relationships, suggest that the mentees had a perceived idea that the mentors did not take their interests to heart. This caused a feeling of disillusionment. The research also suggests that married mentors between the ages of 26 and 30 with lower incomes tend to withdraw from the mentoring relationships after short periods. Even though one may assume that this age category (within a Western context) indicates time of change and great stressors (newly married, falling pregnant, investing in property, etc.) Hamilton and Hamilton (1992) noted that common potential difficulties that may lead to dissolution from a mentor's perspective are the mentor worrying whether the youth liked him or her, the mentor worrying about selecting the right activities, disappointment if the youth did not share personal information after a few meetings and the mentor feeling inadequate as a counsellor when youth actually asked for advice on serious personal matters (Keller 2005:9).

There is no specific "benchmark" for the Decline Stage of a mentoring relationship since it is often just a natural part of any relationship. The EEMP, does not recognize this stage, which according to Keller (2005:4) does require some facilitation from programme staff. It is expected that programme staff are fully aware of where the mentor/mentee relationship is in order to avoid an early decline and when an early decline does take place, to intervene. According to the EEMP (2015:72) it is an enhancement to the "Closure Stage" to prepare mentor and mentees for closure and/or explore the opportunities for lengthening the time period of mentoring, however, since this needs to happen pre-closure, the researcher feels that it makes more sense to have it within the stage preceding the final stage, thus the Decline Stage.

Closure and/or Redefinition Stage: A relationship that is on the decline does not necessarily mean that it will dissolve. An agreement between mentor and mentee could be made as to what the relationship would look like concerning the altered circumstance(s). Broken relationships can be restored by an apology, redefining 'ground rules' or conflict resolution. When a relationship has faded away, a set of activities initiated by a third party (e.g. mentoring program coordinator) may rejuvenate the relationship.   Mentor/mentee relationships that have

terminated may be rekindled at a later stage when the mentee reflects on the benefits of the relationship with the mentor or the mentor is curious about what has become of the mentee (Keller 2005:6). The proper closure of mentoring relationships has become a vital part of a mentoring programme and a formal procedure to officially end the mentor/mentee relationship presents a valuable opportunity to clarify terms of the relationship between mentor and mentee. Some will go as far as suggesting that if the closure (or redefinition) of the relationship is not done well, all that has preceded it, could be lost. T

The EEMP holds the following as a minimum requirement for programmes concerning the closure or redefinition of a mentoring relationship: Programme has a specific procedure to manage anticipated closures, when members of the match are willing and able to engage in the closure process as well as having procedure to manage unanticipated closures, when members of the match are willing and able to engage in the closure process. The programme must also have a procedure to manage closure when one member of the match is unable or unwilling to engage in the closure process. It is important that programme staff conduct an exit interview with mentors and mentees, and when relevant, with parents or guardians which should include discussions about the mentor and mentee's feelings and reasons for closure as well as reviewing the positive experiences of mentoring. Both mentor and mentee should also be asked about re-matching. As an enhancement to these best practices, the EEMP (2015:71) suggests that one hosts a final celebration meeting or event for mentors and mentees, and, when relevant, provide training and support to mentees and mentors about how mentees can identify and connect with natural mentors in their lives.

These stages of a mentoring relationship as well as the Elements of Effective Mentoring Practice are very helpful when designing and evaluating a mentoring programme. It provides all the programme elements to ensure a safe mentoring programme and enhance the chances of effectiveness. It also provides a great framework to monitor the programme implementation. It is this framework and the EEMP that will be used in the empirical part (Chapter 6) of this thesis.

3.4 Mentoring Youth-at-Risk

Before one can consider possible outcomes of mentoring, one should mention that mentoring youth-at-risk has its own set of challenges. According to Du Bois (2005:1) it is only in recent

years that at-risk youth mentoring has begun to receive sustained interest from scholars working in fields such as psychology, sociology, education, human development, social work, public health, and medicine. This interest is most probably generated by the very dynamic and intense characteristics (i.e. attachment issues, behavioural issues, learning disabilities, etc.) associated with troubled youth that one finds when youth-at-risk are chosen as a target audience for mentoring as opposed to professional athletes or professionals in the workplace.

In this study, 'youth' has always been used as a synonym for adolescents, which is being understood as the time period between childhood and adulthood. This stage in life is known for experiencing normative expansion in social networks, more actively shaping social environments and the development of self-concepts that include awareness of both their current and potential adult selves. One also finds that with adolescents a shift in relations with parents as well as peers take place as the relationships take on new qualities of reciprocity and intimacy. It is in this time period that two key roles are defined for the rest of their lives – that of romantic partner and worker (Darling 2005:1). Darling (2005:1) says that "adolescence can be described as an intense time in the life course, characterised by interpersonal and social demands that the individual learn both how to do and how to be." She also says that "the rapid and simultaneous changes and the adaption of new roles seem to make it a period ripe for both the instrumental and effective support mentoring are thought to provide." Unfortunately, naturalistic studies indicate that adolescence is also the most difficult period for successful mentoring since it happens less frequently and with less emotional salient than relationships with peers, parents and extended family. Darling (2005:1) suggests that matches between assigned mentors and mentees are less likely to last if the mentee is an adolescent rather than a child, and adolescent mentees and their mentors have found to be less satisfied with their relationships than younger mentees with their mentors. This difficulty adolescence brings to mentoring does not make it impossible, however. There is clear consensus in literature that merely taking part in a mentoring programme provides adolescents with benefits in terms of outcomes such as improved academic achievement, higher self-esteem or reduced use of drugs or alcohol (Darling 2005:5). Psychologist and scholar Urie Bronfenbrenner argued that the single most important thing that children need in order to grow into healthy adults, is the presence of one person who is irrationally attached to them. (Darling 2005:7) Thus, even though adolescence might be the most difficult time for mentoring, it seems that it is by far the most important time for mentoring.

Adolescence is a period associated with all young people, those well established with a great amount of support and those with very little support, exhibiting anti-social behaviour. Youth-at risk predominantly fall into the latter, which once again adds to the challenges of mentoring. Abused, neglected juvenile offenders, pregnant and parenting adolescents mostly make up the target audience called youth-at-risk. According to Rhodes's model on mentoring it is only after a mentee and mentor forms an emotional bond, that the mentor will influence developmental outcomes. Unfortunately, youth-at-risk come mostly from neglected or abused circumstances which often lead, according to the Acceptance-Rejection Theory, to behavioural and psychological problems such as depression, substance abuse, attachment disorder problems and troubled personal relationships (Britner & Kraimer-Rickaby 2005:3). These 'problems,' especially those concerned with attachment, greatly affect relationship building between mentor and mentee. Larson (2000:112) suggests that young people that have been hurt through neglect or abuse will often sabotage a relationship in fear of being hurt in the future. He says, "we tell our volunteer mentors, 'you have to expect to phone kids 10 times to reach them once…" The opposite, however, is also relevant. A positive adult mentor, motivating the relationship, being committed to a relationship regardless of "push-back" from the young person, will create a deep, trusting relationship between mentor and mentee. According to the Acceptance-Rejection Theory, such a relationship might contribute to positive behavioural, social and interpersonal outcomes (Britner & Kraimer-Rickaby 2005:3).

Delinquent behaviour is also associated with youth-at-risk, and makes its own interesting contribution towards mentoring. According to Travis Hirschi's social control theory (1969) delinquency occurs when connections to society are so weak that the individual weighs the personal benefits and cost of delinquent acts without considering the impact on others. According to this theory, a strong, positively influential mentoring relationship will reduce delinquent behaviour. The challenge, however, is how to go about building such a relationship, if a young person's connection to society is already so weak that they just don't care about other people. The Host Provocation Theory is also related to delinquent behaviour and mentoring. This theory joins a stress diathesis and social control hypothesis, holding that when a young person with many personal diatheses (i.e. history of abuse, neglect, behavioural problems) is exposed to many antisocial stressors or provocations (i.e. deviant peers, violent mass media, drug abuse, etc.) a delinquent offence is a very likely to result (Blechman & Bopp 2005:2). Lastly, it should be noted that teenage pregnancy and parenting adolescents are also often associated with at-risk youth, bringing additional economic, medical and academic

challenges into the mentoring relationship. Lynn Blinn-Pike says that "mentoring programs for pregnant and/or parenting adolescents face challenges both similar to and different from those faced by other youth mentoring programs." She explains,

> *"most youth mentoring programs serve higher risk adolescents with co-occurring goals such as reducing substance use, fostering academic success, securing employment, developing positive interpersonal relationships and preventing delinquency…mentoring programs for pregnant and/or parenting adolescents often address these same goals, but they also target some unique goals [such as educating mentee in the area of obstetrics and paediatrics.]"* (2005:2).

The acceptance/rejection theory, social control theory, host provocation theory as well as the dynamics that teenage pregnancy, adolescent parenting and the period called adolescence in general bring to a mentoring relationship are all indicating that youth-at-risk are a very challenging audience to mentor. At the same time, all of the above suggest that it is the most needed audience to be mentored and, if done well, will have a significant and lasting influence in a young person's life.

3.5 Possible Outcomes for Youth-at-Risk Mentoring

Rhodes (2002:26) warns that there are many unanswered questions as to exactly how and why mentoring works and that one should be careful to make claims about positive outcomes without the scientific backing. It does seem, however, that positive mentoring outcomes are directly linked with the quality of the relationship between mentor and mentee. Rhodes reminds one that positive developmental outcomes are unlikely to unfold without a strong interpersonal connection characterised by mutuality, trust and empathy. The author D.J. Levinson observed (1979:100), "mentoring is not a simple, all-or-none matter, and if a bond does not form, youth and mentors may disengage from the match before the relationship lasts long enough to have a positive impact on youth." Such a meaningful connection is only possible to the extent the mentee is willing to share her/his feelings and self-perceptions and be actively engaged in the relationship. Rhodes (2002) adds that this engagement does not imply that every moment needs to be packed with "profundity and personal growth." She says (2005:3) that "it seems more likely that successful mentoring of youth is more often characterised by a series of small wins that emerge sporadically over time" and that it is often the "mundane moments which might

be laced with boredom, humour and even frustration" that can help to forge a connection from which the mentee may draw strength in moments of vulnerability or share triumph in moments of accomplishments. One must also remember that often abused and neglected youth do not have the ability to express their emotions and self-perception, therefore one should be cautious to measure the quality of a relationship on the immediate participation and interaction of the mentee, but should rather perceive over time how the mentee's developmental outcomes are in line with the mentor's developmental inputs. In a study done on 600 mentoring pairs in community- and school-based programmes, Herrera, Sipe and McClanahan (2000:72), concluded that "at the crux of the mentoring relationships is the bond that forms between the youth and mentor." Other research (Allen et al. 2003) shows that empathetic and supporting parenting was a predictive of attachment security (belonging) among adolescents (Rhodes 2005:3). Rhodes also argues that in the same way, mentors who are attuned with their mentees are likely to be in a better position to handle discussion around vulnerable topics without undermining the youngsters' sense of self-confidence (2005:3). Larson (2000:5) holds that the major cause for troubled youth, is the detachment of young people from adults, and suggests (2000:92) that the first building block in restoring these broken relationships is building trust between youth and adults. When mentoring is done correctly, this trust relationship might be the probable outcome youth-at-risk intervention practitioners are looking for in solving the "youth-at-risk problem". This is a significant statement, since as discussed in the previous Chapter, these relationships between youth and significant adults lead to developing resilience, which is a protective and promotive factor. Rhodes suggests that most research concerned with mentoring outcomes revolves around the understanding of building resilience and understanding resilience models.

The Circle of Courage theory, is one resilience model that strongly leans towards a mentoring implementation model (Larson 2000; Brown 2012). The Circle of Courage emerged from a collaboration of Martin Brokenleg, a professor of Native American Studies, and Larry Brendtro, a professor in children's behaviour disorders, research and work. Brokenleg and Larson studied how traditional indigenous cultures were able to raise respectful and responsible children without resorting to coercive discipline. Within their research they found that within traditional indigenous (Native American) cultures, four essential "growth needs" were addressed, namely: Belonging, Mastery, Independence and Generosity. In 1988 their findings were presented to an international conference of the Child Welfare League of America in Washington, DC. Twelve years later, with the publication of Reclaiming Youth at Risk by

Larry Brendtro, Martin Brokenleg and Steve Van Bockern, who were then colleagues at Augustana College, the Circle of Courage entered the mainstream of education and youth work in the United States. In 1992, the journal Reclaiming Children and Youth was formed to advance research and practice related to the Circle of Courage and in 1994 the annual Black Hills Seminars were established in collaboration with the South Dakota Children's Home Society. These conferences have expanded to Canada and abroad and have even made their way to South Africa. The model was adopted to transform youth services in South Africa during the administration of the first democratically elected president, Nelson Mandela, under leadership of Minister Geraldine Moloketi and Lesley du Toit.

According to Canadian anthropologist Inge Bolin (1998), "rituals of respect" permeate the values and child rearing practices of traditional indigenous cultures. She says that when needs for belonging, mastery, independence, and generosity are met, children and youth thrive and achieve their full potential. Unfortunately, in modern society, since young people are 'disconnected' from caring adults and hyper-influenced by peers, the 'ecology of childhood' is disrupted, basic growth needs go unmet and youth present a host of problems and risky behaviour. Larson explains (2000:72) that the outcomes of a completed Circle of Courage in a young person's life, is that he/she will be able to act with strength and integrity even in the face of life's most difficult challenges. These 'areas' are also described by behavioural scientists as attachment, achievement, autonomy and altruism, which research suggest are so essential to human well-being (resilience) that they are the fundamental building blocks in our genetic makeup (Larson, 2000:74).

Concerning belonging (attachment), Larson & Brendtro says that it develops in a child's earliest bonds with caregivers:

> *"When attachments are secure, children develop a healthy sense of belonging. Children who do not feel wanted usually have difficulty trusting others. As a result, they easily become disheartened, discouraged, and dejected – not just about a few specific things, but about life in general. Longing for love, they are at the same time deathly afraid of it."* (2000:75)

Young people with an undeveloped identity in the area of belonging seek belonging in risky sexual behaviour, gangs and social drug use. Also, these young people often express their sense of alienation and rejection because of their lack of belonging by rebelling against authority

through vandalism and "by sabotaging every significant relationship they enter" (2000:75). The outcomes of a committed, consistent and persistent mentor however help mentees shape new and positive attachment patterns which naturally results in the development of their competence.

Competence is an essential element in the development of a young person's identity in the area of mastery (achievement). Larson says that "children need knowledge, skills and values to confront the challenges of living and to creatively solve problems. Those without competence become locked into patterns of self-defeating behaviour and develop a failure identity (2000:76). He also notes that most young people have experienced so much failure in their lives that they believe that they cannot succeed in anything – in a sense they become familiar with failure. "Success is scary, failure is at least familiar" (2000:77). This sense of failure often leads to a great sense of frustration that is expressed in all sorts of at-risk behaviour. Several researchers have found that a close relationship between a mentor and mentee leads to developing a young person's efficacy or competence which is an important outcome for building resilience and protective factors (Bayer, Grossman & DuBois 2015).

According to Erikson's developmental model discussed in the previous chapter, a sense of competency leads to developing autonomy, or independence. Independence has to do with making good decisions and taking ownership over one's decisions. The formation of an identity that takes responsibility, has self-control and can self-regulate are the essential elements in the formation of independence. Without these elements, young people are easily misled or they rebel in a false independence (2000:80), feel helpless and demonstrate defiance (2000:74). Research suggests that some mentoring outcomes show positive results concerned with mentee self-regulation, and pro-social values (Blechman & Bopp 2005:3).

Lastly, the final part of the Circle of Courage model is generosity. Generosity is concerned with understanding one's purpose for one's life beyond that of simple animal survival. Psychologist Victor Frankl has spoken of the forming of generosity in one's identity when he said, "What man actually needs is not a tensionless state, but rather the striving and struggling for some goal worthy of him" (Larson & Brentro 2000:84). Selfishness and indifference, along with little empathy and conscience, are the typical characteristics of a young person who has an undeveloped sense of identity in the area of generosity. Mentoring, however, creates the

platform for conversation about mentee purpose and life that could lead to growth in this area, building resilience as a protective factor.

Besides research done on resilience and the Circle of Courage, some researchers suggest that the greatest outcome of mentoring is the social and emotional development of the mentee. Kohut argues that close relationships can be therapeutic in and of themselves since it can help an individual to realize "that the sustaining echo of empathy resonance is indeed available in the world." (Kohut 1984:78) Reflecting on this statement, Rhodes says that "theoretically, by modelling caring and providing support, mentors can challenge negative views that youth may hold of themselves or of relationships with adults and demonstrate that positive relationships with adults, themselves and the world are possible. Thus, the mentoring relationship may become a 'corrective experience' for youth who may have experienced unsatisfactory relationships." (Rhodes 2005:3) According to attachment theorists, children construct cognitive representations of relationships through their early experiences with primary care givers (Bretherton & Waters 1985). These "experiences" are believed to be incorporated into their personality structure and influence all interpersonal relationships throughout the person's life. Even though the expression of these (negative) experiences throughout life within relationships are very stable, they are flexible and can be modified in response to changing life circumstances such as engagement in unconditional supportive mentoring relationships (Rhodes 2005:3). Mentoring also helps adolescents to better understand, express and regulate both positive and negative emotions as well as help youth who had previously unsatisfactory experiences with adults, form the abilities to engage in sustainable beneficial relationships with others, which will in turn, promote positive modification to previous negative experiences. "Preliminary research support has emerged for the potential of positive relationships with mentors to strengthen or modify the social-emotional development of youth" (Rhodes 2005:3). Mentoring relationships have been linked to improvements in adolescents' perception of their parental relationships, including levels of intimacy, communication and trust which in turn have been found to be associated with improvements in areas such as feelings of self-worth, perceived scholastic competence, spelling and substance abuse. (Rhodes 2005:4).

Some hold that cognitive development is also an outcome of mentoring. According to developmental theorists, social interaction, such as that found in a mentoring relationship, may effect a range of cognitive developmental processes such as information processing, abstract

and relativistic thinking and self-monitoring. Furthermore, according to the theory of the "zone of proximal development" (in which learning takes place beyond that which an adolescent can attain within an individual problem solving situation), intellectual growth and cognitive development are facilitated by mentoring relationships beyond the individual's capabilities of growth. Thus, mentoring may also help adolescents acquire and refine new thinking skills as well as provide a safe haven for youth to air sensitive issues and receive adult values, advice and perspectives. (Rhodes 2005:4)

Lastly, with all of this in mind, one may conclude that the natural outcome of mentoring would be the development of a positive identity within the mentee. Psychologists Freud (1914) and Kohut (1984) have built strong cases that children and adolescents internalize the attitudes, behaviours and traits of individuals they wish to emulate as well as attach themselves to an idealized parental "image" whose qualities they incorporate into their own personalities. Thus, theoretically, "mentoring relationships also may facilitate identity development of youth." (Rhodes 2005:4) Rhodes suggests that through the process of reflected appraisal, mentors may help to shift children's and adolescents' conception of both their current and future identities. Rhodes also points out that research provides evidence that supports the possibility that mentors can affect change in youth behaviours relating to their identity development. In their research Aseltine, Dupre & Lamlein (2000), Davidson & Redner (1988) as well as Grossman & Tierny (1998) found that adolescents that had natural or volunteer mentors were less likely to take part in delinquent problem behaviour and more likely to graduate from school which suggests the presence of a more positive orientation in the identities of mentored youth (Rhodes 2005:4).

3.6 The Circle of Courage integrated into mentoring

The Circle of Courage theory holds, that the healthy development of a child happens within relationships. Even though Keller's stage based model provides a great framework for a mentoring programme and the EEMP all the elements that needs to be implemented in order to ensure safe and effective mentoring, the researcher holds that the Circle of
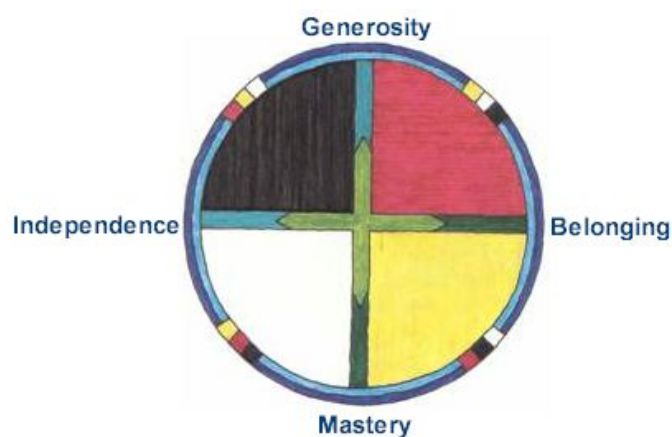
Figure 3.2 Circle of Courage

Courage provides the content for the sessions mentors and mentees will have. The content however, is 'unscripted,' thus does not form part of a set of lesson plans or curriculum, but rather points towards areas that will develop through being in relationship with others. What makes the Circle of Courage so helpful when one considers mentoring, is that it allows for incorporating all the roles, styles, and approaches of mentoring mentioned above.

The Circle of Courage is mostly expressed as in Figure 3.2. The circle indicates that one area of development flows into the next and thus in a sense allows one to start in various 'places.' If one wants to mentor with a 'developmental' approach, one will start with *belonging* and it will naturally lead to more serious goals (*mastery* and *independence)*. Or should one want to be more goal orientated, or instrumental approach, one my start with *mastery* which in turn will naturally progress (through *independence* and *generosity*) to develop into a relationship (*belonging)*. The never-ending circle also suggests that the process of development is never complete. Development continues throughout life, and thus ultimately relationship, or mentoring, is needed throughout life. Lastly, in every quadrant of the Circle of Courage, the colours of the three other quadrants are also present indicating that these areas of development are never standing aloof from each other. It is while one is building relationship that the areas of mastery, independence and generosity will be touched, and it is when one is helping someone to become independent, that belonging still plays a vital role.

Ultimately the Circle of Courage represents the areas that need to develop within a young person to ensure that they can live with strength and dignity even when facing life's most difficult and challenging circumstances; and that is what we want to achieve through mentoring youth-at-risk.

3.7 Conclusion

Researchers warn that despite the fact that the mentor concept carries great historic value, and is positively publicly perceived, many important questions about the effectiveness of mentoring relationships remain unanswered (Rhodes 2002:2). This causes great interest from researchers from various academic disciplines to explore different methodologies, styles, types and roles etc. of mentoring, trying to understand what elements contribute to its effectiveness. Even though there are various interpretations of how mentoring can be applied (i.e. formal or informal, instrumental or developmental), some unity exists around the main intended outcome of mentoring: a relationship. Even the most widely understood idea of mentoring suggests a relationship between two or more people; normally between and older more mature person and younger protégé. Interestingly, in most of the research found, it seems that it is the mentoring relationships with the strongest bonds (emotional connection) that prove to be the most successful. The relational nature of mentoring, then, seems to be the 'measuring tool' that can be used to measure successful mentoring, understand what is needed for mentoring to work as an intervention and to assess the quality of mentoring. For example, in the case of the Group Mentoring methodology, one may question the quality; can one mentor really develop a caring relationship with 10 young people, meeting only once a week for 6 months? Can deep strong bonds be formed via emailing and Skype chats (E-mentoring)? How much relationship do I need to teach a skill, or is skills transference mentoring at all if there is very little relationship needed? Should one pay mentors? Will any real relationship ever work when one of the parties are paid to be in the relationship? Asking the question, "what does it require" to bring two unrelated people together in order to form a deep caring relationship (and if it is even possible), should be at the heart of every mentoring (programme) practitioner. It is for this reason that the researcher suggests that the understanding of the complex process of relationship that goes through various phases, has beginnings, a middle and end should be thoughtfully navigated by mentors and well managed by programme staff. Like in most relationships, the duration of the relationship, frequency of meetings, consistency of at least one of the parties and the emotional

connection formed leads to positive outcomes, which in the case of youth-at-risk, seems to be resilience.

The Circle of Courage model is one model guiding mentors towards building the resilience in the lives of their mentees. Resilience Theory, as discussed in Chapter 2, has moved people to think in terms of what is needed to protect young people from at-risk stressors and promote healthy development. One approach that had been developed by two youth-at-risk intervention practitioners, Larson and Brendtro, was based on their understanding that the lack of relationship or adult involvement that lead to youth being at-risk, thus relationship will also help in restoring the lives of youth-at-risk. They developed the Circle of Courage approach, which can easily be incorporated within mentoring. Mostly people concur that when a mentor journeys with a mentee, helping them to develop in the areas of belonging, mastery, independence and generosity (components of the Circle of Courage) causing higher resilience levels, translates into a higher chance of developing a mature and healthy self-concept thus lowering at-risk behaviour. This maturity is often expressed as positive outcomes such as cognitive and social development as well as developing a positive identity or self-concept. The researcher, however, not questioning the positive findings of mentoring youth at risk, does question how effective and realistic is the implementation of a mentoring programme that will bring about the above mentioned results.

According to the EEMP (2015) a minimum mentoring commitment is twelve months or one calendar year to ensure a safe and effective mentoring relationship. Is it realistic to think that one year of mentoring (+/- 50 sessions) can cause a young person with delinquent behaviour to develop belonging, mastery, independence and generosity to such an extent that their resilience is developed in order for them to be protected from negative factors, thus reducing their risk status? Also, when one considers the complexity that adolescents at-risk bring (i.e. resistant to adult relationships because of attachment issues, pregnancy, etc) and the intensity that the best practice research proposed concerning contact between mentor and mentees (i.e. one hour a week for twelve months) and the tremendous expectations of the mentor (i.e. training, reporting, etc) keeping in mind that the mentor is only a volunteer, one does question how practical the implementation of this best practice model is?

Rhodes (2008:41), who is known best for extensive research done on the mentoring of youth, quotes Roberts in saying, "for now, as unsatisfying as it may sound, the conclusion that robust

research does indicate benefits from mentoring for some young people, for some programmes, in some circumstances, in relation to some outcomes, is probably the closest to a "bottom line" on youth mentoring that can be reached." In order to establish a better "bottom line" one needs to attempt to effectively implement mentoring best practices, and duplicate the same implementation, in order to control and predict specific outcomes, for specific youth, making use of a specific programme. It is the objectives of this thesis to address this very need by evaluating the implementation of a mentoring programme, that has integrated the Circle of Courage theory, based on the frame work of Keller and the elements of the EEMP.

Who should be responsible for the implementation of such a programme will be the focus of the next chapter as the researcher considers various fields within Practical Theology as a lens to consider the value mentoring youth-at-risk brings to the faith community.

CHAPTER 4

YOUTH-AT-RISK MENTORING INTERVENTION AS AN INCARNATIONAL YOUTH MINISTRY

4.1 Introduction

In Chapter 2, youth-at-risk and intervention were the focus and in Chapter 3, a very specific intervention approach, called mentoring, was discussed. The Circle of Courage has also been a dominant theme that was introduced in Chapter 1 and featured in every chapter since. This chapter turns its focus to that of theology, Practical Theology in particular, as a 'lens' to interpret and understand how to respond to youth-at-risk through mentoring. The praxis-orientated approach in practical theology refers to the integration of practice and theory. Fowler's understanding of praxis (as cited by Louw, 1998:91) provides an important perspective on the motivation for, and goal of, this study: Fowler (as cited by Louw, 1998:91) suggests that "praxis refers to an intentional action which is aimed at transforming patterns in society. When practical theology is engaged in praxis, it reflects on intentional action strategies which are aimed at transforming social contexts. Hence, the interest for a 'doing theology' in practical theology."

The practical theological fields of missiology, pastoral care and youth ministry will be used as specific areas of focus. This chapter will have a brief look at Theology as a discipline and how the themes of youth-at-risk, mentoring, and the Circle of Courage can be understood within a theological context. The chapter concludes with a very specific ministry within the field of Youth Ministry, called Incarnational ministry that is grounded in Incarnational theology.

4.2 Theology: a brief overview

Even though there are different variations to the definition of theology, for the purpose of this dissertation and specific chapter, Theology is understood as a reflection on, and articulation of, God's Ministry (Root and Dean 2011:400). This definition is based on an assumption that God is actively involved (ministering) in our world, thus Theology can be understood as the reflection and commentary on what God is doing in a specific context (Root and Dean 2011:524). Root and Dean (2011:530) suggest that Theology lives between two stories –

"God's story of the world, and humanity's ever-changing account of itself and all things. Theology is what happens when the two stories meet." This understanding of Theology makes it a truly interdisciplinary science, where disciplines such as sociology, psychology and anthropology create the account of the human understanding of people in their world (context), yet become the meeting place for the reflection on God's ministry to people within their world. Cole (2010:712) notes that one of the reasons he loves Theology is because it is appealing to various schools of thought within wide ranging disciplines. He suggests that Pastoral theologians should routinely engage other resources relating to the human condition as well as drawing especially from the range of human and social sciences thus allowing for intellectual diversity and a freedom uncommon in the academy. One should be cautioned, however, that even though interdisciplinary interaction is necessary for a theological reflection, Theology itself is treated differently to these other sciences. Where sciences look to unveil what is hidden within a phenomenon, theology looks beyond what can be known in the 'natural' world. It assumes a God that transcends time and space; a God that can only make himself known to the human world (Root and Dean 2011:508). It is the normative task within theology, using our understanding of God, or theological concepts, to interpret this 'human story' and seek an answer to the question, "what are we to do?" In this section the researcher will narrow the scope of this task and consider Practical Theology, starting by considering mentoring within the Bible.

4.3 A case for mentoring in the Bible

Cultural anthropologists tell us that nearly every society has had "elders" or mentors of some kind and that the practice of mentoring has been common place throughout history (Chiroma 2012). Mentoring also took place in the early church, where noviates (young intending priests) were typically assigned a spiritual superior to help discover God's will for their lives (Tierney 2005:78). Some hold, however, that even though the word mentor or mentoring was not used in the Bible, the theme was very dominant. Even though the term "mentor" is never used in Scripture some scholars have speculated that the concept of mentoring finds its source in the ancient Greek word meno (Carruthers 1993:78). This term does appear over a hundred times within the New Testament and denotes: to endure, to remain, be constant and steadfast or to be in a close and settled union (Perschbacher 1999:270). It was often used by Jesus to describe the relationship between him and the Father (John 14:10) or what the relationship between him and his followers should look like (John 6:56). Some suggest (Chiroma 20012:35) that the

word *meno* can be understood as an enduring relationship, thus be interpreted as a mentoring relationship.

Bekker (2003:36) suggests that there are many relationships in Scripture that can be paralleled with that of a mentoring relationship. In the Old Testament, as early as Exodus 18:1-24, a wonderful mentor/mentee relationship is depicted by Jethro and Moses. Jethro, a more mature adult, listens and observes Moses' responsibilities and then gives sound guidance that Moses follows. In turn Moses leads and gives guidance to Joshua (Numbers 27:15-23) and Eli sets a great example for Samuel (1 Samuel 3). Naomi and Ruth (Ruth 1 – 3) are also found within a narrative that describes a mentoring relationship between two women and the story of Mordecai and Esther (Esther 2:20ff) points to so many of the elements of what is considered to be mentoring that it even compares with modern-day contemporary mentoring stories (Dallas 2012). The Old Testament describes several such relationships (Samuel and Saul [1 Sam 9]; David and Jonathan [1 Sam 18]; Nathan and David [2 Sam 12:1-14]; Elia and Elisha [2 Kings 3:11 & 2:9]; Jojada & Joash [2 Kings 12:1-3]) where one person played a significant mentoring role in the life of others. In the New Testament, one sees similar relationships between Elizabeth and Mary (Luke 1:39-45); Ananias and Paul (Acts 9:10-19); Barnabas and Paul (Acts 9:26-30); Barnabas and John Mark (Acts 15:36-41); Peter and Mark (1 Pet 5:13); Pricilla, Aquila and Apollos (Acts 18:24-25); Paul and Timothy (1 & 2 Tim) and Paul and Phoebe (Rom 16). As with the Old Testament, these New Testament narratives point to its relational nature, often between an older, or more experienced, person and a younger person.

Bekker (2003:36) argues that the reason for the term mentor not being found in Scripture, might allude to the fact that mentoring was a common practice in ancient times, thus just part of everyday life. Craig (2012) alludes to the fact that mentoring has such a biblical presence especially in the New Testament Church, that it is difficult to understand it separate from the call and purpose of the church. Larson (2001:13) argues that mentoring continued to be a natural occurrence up until the industrial revolution. David Bosch (2002:349) agrees that the Enlightenment Era brought about a paradigm shift from the modern era into the post-modern era where people turned towards individualism, bringing about a superficiality and shallowness causing the 'spiritual vs. earthly' division, and so what was once a natural part of Christian life, has become lost.

4.4 Youth-at-risk, Mentoring and the Circle of Courage: A Practical Theological concern

There are many lenses one may use within theology to interpret God's interaction with creation, and creation's reaction to God. It is, however, the Practical Theological lens that the researcher chose as a means of interpretation, since it is aimed at addressing vexing problems, including youth-at-risk. Root (2007:162) suggests that the compound that makes up the name practical theology, gives it its unique nature, since practical refers in one way or the other to human action. He says Practical Theology directs itself toward the experience of the human agent as he or she is found in many contexts (family, congregation, community, culture, society, etc.) and that this concentration on human action opens up an interdisciplinary dialogue with other disciplines (Root 2007:163). This interdisciplinary aspect that is needed for the integrity of practical theology, distinguishes it from other theologies (i.e. Systamatic, Biblical, Historical Theology, etc). At the heart of Practical Theology is the understanding that the faith community is a people, living in a particular time and place, called to witness within the confines of their world and dealing with questions such as, "What is happening here?" and, "How should we address the problems and challenges confronting us?" (Hedricks 2004:211) It is around this understanding of Practical Theology that the researcher has chosen his research design. Evaluative research is firstly concerned with the evaluation of the need, asking the same questions as Practical Theology, i.e. what is happening in a specific context. This research question is followed by the evaluation of process that once again is in line with Practical Theology's response to the question asking, 'how should we address the problems and challenges confronting us?' (Babbie and Mouton 2009:340) When reading the work of practical theologians such as Osmer (2008:4) and Hendricks (2004:24) it is evident that the one key component distinguishing Practical Theology from other social sciences is the way it goes about using the "normative task", thus using theological concepts to interpret and seek direction for addressing current and relevant issues. Because of this, the researcher holds that Practical Theology significantly contributes to evaluative research and other sciences.

Young people at-risk within South Africa have either a direct or indirect effect on all South Africans. Drug abuse, teenage pregnancy, criminal activities, low educational levels as well as low employment, directly affect those connected to such youth and even those far removed from the realities these young people face, by affecting international investment, economic growth and tax increases (Bonfenbrenner 1989). Osmer suggests that the scope of practical

theology, includes matters of public policy and social transformation. He says that, "the scope of practical theology comprehends the web of life." (2008:x). The youth-at-risk crisis, mentoring and the Circle of Courage comprise the involvement of different people, at different phases within their lives and with different desires and outcomes. It truly is a web of life where no one is excluded and where everyone is needed.

Practical Theology in itself is traditionally subdivided into Youth Work, Homiletics, Pastoral Care, Congregational studies and Missiology. In the following section, the researcher will consider "Missiology", "Pastoral Care" and "Youth Work," as practical theological lenses through which youth-at-risk intervention, mentoring and the Circle of Courage can be viewed. It is important to note that even though it is necessary to discuss youth-at-risk, mentoring, and the Circle of Courage individually within these theological sub categories as a means to consider theological interpretation, they are connected and interact with each other as much as the subcategories Youth Work, Missiology and Pastoral Care overlap and interact with each other. As all three themes (Circle of Courage, youth-at-risk and mentoring) are concerned with ways one intervenes with youth-at-risk, all three fields within practical theology are concerned with people and ultimately how to discern what God's will is for them. The researcher strongly

argues that an effective practical theological understanding of youth-at-risk intervention requires all three fields (Missiology, Youth Ministry & Pastoral Care) to be "married," calling the whole ecclesia to respond in praxis. (The researcher excludes Homiletics, since in its nature it is concerned with communicating with a community of believers, a community to which the target population do not belong. He also does not consider Congregational studies since it is concerned with leadership and the management of congregations that once again has little direct relevance to the target population of the researcher).
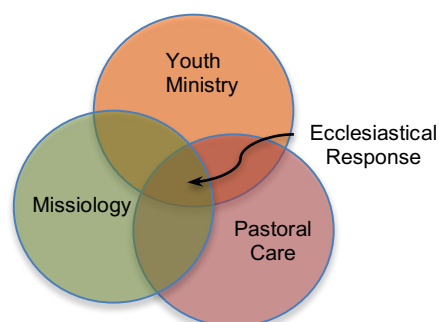
4.4.1 Youth ministry

When one reflects on the origin of 'youth concerns' becoming a recognized area of ministry within the church, one may go as far back as 1524, reflecting on Martin Luther's address to the civil magistrate of all the cities of Germany, stating that "...at the heart of Christ and all mankind is to help and advise young people." (Trabert 1923:227) Even though this address was made

roughly 500 years ago, youth ministry is still referred to by most scholars as a "recent invention" since age-specific ministry only began in the late nineteenth century (Strommen, Jones & Rahn 2001:27). The first "professional" known youth leaders date back as recently as 1915, and the "golden years of youth work" in the 1950's which is less than 70 years ago (Stommen, Jones & Rahn 2001:28). There is no doubt that youth ministry has developed, becoming not only a significant part of most churches, but a significant field within practical theology itself. In this section the researcher will consider a few traditional youth ministry approaches to consider whether youth ministry and youth-at-risk intervention serve the same purpose.

The researcher suggests that should youth ministry be understood as a ministry to youth for the purpose of the church, then youth-at-risk intervention is not a function of youth ministry. According to Nel (2000:97), youth ministry is a comprehensive and inclusive congregational ministry in which God comes, through all modes of ministry and with especial regard to parents, with a differentiated focus, to the youth (as an integral part of the church), with the youth, and through the youth in the local church. Chap Clark (Senter et al. 2001:79) says that the official-yet-unwritten mandate of contemporary youth ministry has stayed the same over the years and is as follows:

- to keep church youth (and their friends) happy, interested and safe
- to teach them the basics of the Christian worldview
- to place them in virtual charge of the programme and mission ministry
- to make sure young people are not contaminated by the world
- to keep young people interested in coming to church

Should Clark's "universal" youth ministry mandate be accurate, it does suggest that most of youth work's efforts seem to be internal (within a congregation). When one considers the youth in need of intervention through mentoring, they often, because of 'attachment problems,' do not belong to, or find interest in church life. Therefore, finding very little relevance in the Christian world view, youth-at-risk find themselves outside of the church as an institution and are the very "contaminated world" youth ministries protect their young people against. This does raise the question whether the very high and active youth-at-risk (those abusing drugs, engaging in criminal activities, gangsters, etc.) that mostly fall outside the boundaries of the church, are the concern of youth ministry? It is important to note, however, that Clark's

understanding of Youth Ministry seems to be originated in the "*Inclusive Congregational Approach to Youth Ministry*" which is only one of four traditional views on Youth Ministry.

4.4.1.1 Inclusive Congregational Approach to Youth Ministry

According to M. Nel (2001:6), reflecting on the Inclusive Congregational Approach to Youth Ministry, "youth ministry is not about finding an extra place for yet another ministry, but about finding a place for youths within every ministry and among the people that the ministries are designed to reach and serve." The different ministries Nel (2001:9) suggests are: preaching, worship, teaching, pastoral care, mutuality, service, witness and administration. The inclusive congregational approach seems to be exclusive in that it is an inward focus on young people within the congregation. Wesley Black's (2001:23) response to the inclusive congregational approach is, "I am troubled by how apparently little regard the Inclusive Congregational approach has for un-churched adolescents. This approach seems to deal mainly with those who grew up in church or those who attend with their families [...] there are a huge number of adolescents outside the family of God." As stated in Chapter 2 of this dissertation, all adolescents are at-risk to some degree. With this in mind the Inclusive Congregational approach is structured in such a way that it might be a great 'diversion' approach, great mentoring platform and be the antidote that Larson suggests for youth-at-risk (natural progression between childhood and adulthood, thus not being categorized by age). Thus, one may suggest that in its very nature, the nurturing of young people and the inclusion of them in the adult faith community will play a protective and even promotive role, lessening the chances of at-risk behaviour. This said however, the youth-at-risk addressed in this thesis are described as high risk, imminent or active, who are found predominantly outside the walls of the church, thus one may conclude that the Inclusive Congregational view of youth ministry is not necessarily learning towards reaching out to troubled youth.

4.4.1.2 Preparatory approach to youth ministry

According to Wesley Black (2001:40) the Preparatory approach to youth ministry is "a specialized ministry to adolescents that prepares them to participate in the life of existing churches as leaders, disciples, or evangelists." Black continues to explain that with the Preparatory approach there is a balance between reaching out to those young people on the fringes and beyond (of the church) and teaching/preparing those being reached (2001:45). The Preparatory approach is definitely more outreach focused than the Inclusive Congregational

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Approach. The departure point, or driving philosophy, and sought after outcomes of the Preparatory approach are to prepare young people to participate in the church. The sought after outcome for youth-at-risk intervention through mentoring, is developing resilience, in order to lower risk. Youth-at-risk leadership or roles within the church play a very insignificant part to their intervention. One may argue that should one consider the components of the Circle of Courage (Belonging, Mastery, Independence and Generosity), which mentors can use to develop resilience in their mentees (discussed in Chapter 3), then the Preparatory approach creates a great platform where mentors can use the congregation to help create a sense of belonging with their mentees, develop them in mastery (leadership), give specific roles to play (independence) and create a great sense of purpose (generosity), thus a case can be made that the Preparatory approach could serve as a platform for such an intervention. One might find that the mentor, however, would first need to spend a significant amount of time in order to invest deeply in the relationship in order to change attachment patterns with imminent and active youth-at-risk before they will engage with a congregation on this level, thus youth-at-risk intervention through mentoring itself does not seem to synergise with the Preparatory approach.

4.1.1.3 Strategic approach to youth ministry

The Strategic approach to youth ministry is more concerned with the ownership and future of the church (congregation) than with holistic, sustainable transformation of young people (troubled adolescents). "The Strategic approach creates a community of leaders and youthful Christians that enables a "parachurch" or church-based youth ministry to establish a new church to maintain a theological continuity while expressing faith in a community relevant to both Christ and culture." (Senter 2001:116) It is called "Strategic approach to youth ministry," since it primarily calls on youth to be, and become, a holistic intergenerational church that is relevant to the world in which they live. The four characteristics of such an approach is as follows (Senter 2001:132): young people must be seen as people who are shaping the church; youth pastors must be seen as pastors; young people must lead in mission efforts; adult congregations, like parents, must prefer to sacrifice their own lives so that the next generation might live and grow. For adults to step down so that youth can lead, however, is problematic in a youth-at-risk context, since as suggested in Chapter 2, it is the very segregation of youth and adults that seems to be a contributing factor for the unhealthy transition between childhood and adulthood, placing youth at-risk. Youth need strong adult leaders and role models in order

to transition into adulthood. Youth Ministry done with a Strategic Approach might be the most non-threatening approach to reaching out to youth-at-risk since one would assume that they will in some extent create a relevant 'space' for youth-at-risk to feel welcome in. Once again, youth-at-risk intervention through mentoring might be used within a Strategic approach as an outreach tool, but most definitely does not seem to fit with the philosophy and intended outcomes of the Strategic Approach.

4.4.1.4 Missional Approach to youth ministry

The Missional Approach is defined as "the community of faith corporately committed to caring for and reaching out into the adolescent world in order to meaningfully assimilate them into their fellowship." (Clark 2001:80). The Missional Approach most definitely resonates to some extent with the quest of youth-at-risk intervention. In terms of youth ministry, the Missional approach calls the church to take less care of its own by creating an isolated private community, and to be more of a dynamic force of intentional penetration into the adolescent world (Clark 2001:81). Part of this "adolescent world" will include those adolescents with detachment, cultural, and emotional barriers – i.e. youth-at-risk. A second aspect of the Missional approach that resonates with mentoring is the view that Christian adults (mentors) are the missionaries and adolescents (mentees) are viewed as a people to be reached with the gospel of Jesus Christ. One may reason however that the outcomes sought by those intervening in the lives of youth-at-risk through mentoring (building resilience to lower risk) and the outcomes of the Missional Approach (meaningfully assimilate young people into the church) are not similar at all, once again questioning whether youth-at-risk intervention through mentoring is a ministry of the church institution.

It is important to refer back to Chapter 2 of this thesis where the researcher concluded that the lack of resilience and maturity in young people, or the very reason for youth to be at-risk, is linked to a 'broken' community. Healthy communion between people is suggested, then, as a needed intervention, hence the need for mentoring as expressed in Chapter 3. One may argue that even though none of the 'traditional' approaches to youth ministry seem to be an obvious 'fit' to reaching out to broken youth with the aim of developing resilience, self-worth, maturity, etc. all of the suggested approaches provide a community that can potentially serve as the antidote for these broken communities and therefore the church institution has a specific role to play. Whether it does play this role, however, is uncertain. In his research on youth-at-risk

interventions in South Africa, Steyn (2005) does not refer to the church once as intervening in the lives of those young people at-risk. It is also interesting to note that it is mostly parachurch organizations, government and secular organizations in South Africa (e.g. YIPSA, Centre of Hope, Department of Social Development) that are known for reaching out to youth-at-risk. This is in line with the important conclusion Clark (2001:78) suggests that for large numbers of adolescents, youth ministries in churches, and even some parachurch organizations, represent a world that is foreign, irrelevant and even occasionally offensive. If this is the case for a more 'mature' youth, so much greater the dissociation will be for those at-risk. He says that "despite all the focus, energy, history and money that have gone into youth ministry over the last several decades, secularized and disenfranchised adolescents are no closer to viewing the local church as a viable sanctuary for relational stability, peace and hope...it is not even an option for them."

4.4.1.5 The local church and youth ministry

Clark's alarming statement highlights the question whether the local church could ever effectively respond to those youth that are at-risk? Can youth-at-risk intervention ever become a typical Friday-evening-programme with games and a lesson? All four traditional approaches above depend on one's understanding of the local church, thus our understanding of what the "local church" is has an essential influence in this discussion.

Should Youth Ministry be understood as a function of an institution, organization or, as Williams (1988:2) suggests, "a place where the Scriptures are preached and taught," and a church member as someone that conforms to the doctrine and liturgy of it, then youth-at-risk intervention will not be served best by the church. These youths that are at-risk, because of feelings of distrust, attachment problems and perceived ideas about themselves and others, do not view the church as a viable sanctuary for stability, peace and hope. In what is considered a classic (*Models of the Church*), Dulles (1974) presents various models of the church, and their strengths and weaknesses. These models have been built upon examining Catholic and Protastant churches of the past centuary and remain the dominant philosophies used to plant and manage churches within the twenty-first century. Unfortunately, as will be discovered, all of the models resemble an institution, organisation or as Stanley suggests (2016), a temple system.

The first model is that of a 'Political Society' which portrays the church as an institution or organization that represents a 'perfect society.' It is perfect in that it is not subordinate to any other society and lacks nothing from an institutional point of view. The word 'political' is used since it is "as visible and palpable as the community of the Roman people, or the Kingdom of France, or the Republic of Venice" (Dulles, 2001:26). In this model there is a great emphasis placed on the church's constitution, set of rules and governing body. Its members are viewed as subjects of the authority of its officials. Members are those who accept the aproved doctrines, receive its sacraments and obey its apointed pastors. This model thus resists any idea of an 'invisible membership', since membership is clearly verifiable. In the Political Society model of the church, the beneficieries are its own members and a means to eternal life its ultimate goal. Even though this model creates a strong sense of corporate identity, institutional loyalty, clear lifestyle guidelines and a strong push for missionary work (by bringing people into the organisation), it presents many weaknesses. One such weakness, and a definite threat concerning mobilizing members of a church as mentors to intervene in the lives of youth-at-risk, is that the control of dominant clergy normally leads to the passivity and non-involvement of its members. This model tends to have its focus on "law and order" and lacks attention to relationships. It is for this reason that congregations with such a model are often regarded as a 'closed community' which is out of touch with the demands of its time and not in dialogue with non-Christian communities (Moloney, 1990). Besides being regarded as "closed" and out of touch with its communities, the mere emphasis on rules and regulations is a strong deterrant to any youth-at-risk known for defying authority (Larson and Brendtro 2000:92).

The 'Church as a Communion' model is very much the opposite of the above. "Love, acceptance, forgiveness, commitment and intimacy constitute the church's very fabric" (Fuellenbach 2002:152). It is understood within the analogy of the Body of Christ, where the members constitute the body and the Holy Spirit the soul of the church. Its goal is a spiritual union with God where members share in the love of the three Persons in one God (Fuellenbach, 2002:151). In this model the beneficiaries are the members of the church themselves whose lives are touched by the Holy Spirit living in the church (Dulles 2001:50). This model presents many strengths such as being democratic, ecumenical and a dependance on all members to contribute (Dulles 2001:50). The greatest weakness of this model, i.e. "being wrapped up in the joy and blessings of Christian fellowship may mean forgetting the church's mission as servant of the kingdom of God," resulting in members feeling at home among themselves and regarding others as outsiders and intruders, seems problematic towards youth-at-risk

intervention. A church model that has its focus inward, seems to be resistant to reaching out. Dulles (2001:52) also refers to the fact that within this model there is a risk that the spiritual are regarded more important than the practical aspects of the church. Mentoring youth-at-risk, is much more than just an exercise of spiritual prayer and fasting. Practically, face-to-face meetings need to be organized, indemnity forms signed, one needs to plan one's week, are faced with continuous great disappointments and in a sense makes one's proverbial hands 'dirty.' The practicalities of mentoring do not feel spiritual at all.

The 'Church As Sacrament' model, which is a more dominant model within a Catholic theology than a Reformed theology, holds that the Church is a sign and instrument of the presence of Christ. It aims at bringing the internal (spiritual) and external (structural & organisational) together. As a positive, it has a strong missionary focus, since its visibility to the world is a priority. As a weakness, this model includes difficulties in communicating exactly what the function and purpose of a sacrament is (Dulles 2001:67). The visibility of this model and the difficulty to understand it, poses a problem in reaching out to youth-at-risk. Youth-at-risk avoid institutions in general, thus the more dominant and visual it is, the less attractive it is to them.

The model presenting the 'Church As Herald' (Dulles, 2001:67) sees the church as the herald of God's word. It views the church as having received the official message of God and the commision of making it known and passing it on. In this model statement of belief, liturgies and leadership is of lesser importance compared to the proclamation of the word of God and the response of people to it. It holds that only God can convert people and only God can let his kingdom come. Thus the beneficiaries are those who hear the word of God (because of the proclamation of the word through the church) and put their trust in Him as the source of salvation (through the work of the Holy Spirit). The strength of this model is that it leads to a strong sense of identity of its members and call to missions, yet as a weakness it claims no responsibility to convert people or build the Kingdom of God. This model seems problematic concerning the mentoring of youth-at-risk. As expressed in chapter 2 and 3 of this thesis, long term relationship is required. Menoring youth-at-risk requires a commitment to a relationship regardless of the immediate positive response one sees. Mentoring does not allow for the "proclamation of God's word" to a youth-at-risk and then handing over to God, but asks mentors to keep building relationship regardless if the person is responding to God's word or not.

Another prominent model Dulles (2001:163) refers to is that of the 'Church As Servant.' The joys and hopes, the grief and anguish of people of our time, especially of those who are poor or afflicted, are the joys and hopes, the grief and anguish of the followers of Christ as well. The goal of the church is to help human beings whereever they are and keep alive among them the values, such as love, truth, compassion, forgiveness, reconsiliation, peace and joy, found within God's Kingdom. Even though some critics hold that the word "servant" denotes that work is done under orders and not freely, and even questioning the fact that serving others can lead to self gain by boosting selfworth, thus less about others and more about self (Dulles 2001:91), it seems that this last model as presented by Dulles, holds most merit concerning youth-at-risk intervention through mentoring. The strength of this model is that it is outward focused and has at its core the need to meet people where they are and help them towards a better life. The church becomes the agent for social change. Since youth-at-risk is a social problem, it is in desperate need of a social change agent, a local church, which views itself as servant.

Even though the local church, understood as a change agent or servant to the community, seems a model that potentially allows for and even promotes youth-at-risk intervention, Viola and Barna (2002) suggest that the problem is within the "packaging" of any of the above mentioned models. Unfortunately hierarchical leadership (2002:105), pews or chairs facing pulpits or stages (2002:9), high steeples with leaded glass windows, or modern day sound and lighting (2002:157), all contributes to the local church being seen as a 'place' to go to and participate as a spectator, it promotes passivity of its members, few relationship building opportunities and a disconnect between spirituality and "real life." Viola suggests that our view of the church being a *place* and not a *people* is evident in our modern day languange (i.e. we say 'we go to church' or 'that is a beautiful church'). Stanley (2016) supports this idea when he says that the word "church" (derived from the German word 'Kirk') means House of the Lord, refering to a specific "sacred place" which is normally organized by "sacred men" using "sacred" texts. This is very different from the word that Luke (Acts 19:32, 39, 40) and Paul (1 Cor 12:28, Rom 16:1) used in the New Testament, Ekklesia, which denotes a gathering of people, or those who respond to a call. MacMaster distinguishes between social capital (the people – bonding, bridging & linking) and physical capital (buildings, leadership structures, etc) and points to how elements of the "institution" assist in connecting people:

> "Church buildings have been significant in developing social capital, as places
> where people can cross boundaries, meet others, share activities and build trust.
> In townships that lack basic communal places for recreation and meeting, church

buildings often provide the only place where the community can gather. They provide the space for celebrations (e.g. birthday parties and wedding receptions), and are also the places where people come together for their schools' parent meetings, political protest meetings and service groups (e.g. women and senior citizens)."

That said, it seems like the "physical capital" does not appeal to youth-at-risk (Clarke 2001:78) and that even though it might promote an inward connection between people, it does not promote a reaching out to people (Viola and Barna 2002). Divorcing the physical capital from the social capital completely, thus understanding church as only "invisible" might be more effective when considering youth-at-risk intervention. Both Viola & Barna and Stanley see the church as invisible, in the sense that it is not a building, institution, a membership or denomination, but a group of people called to be 'counter cultural.' If the local church is understood as a faith community living with purpose in a specific context (Grudem 1994:853), then youth-at-risk intervention is nothing else than a ministry to the youth around us, of whom some are more at-risk than others. In his discussion on the purpose of the church, Grudem understands the "purposes of the church in terms of ministry to God, ministry to believers and ministry to the world." (1994:867) Reaching out to youth-at-risk, then, might be interpreted as this third purpose of the church. Grudem suggests that reaching-out-to-the-world (those outside of the faith community), was implied by Jesus' affirmation (Luke 6:35-36) that it is good to help unbelievers even if they do not respond with gratitude or acceptance of the gospel message. It is because of God's mercy, that we, the faith community (church), are called to be merciful and love everyone (Grudem 1994:868). Viola and Barna (2002:xxviii) suggest that so many pagan and Jewish influences shaped the local church (institution) to what it is today and suggest that, should the local church be effective, one needs to revisit the first century church who functioned without a bible, without bible seminaries, without church buildings or worship teams. The first century church was merely a group of people that was overflowing with their newfound belief in God, through Jesus, and organically started to reach out and include others.

Dean (2001:17) suggests that reflecting on what this "new found belief," is the first task of practical theology, and hence, should be the first task when one considers the faith community, our ministering to youth and our reaching out to youth-at-risk. One such belief that was held by the first century church and is still held by most churches (Christian faith communities), directly relevant to the topic of mentoring youth-at-risk, is that God is a merciful and relational

God that has manifested himself to humanity through the incarnation of Jesus Christ. This relational and merciful nature of God is often understood as the reason and need of a relational or incarnational theology.

4.4.1.6 An Incarnational Theological approach to youth-at-risk ministry

"Relationship is at the heart of the Christian faith," says Flood (n.d.:6). He suggests that the fact that humans have been made for relationship stands central in Scripture, and is expressed by Jesus, when he said that all the law and prophets can be summarized by:

> *"Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments."* (Mt 22:36-40)

Relational Theology holds that relationship is an overarching and reoccurring guiding theme found throughout the drama of God's story. "This motif, or dominant theme, is "leitend" in that it provides the tune, the theme, the interpretive framework from which to understand the whole storyline of theology and doctrine. (Flood n.d.:6) Relationship is not only the goal of theology, it is also the leitmotif, i.e. the central guiding concept and interpretive framework through which all doctrine and Scripture can be understood. Some suggest that relational theology is synonymous with Incarnational Theology (Langmead 2004:8). Root, however, (2007) suggests that a significant difference can often be seen when one considers the purpose of the ministry that flows from the theology. Relational ministry seems to be traced back to the Evangelical movement, where having a personal relationship with God stands central in one's faith (Root 2007:663). Root comments that this relationship is so central that it provides the core of the evangelical universe and becomes the strategy of engagement in all other structures of culture, whether in the family, government or larger society. Smith (2000:188) urges that relational ministry is strategic in that it consciously attempts to influence others. "It is relational in that it relies on interpersonal relationships as the primary medium of influence." (Smith 2000:188). The objective of the relationship, then, in the context of youth-at-risk, is to have specific outcomes, i.e. accept Jesus as saviour, become a Christian, change negative behaviour and ultimately go to heaven (Root 2007:684). Relational Ministry then, has a specific agenda: the purpose of influence, with specific outcomes in mind. Root argues, however, that the relationship's function is not to make things better, but rather about being together in each

other's most difficult and painful moments; this he calls Incarnational ministry. He says, "The incarnation is not about getting us right but bearing what is wrong with us, so that we might find that we are only right in the embrace of a God who loves so much to be with us," thus 'Christ calls me into the self-giving suffering love for the adolescent, with no pretence or agenda." (Root 2007:773)

Reflecting on the work of well-known theologian Dietrich Bonhoefer, De Gruchey (1984:20) comments that Bonhoefer's struggle with who Jesus was, increasingly dominated his theological reflection. One concept that became synonymous with Bonhoefer's understanding of Jesus and of incarnational ministry, was that of him, Jesus, being a 'Stellvertretung' or 'place-sharer'. Just as Jesus incarnate, crucified and resurrected was standing in the place of humanity, so we must become place-sharers for others, and in the context of this thesis, youth-at-risk. Root reflects on Bonhoefer's understanding of place-sharing, and suggests that one person must stand in the place of the other, "acting fully on his or her behalf, like a noble leader for her citizens, a thoughtful teacher for his students or a loving father for his children. Place-sharing takes shape when we place ourself fully in the reality of the other, refusing to turn away even from its darkest horror." (2007:801) Incarnational ministry or place-sharing in the context of youth-at-risk, then, is not about:

> *"these kids be better Christians [or becoming Christian at all]; it is about helping them be what God created them to be – human. And it is the degradation of their humanity, brought about by broken and abusive families, violent neighbourhoods, failing schools and poverty, that caused them to lash out so forcefully [through at-risk behaviour]. Ministry is about suffering with them in their dehumanization, celebrating their human endeavours and in all things pointing to the true human, Jesus Christ."* (Root 2007:113)

There is no hidden agenda, pretence or secret motives; it is about connection, sharing and a shared life.

Chester (2008) argues against the concept of incarnational ministry when he says that the "incarnation is the act of divinity becoming human" and that it is not something that can be done by humans. He also comments that there is no New Testament reference or command that we should incarnate ourselves as a means of outreach. Lastly, he holds that there are many dangers concerned with Incarnational Ministry since it offers no boundaries. The greatest one highlighted by Chester is that incarnational ministry creates a "be" rather than

"tell" approach. He asks, "Should I become transgender to be incarnational among transgender people?" "Should I have a tattoo or do drugs to be incarnated with those who have tattoos and do drugs?" Chester suggests that the incarnational rhetoric is often of simply being with people without an agenda and he feels that there should be an agenda to call people to repentance.

The researcher suggests that what Chester disregards is that Jesus never became a tax collector, a prositute, nor a Greek soldier through his incarnation. He became truly human and led other people towards the dignity of being truly human. The New Testament does suggest that "we are sent in to the world as Jesus is sent into the world" (John 17, 20), and that there are boundries to incarnational ministry – i.e love (Mt 22:36-40). But most of all, Chester's argument that the problem with an incarnational ministry approach is "being without agenda" when there actually should be an agenda, infact supports the research done on effective youth-at-risk intervention (Chapter 2 & 3) and is the link between incarnational ministry and the Circle of Courage. It is "being with, without aggenda" that builds protective factors into the lives of young people, not our preaching.

There are significant parallels between Root's and Smith's understanding of incarnational youth ministry and the mentoring of youth-at-risk with a Circle of Courage approach. As explained in Chapter 2 and 3, the researcher understands the four different areas of Circle of Courage (belonging, mastery, independence and generosity) that lead to maturity and resilience, are not taught, but develop naturally within healthy relationships. It is when there is relationship without agendas, pretence or secret motives, that a broken Circle of Courage is restored within the life of a young person. Furthermore, in chapter four of this thesis *attunement* was mentioned as one of the elements in mentoring that contributes to successful mentoring. Attunement "represents the evolving connection between mentor [therapist] and mentee [client] as the mentor [therapist] seeks to understand the mentees [client's] world" (Pryce, 2012:287). When incarnational ministry is understood as place sharing and mentoring seeks attunement, then incarnational ministry is in one sense mentoring.

Mentoring, in a spiritual context, is often understood as a nurturing relationship that facilitates one's spiritual pilgrimage in relation to the ultimate (Matthaei 1991:540). The mentoring the researcher refers to, however, should not be confused with this. Concerning an Incarnational approach, the mentor does not facilitate or nurture the spiritual growth but rather holds that one

is called to incarnate oneself into the context of the mentee without pretense or agenda. It is the understanding of the incarnation of Christ that serves as a model for ministry. As Christ incarnated himself into the context of the world to be with people, so the mentor crosses the socio-economic, cultural and ethnic boundaries to just be with a young person. Jesus' incarnation was sacrificial, and so every mentor that offers their time, money and comfort, often for a unilateral relationship, calls for sacrifice. Jesus volunteered, and so does the mentor that reaches out to a young person at-risk. Reflecting on Jesus' incarnational ministry, Coleman says that Jesus ate with his disciples, slept with them, and talked with them. That they walked together along the lonely roads; they visited together in the crowded cities; they sailed and fished together … they prayed together and they worshipped together. They were with him while Jesus was ministering to others. They were sharing life and he was sharing their place. This is at the heart of an incarnational ministry as it is at the heart of mentoring a young person at-risk with a Circle of Courage approach. The parallels propose a synergy that makes mentoring a method for incarnational ministry. It also causes one to ask the question, if sharing a place with someone else is not the very missional call of the church when Jesus said, "to go and make disciples." (Mathew 28)

4.4.2 Missiology

In his argument for incarnational ministry as a means of youth ministry, Root (2007) interacts with Langmead's (2004) book, "The Word made Flesh." It is interesting to note that Langmead uses the word mission rather than ministry when he talks about the relational or incarnational call of the faith community. He says that "incarnational mission can be seen as following Jesus as the pattern for mission, participating in Christ's risen presence as the power for mission and joining God's cosmic mission of enfleshment in which God's self-embodying dynamic is evident from the beginning of creation" (Langmead 2004:8). The incarnation and the church's call to be in incarnational relationships, to Langmead, denote mission rather than ministry. It is unclear as to why Langmead prefers the word 'mission' rather than 'ministry,' however one may assume that he is eluding to what the faith community is supposed to, or called to, do (mission), instead of their purpose. As opposed to Root's idea of incarnational ministry in a youth-at-risk context meaning, 'just being in relationship with' the word mission denotes an important assignment given to a person or group of people, often being expected to cross boundaries. It is task-centred and communicates a sense of urgency. Langmead's argument for

incarnational missions, turns one to missiology as a practical theological lens to understand youth-at-risk, mentoring and the Circle of Courage.

Missio Dei (God's Mission) has had several meanings throughout church history. But it was only after the First World War that Karl Barth, at the Brandenburg Missionary Conference held in 1932, became one of the first theologians to articulate missions as an activity of God himself (Bosch 2002:390). It was twenty years later at the Willingen Conference (1952) that this idea of *Missio Dei* was once again discussed. The conclusion was that as the Father sent the Son, and both the Father and Son have sent the Holy Spirit, Father, Son and Holy Spirit now send the church into the world (Aagaard 1974:420). Mission, then, since it is the very nature of the God they worship and a calling to his followers, is expressed by the Christian faith community as one that reaches out, beyond its boundaries, to a world in need, including the world of the adolescent at-risk. In *Transforming Mission*, David Bosch (2002) suggests several dynamics and elements of an emerging ecumenical missionary paradigm, which seems to be very relevant concerning youth-at-risk intervention through mentoring:

4.4.2.1 Parallels between Missionaries and mentors

After discussing the history of 'mission thinking,' Bosch (2002:372) states that in the emerging ecclesiology, the church is seen as essentially missionary. Ecclesiology thus does not precede missiology, or differently said, missiology is not a fringe activity of a strong established church (faith community); it is in its very nature Church. If God is a missionary God, God's people are a missionary people, being sent. "Because church and mission belong together from the beginning, a church without a mission or a mission without the church, are both contradictions. Such things do exist, but they do only as pseudo structures." (Bosch 2002:372). One of the key elements concerning successful mentoring discussed in Chapter 3 is the recruitment of mentors with the correct motivation and expectations. A person that fundamentally believes in a Missionary God who now asks his people to reach out to the world might be the potential mentor that is needed to reach out to youth-at-risk. Understanding the Church as "missionary" unlocks a very practical pool of potential mentors with similar motivations ready to be sent (as mentors) to commune with or be a community for youth-at-risk. Also, in using the church, or faith community, as a "recruitment pool," one bypasses most negative motivational factors of mentoring, mentioned in Chapter 3 (i.e. mentoring for occupational promotion, seeking careers, etc.).

4.4.2.2 An all-inclusive mission and mentoring relationships

Bosch (2002:28) reminds one of the inclusiveness of Jesus' mission. It embraces both the poor and the rich, both the oppressed and the oppressor, both the sinner and the devout. "His mission is one of dissolving alienation and breaking down walls of hostility, of crossing boundaries between individuals and groups." When considering the "Contemplation" and "Initiation" stages of mentoring (discussed in Chapter 3), one realizes that it speaks of the same inclusiveness Bosch speaks about. It is not only that youth-at-risk come in all 'forms' (race, culture, socio economic status, etc.), which is important to keep in mind when selecting mentees, it is also important to remember that when bringing mentor and mentee together one often brings the poor and the rich, the perceived oppressed and oppressor and the perceived sinner and devout together. Building mentor/mentee relationships is a mission of dissolving alienation, of breaking down of walls of hostility and of crossing boundaries between individuals, groups and with the 'self.'

4.4.2.3 Parallels between making disciples and mentoring

When thinking of the church as missional in its nature, one is immediately reminded of the "Great Commission" described by the Gospel of Matthew (Matt 28:16-20). Even though one may assume that the Great Commission has always been the key between ecclesiology and missiology, Bosch (2002:56) suggests that it is only in the 1970's that this text has taken on significant missional meaning for the church. Two aspects of the Great Commission that have been given to the Church as a command and seem to be related to youth-at-risk intervention through mentoring, is that of "disciple making" and "teaching." According to Bosch (2002:73) discipleship is central to Matthew's gospel and to Matthew's understanding of the church and mission. The verb, matheteuein (make disciples), is used only four times in the New Testament, three of which are found in Matthew. Bosch says that the link between Jesus' own time and Matthew's community is, in fact, given in the command "Make disciples!" (28:19) since the followers of the earthly Jesus have to make others into what they themselves are – disciples. Bosch says (2002:74), "In the final analysis, therefore, there is, for Matthew, no break, no discontinuity between the history of Jesus and the era of the church. The community of believers of Matthew's time does not constitute a new period in the economy of salvation. Mentoring, when having a Circle of Courage understanding, is aimed at developing the mentee so that she can become a mentor for others. The last phase of the Circle of Courage is

Generosity that addresses "our concern for others and commitment beyond one's self." (Larson 2000:73) Previously, the researcher drew parallels between discipleship and mentoring and suggested that potentially it could be used synonymously. As the missional call is to make disciples, so the mentoring call is to find mentees. The Great Commission, compels the disciples to make disciples the same way Jesus made disciples, and Jesus's disciple making 'process' depicting aspects of significant duration, consistency in relationship, frequency of meetings and the forming of strong emotional connections – all the elements constituting effective mentoring relationships. Once again one may question whether mentoring is not merely a synonym for the term discipleship, and thus, whether the mentoring of young broken people (adolescents) is not the church's missional call?

Another interesting aspect of the Great Commission that relates to mentoring is the content of what needs to be taught (...make disciples and teach...Matt 28:20). Bosch (2002:66) reminds one of how Matthew uses the terms 'preach' or 'proclaim' always referring to a message addressed to outsiders. He never preached to his disciples, but always taught. He never preached to other believers in the synagogue, but always taught. One might thus find it interesting that even though Jesus according to Matthew 10 uses "proclamation" terminology when he commissions his disciples, he uses "teaching" terminology in his final commissioning which involves a universal outreach. Bosch interprets this as follows:

> *"Behind his choice of terms there are important theological [missiological] considerations. To appreciate these, it is important to recognize that, for Matthew, teaching is by no means a merely intellectual enterprise (as it often is for us and was for the ancient Greeks). Jesus' teaching is an appeal to his listeners' will, not primarily their intellect; it is a call for a concrete decision to follow him and submit to God's will [...] discipleship is determined by the relation to Christ himself, not by conformity to an impersonal ordinance. The context of this is not the classroom (where "teaching" usually takes place for us), nor even the church, but the world."* (2002:66-67)

When one considers what Dean (2001) suggests is the first task of youth ministry (reflecting on what we believe about God), then believing that God is a missional God who has sent Himself and now sends us, the faith community, to infiltrate the world (of the adolescent), being inclusive, (including youth-at-risk), and reaching out through what seems to be a non-intellectual but relational mode (mentoring), being conveyed through living in the world (not a program, but a process), seems a radical yet ancient approach to youth ministry that

comfortably sits with a modern day understanding of mentoring. One might still question whether the outcomes hoped for in mentoring and that of missions are the same. It is suggested that the debate around outcomes of missiology, pendulums between 'everything is missions' and 'becoming Christian,' is the core task of missions. Some suggest that witness, service, justice, healing, reconciliation, liberation, peace, evangelism, fellowship, church planting, contextualization, and much more will be on the one side of the pendulum, under 'everything is mission' (Bosch 2002:512). On the other side of the pendulum some hold a very specific outcome, the "winning of all people to the status of being true Christians (Bosch 2002:73). A definite case can be made for the first category since, as previously explained, fellowship, church, healing, liberation, peace and reconciliation is needed in the lives of these young people at-risk. It is especially the word justice that draws attention. Jorgensen et al. (2010) suggest that it is the function of missions to not only invite, but obligate, every church and every Christian to think of ways and means to share the good news with the poor, the exploited the and hurt of today. He suggests that through missions, churches should enter into, "open and humble partnership with all who work for the goals of greater justice, freedom and dignity, and recognize these goals as a part of restoration of the true personhood in Christ." (2010:8) Missions, then, obligate the faith community to be involved in the lives of youth-at-risk.

Mentoring youth-at-risk most definitely falls within the "everything is missions" category, yet, Jorgensen's phrase, "restoration of the true personhood in Christ" elicits that the purpose of 'everything' in missions is connected with winning people to the status of being a true Christian. In the next section the researcher will argue that Pastoral Care also places missions and youth ministry in the "being a true Christian" category which then makes mentoring youth-at-risk truly a missional endeavour.

4.4.3 Pastoral Care

It is the task of Pastoral Care to help people find meaning and purpose (Louw 1999:337). In order to do this, pastoral care givers engage with other disciplines such as psychology, sociology and anthropology (Cole 2010:712), yet understand that its uniqueness is that pastoral care interacts with these disciplines in the context of "God as the comprehensible-incomprehensible One" (Tracy 1994:56). In Scripture, one is reminded of God's sensitivity and compassion, as well as His encounter, intervention and involvement in our being human; this becomes our departure point for finding meaning in our humanness (Louw 2010). Finding

meaning and purpose, however, will always take place in the context of relationships, thus "pastoral care is fundamentally relational" (Wei 2016). Wei says that the relationship that comprises pastoral care is "a compassionate presence, modelled on Jesus' care for people, especially those hurting and in need, and nurturing their growth toward wholeness. Young people need such care and are in turn called to actively care for others. This requires a higher order of authentic relationship and maturity" (2016); a caring relationship that could be defined as mentoring. When a more mature person, engages in a relationship with a less mature person, with the aim of the growth and development of the latter (i.e. the understanding of mentoring (Rhodes 2002), then the mentor becomes the pastoral care giver.

 Cole (2010:712) suggests that there are two distinct qualities that Pastoral Care brings to "caring," which other disciplines don't contribute, of which the first is "soul-care" and the second, "storied care." Traditionally the care and cure of souls included four ancient pastoral functions namely healing, sustaining, guiding, and reconciling: "To offer pastoral care—to care for souls—meant to foster healing, sustenance, guidance, and reconciliation, not merely for individuals but for communities of people" (Cole 2010:715). This view of pastoral care largely persisted through the medieval period and the Protestant Reformation, but started to take on a different form at the turn of the17th Century as the "Enlightenment era" brought about three changing influences:

- Firstly, more systematic and formal training of clergy gradually became the norm.
- Secondly, the Western world increasingly explained and understood life and the world without necessary references to God or religion
- Thirdly, theological education began a fragmentation into various areas of specialized study within the modern research university.

These three influences led to the narrowing of pastoral care to primarily focus on individuals and their needs (as opposed to the needs of both individuals and groups). Pastoral Care became private in nature and by the early twentieth century pastoral care was often limited to one-on-one encounters among clergy and lay persons focusing on matters of mental illness and related problems. By the mid-twentieth century pastoral care was guided largely by perspectives tied to psychology, psychotherapy and related clinical disciplines and, to a lesser degree, guided by other human sciences (i.e., anthropology, sociology, and critical theory) and by hermeneutics. At the same time, pastoral care drew less on religious language and perspectives as a departure point and in a sense lost its primary concern for "souls"—at least as traditionally viewed—and

gave more attention to "personhood" as understood through the medical and human sciences. Pastoral care, once a concern to care for souls through fostering healing, sustaining, guiding, and reconciling for individuals and communities of people, today follows the trend where qualified ministers function as arm chair therapists (Cole 2010).

For not one moment can one assume that this 'style' of pastoral care is not needed for the day and time we live in. It seems evident that (2010:716) that this view of Pastoral Care has rightfully and appropriately changed throughout church history and there might even be danger in seeking a pre-modern view for a post-modern time. When one considers all the previous chapters of this thesis, drawing from many different disciplines from human sciences, concluding that mentoring defined as "...a relationship in which the adult provides on-going guidance, instruction and encouragement aimed at developing the competence and character of the protégé..." as an effective intervention approach to youth-at-risk (as individuals and community), one finds that it is not that different from the 'ancient' view of pastoral care. Before the 17th century an unqualified "church" fostered healing, sustenance, guidance and reconciliation for individuals and communities, having an outcome of the wellness of people's 'souls' at heart. Is this ancient view of pastoral care not *the* differential and significant contribution theology can make concerning youth-at-risk intervention through mentoring? Even famous non-Christian psychiatrists such as Scott Peck questioned the modern-day approach of counselling and therapy when he says, "it is remarkable, almost incredible, that the voluminous professional literature in the West on the subject of psychotherapy ignores the issue of love." (1990:161) He suggests that we have created all these rules, boundaries and regulations as to how to help people, gave qualifications so that some might become professionals in caring, yet forgot that caring for the soul is relational, and thus doable by all.

To consider that all within the church are called to reach out to the souls of others, it is necessary to clarify what exactly is meant by the "soul." Systematic theologians have long debated whether the essential nature of a human is a Trichotomy (spirit, soul and body), Dichotomy (spirit/soul and body) or Monism (man is one element) (Grudem 1994:473). The debate has been ongoing, since Scripture uses the terms soul, spirit and body in some instances interchangeably (e.g. John 12:27 vs. John13:21 also see Luke 1:46-47). Within theology, those arguing for a trichotomous understanding of human nature use 1 Thessalonians 5:23, Hebrews 4:12, 1 Corinthians 2:14 - 3:4 and 1 Corinthians 14:14 as proof texts. All these texts imply that man is made up out of three parts; body, spirit and soul, and further imply that they 'work'

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distinctly from one another. "Trichotomists say that they have a spiritual perception [spirit] or a spiritual awareness of God's presence which affects them in a way that they know to be different from their ordinary thinking [body] processes and different from their emotional [soul] experience." (Grudum 1994:478) Dichotomists hold that the word spirit is another term for the word soul, and thus humans are made up of two parts: body and soul/spirit. Matthew 10:28, 1 Kings 17:22 and 2 Cor 5:1-4, according to dichotomists, clearly point to the two parts of a human that work distinctly from one another. Since it is the soul/spirit which is eternal, the soul/spirit is often the concerning factor for ministry. "A number of non-Christian philosophers have vigorously challenged the idea that man has any immaterial part at all such as soul or spirit." (Grudem 1994:483) This leads us to the theory of Monism, a belief that man is only one element, and that the words soul and spirit are merely synonyms for life. This is a less popular view within the Christian tradition. In response to Monism, evangelical Christian theologians, emphasized texts in Scripture referring to death and the departure of the soul or spirit which once again strengthened the theories of dichotomy and trichotomy within the Christian tradition. Monism however, 'triggered' yet a fourth theory: Unichotomy.

Boarden (2000) explained in a lecture on the *Essential Nature of Man* that Unichotomy is a relatively new theory that states that humans have a body, soul and spirit, yet they interact and function as a unit. At death, a very unnatural process takes place when the soul or spirit leaves the body temporarily, to be reunited with a glorified body (1 Cor 15) which will interact and function together for eternity as a unit (September 2002). Although this theory is less familiar than others, it seems that it is, intentionally or unintentionally, the foundational understanding of a holistic approach to Christian ministry. In a lecture on *HIV Intervention and the Church*, Conradie (2001) stated that when a person is terminally ill [body] it often leads to depression [soul] which leads to feelings of alienation from God [Spirit]. Thus by treating the body, the soul and spirit will benefit (because they function together as a unit). However, one can also treat the depression [soul], which could lead to an understanding of purpose and meaning within the illness [spirit], that will lead to a positive attitude, which in turn, science has shown, will boast the immune system [body] (Dowling 2001).

When one considers taking care of the 'soul', one has to consider the wellbeing of the whole person. Barth said that "the human person is bodily soul, as he is also "besouled" body" (Sherlock 1999:215), implying that humans do not have souls, but are souls. Sherlock expresses the theory of Unichotomy with the idea of *wholeness*. He says that "anything which contributes

to holistic living is valued highly today, while dualistic impulses are vigorously avoided" (1999:212). He points out that the word *sōtēria*, normally translated within the Christian tradition as *salvation*, can also be translated as 'health' or 'wholeness' (Sherlock 1999:213). Within the Christian faith, "Jesus Christ is *the* example of a whole life lived in full integrity, 'without sin.' The distinct feature of the work of Christ is that he freely gave up his life, so that his *wholeness* might be offered to all" (Sherlock 1999:213). According to Louw:

> *"Wholeness in the Christian tradition implies more than healing and a condition of wellbeing. Wholeness refers to a new condition of being, to a radical transformation of our existence. It refers to a new direction, to life as determined by God's grace and defined by the justification in Christ. Wholeness refers to God's unqualified "yes" in Christ and implies the renewal of one's relationship with God, one's self, one's body, with other human beings and with creation."* (2005:10).

Louw states that "reflection on our being human evokes a "soul-revealing" question: who am I? (2005:9). This question, "…forces one to ask: what am I doing here, in this space and place? What is the purpose of my life?" (Louw 2005:9). In the context of pastoral care, it is these questions that address the wellness and quality of the human "soul", our wholeness.

Concerning youth-at-risk, we find that it is not well with their souls. Political, negative socio-economics, deviant peers and absent and abusive parents are answering these "soul-revealing" questions, more often by neglect than by intent, in the forming years of children, causing them, when they become adolescents, to merely live the answers they received. These answers are merely expressed through anti-social behaviour. As pastoral caregivers, however, the quest to communicate 'better truths' to these soul revealing questions, will inevitably lead to more whole young people which will result in healthy behaviour. It is at this point that Cloete (2012) alludes to the 'intertwined' relationship between pastoral care and youth-ministry when she challenges youth-ministry practitioners to make "Spiritual formation" a focus within youth ministry. As our young people battle with these soul revealing existential questions about their existence and purpose, their identity is being formed. And identity formation inevitably includes questions about their spirituality (Engeland 2006:54). Dean (2001:29) suggests that theology (spirituality) is rampant under youth. Just a switching on the TV and they are confronted with the gods of fame, gods of success, gods of heath, gods of good looks, gods of position, gods of wealth and countless others. There theology and spirituality is shaped by their contact with these gods, and thus the soul revealing questions are being answered. Cloete (2012:75), however, urges the church, particularly those within the area of youth ministry, to

journey with young people in their spiritual formation when she says, "when we meet the other, we discover ourselves as well as God. Then we are in a better position to discover where we fit into life and what contributions we can make to the greater good of creation, of which we are a part" and also, "[spiritual formation] will not happen along the way, youth need to be among believers to "catch" (see and experience) what it is to live as a believer in your everyday life..." (2012:75). This call is to all believers to engage in ministering to youth, and not only the qualified pastoral counsellors, youth leaders and pastors. Can this potentially be where a mentor, a believing adult, committed to journey with a young person, outside of the institutional boundaries of the congregation, in order to develop the person's character and competence for life – helps with the spiritual formation and answering of the existential questions?

Professional clergy, educators and counsellors might question how qualified the "pastoral mentor" will be to lead a young person, especially those at-risk, on a journey of spiritual formation (Rhodes, 2002). To answer this question one may consider Cole's (2010:718) second distinctive aspect of Pastoral care, called 'Storied Care'. Cole suggests that it is important to remember that pastoral care takes place in the foreground of a particular story—the Christian Story. Even though the term "the Christian story" will represent different things to different people, it is generally understood as "the story of God's creative, transformative and redemptive acts throughout history, which Christians have most frequently recognized in the history of Israel; the life, death, and resurrection of Jesus and the ongoing work of the Holy Spirit" (Cole 2008:172). The "Christian story" derives from many stories, including those recounted in Scripture and church traditions, but also those stories that we live out, historically and in the present, in the contexts of various faith communities and beyond. Life entails living intentionally in relationship to this story. Even though John de Gruchy (2006:11) suggests that how people understand and give expression to the Christian story will change over time as that story gets lived out in different contexts, Cole's (2008:172) characteristics of the Christian story seems universal and relevant:

- First, it makes claims about "the way things are," what holds the greatest value and importance and what qualifies as moral, ethical, and just.

- Second, it presents normative ways of carrying ourselves and being in relationships, including relationships with other people, with the created world, and with God.

- Third, the Christian story calls those who embrace it to live by its claims and norms; and this entails locating "their personal stories within its story so that it moulds, guides, and sets boundaries for their personal stories."

Cole concludes:

"as we claim it and live by it, the Christian story claims us and makes claims upon us; it offers promises to us and informs how we make meaning of life, including how we view the world, our relationships, ourselves, and ultimately God. We could go so far as to say that the Christian life is a lived story. A story giving us our identity, constituting our selfhood, and commissioning our way of being and acting, this story makes us who we are." (2008:172)

When the pastoral caregiver is the mentor, and youth-at-risk the soul in need of attention, then the mentoring of youth-at-risk as an intervention, is a pastoral function. It is, however, the understanding of the Circle of Courage, that gives it reference to the field of pastoral care. Symbolically the Circle of Courage represents wholeness. It suggests that should one develop a healthy identity in how one belongs to others (belonging), about what one is capable of doing (mastery), grow in becoming a good decision maker (independence) and understand one's purpose and therefore reach out to others (generosity); it will enhance wholeness (Larson 2000). If the circle is broken, the person will be broken; or have a broken identity. Ultimately, the Circle of Courage is understood in light of identity formation, or spiritual formation. Many suggest great synergy between spiritual and identity formation, since both seek answers to the same existential questions, and provide the answers in synergy with each other (Gushiken 2010:319). Spiritual formation is considered "an organic process that goes far beyond the mere behavioural tweaks to deep fundamental changes at the very core of our being" (Barton 2009:28). Cloete reminds one that just as the circle has no beginning and no end, so is Christian spirituality; it is an "ongoing process, something that is holistic and never static" (Cloete 2012:71). Thus at its core one may argue that the Circle of Courage is concerned with spiritual formation.

Another fundamental "truth" that is part of the Circle of Courage philosophy, is that wholeness can only come for a person in relationship with others. According to Canadian anthropologist Inge Bolin (2016), "rituals of respect" permeate the values and child rearing practices of traditional indigenous cultures. She says that when needs for Belonging, Mastery,

Independence, and Generosity are met, children and youth thrive and achieve their full potential. Unfortunately, in modern society, since young people are 'disconnected' from caring adults and hyper-influenced by peers, the 'ecology of childhood' is disrupted, basic growth needs go unmet and youth present a host of problems and risky behaviour. It is the 'reaching out' task of missiology and the "including task" of youth-ministry that makes the ecclesia the context for development of our young people's spirituality and healthy identity formation. Cloete concludes that spiritual formation, where the Christian community is involved, guides youth with regards to life issues and focus on God in the "ambiguous messiness and beauty of everyday life" (2012:75).

Lastly when considering the Circle of Courage philosophy, Larson explains (2000:72) that all youth-at-risk behavioural problems, stem from their beliefs. Larson (2000:178) suggests that one cannot present simplistic approaches to troubled youth, rather it should be acknowledged that their needs are critical and complex, and effective intervention needs to encompass every dimension of a young person's life, including their spiritual formation. Larson argues (2000:175) that most intervention organizations work on the first of four levels of intervention namely 'behaviour.' When anti-social behaviour is noticed within a young person, intervention organizations try to alter the behaviour by addressing the behaviour (i.e. drug use = drug rehabilitation). Unfortunately, behaviour is only an expression of 'attitude,' something that calls for a deeper level of intervention. Since behaviour is influenced by thoughts and feelings, attention to these factors can make intervention much more impactful. But, "neither behaviour nor thinking (attitude) fully address the heart of the matter (Larson 2000:177). A bolder and more effective approach is to focus on how a person's values and philosophy of life directly influence a young person's attitudes and action. Some moral development and character education programs seek to instill human virtues and values such as respect, responsibility and caring for others. Larson says, "any serious discussion on values inevitably turns to deeper spiritual questions about the purpose and meaning of life." - questions the researcher believes Louw (2005:9) calls "soul-revealing questions," which is according to him the essence of pastoral care. Larson suggests (2000:177) that interventions at this level help youth understand how their theology – view of God – informs and directs every other area of their lives and gives meaning to their existence. Psychiatrist Scott Peck suggests that even within psychology, the first question to be asked when dealing with the behavioural issues of a patient is, "what is your religion [beliefs]?" (2006:173). It is ultimately from our beliefs that our action flows. The

Spiritual formation of youth-at-risk is thus of paramount importance, and mentoring with the Circle of Courage a great method to do so.

4.6 Conclusion

Mentoring youth-at-risk is a fusion between youth-ministry, missiology and pastoral care and calls each field into praxis. It is also important to note that when one considers the mentor within this "fusion" it is not the (professional) ministers, youth workers or registered pastoral caregivers that are considered as the mentors, but individuals that make up the faith community. Cole's argument for "the Christian story" as being pastoral care, includes 'all' within it, and propels the ecclesia into the world, even that of the adolescent-at-risk. It is the ecclesia that needs to be the caregivers of the souls of broken young people, assisting them to find the answers to the "soul-revealing" question: who am I, what am I doing here, in this space and place and what is the purpose of my life? It is when the believer commits to mentor another, that her story equips and qualifies her to become the missionary, ministering to youth through taking pastoral care of the mentee's 'soul.' Rhodes (2002) suggests that youth-at-risk intervention, especially through the process of mentoring, is becoming more and more an area of interest for social sciences. Practical Theology makes a unique contribution, unlike any other discipline to this topic. Not only is it the task of the discipline of Practical Theology to address the social issues of the day, thus in the context of this thesis, youth-at-risk, but it is "geared' towards doing so effectively. Youth Ministry has a particular interest in the well-being of the adolescent. A young person's development, spiritual formation and inclusion in the faith-community is at its heart. Missiology calls a whole community into action driven by their belief in a missional God and compels them to reach out to these adolescents as God reached out to them. It is unique in the sense that it involves an ecclesia, a global 'work force' of people and potential mentors that is motivated by the same Story (as opposed to a salary) and called to be involved in the world. Pastoral Care reminds one that theology's contribution is not just one that reaches out to the humanitarian needs (lack of food, education, etc.) or behavioural problems, but reaching out to the adolescent's soul which is the root of how they will perceive and live in this world. Theology's contribution is unique and significant in the sense that it incorporates all aspects of life and other sciences in order to lead a person to wholeness.

It is the understanding of an incarnational youth ministry, that seems to be the most significant and unique contribution to that of youth-at-risk intervention. Incarnational ministry denotes

just being with, or be in relationship with a person, without wanting to 'fix' the person, or have some hidden agenda as to why you want the relationship (e.g. that the young person joins church). It is just about being with the person as Christ was and still is with us. The Circle of Courage holds that if you truly love a young person, the sense of love will create feelings of belonging that will stir the need for developing competence (mastery) resulting in a need to make good life decisions (independence) and ultimately find purpose and meaning in his humanness (generosity). Enduring relationships of love and care, mentoring relationships, have been described throughout the Bible. But it is the incarnational ministry of Christ, who came to share our place with us, that gives hope to all youth that are at-risk, for in his incarnation, the church's incarnation can restore their Circle of Courage.

CHAPTER 5
RESEARCH METHODOLOGY

5.1 Introduction

In Chapter 1, the researcher expressed his interest in the impact, or evaluation of outcomes of mentoring as a youth-at-risk intervention method within a South African context. Before one can attempt to evaluate impact, one first needs to evaluate the implementation of the mentoring programme. Babbie and Mouton (2001:335) emphasis this when they say, "and this is extremely important, there is no point in being concerned with the impact or outcomes of a particular programme [intervention] unless it has indeed taken place and has been properly implemented." This dissertation, then, is concerned with the evaluation of the implementation process of a mentoring programme to build resilience in the lives of youth-at-risk, and this chapter with the methodologies used for the evaluation.

Even though some suggest that evaluation research refers to the purpose of research rather than method (Babbie & Mouton 2001:335), it is mostly agreed that "programme evaluation entails the use of scientific methods to measure the implementation and outcomes of programmes for decision-making purposes" (Rutman 1984:10). In this chapter the researcher will present the methods he used to answer the implementation evaluation questions such as, 'has the intervention been properly implemented? What constraints are there on proper implementation? Are the programme participants responding positively to the intervention; and if not, why not? Finally, what can one learn in order to better, or strengthen, youth-at-risk intervention through mentoring.

In order to answer the first question, 'has the intervention been properly implemented?' the researcher chose a specific youth-at-risk mentoring intervention programme and considered all five stages (as discussed in Chapter 3) of it. Every stage had specific components, or programme benchmarks, 15 in total that need to be implemented (see Figure 5.1).

5 Stages of a Mentoring Programme

Contemplation
- Mentor recruitment
- Mentee recruitment
- Mentor screening
- Mentor training
- Mentee Selection
- Mentee prep
- Matching activity
- Matching process

Initiation
- Mentor/mentee matching event

Growth & Maintenance
- Mentor/mentee support and intervention

Decline
- Mentor facilitation
- Mentee facilitation

Redefinition
- Mentor facilitation
- Mentee facilitation
- Graduation

Figure 5.1 The 5 Stages of a Mentoring Programme

The Elements of Effective Practice for Mentoring (4th edition) (Garringer et al. 2015) was the "measuring tool" to evaluate the implementation of a specific youth-at-risk mentoring intervention programme. The EEPM was rooted in the need to ensure that mentoring programmes offer their services in a "responsible" (safe, effective, and well-managed) way, "one that met the needs of both youth and volunteers (mentors) while also ensuring participant safety and positive outcomes for young people and communities" (Garringer et al. 2015:3). To meet these needs, researchers developed "a set of guidelines, or common principles" to help guide the development of quality mentoring programmes in support of the growing field of mentoring professionals. The EEPM fourth edition reinforces the application of research done in the area of mentoring practice. Over 400 peer-reviewed journal articles and research reports were used to build on the third edition that was released in 2009, which makes the EEPM fourth addition the most comprehensive and well researched principles and guidelines for effective mentoring. It is important to note that these elements or guidelines are not a mentoring programme, they just point to what are essential elements to have within a mentoring programme to enhance the chances for the proper mentoring duration, frequency, consistency and emotional connection, which is needed for impact in the lives of youth-at-risk (Rhodes 2010).

Tracking whether the EEMP fourth addition elements were present in the implementation of the programme (thus whether a mentoring best practice model was followed) will be the first part of the implementation evaluation, and not only serve as a platform to answer the question about implementation, but consider the constraints there were, if any, in the proper implementation. The second part of the evaluation considers whether the programme participants responded positively to the intervention. A programme can be perfectly implemented, and yet if the participants, in this case mentors and mentees, experienced it negatively, then the chances of having a positive outcome or impact is slim. For this reason, participant experience carries as much value as the proper implementation of the programme. A well known questionnaire, survey and evaluation form was used to gather the participant experience.

Lastly, in this chapter the researcher will discuss the pilot that he has done prior to the evaluation of implementation, and will also explain why he has chosen a formative (as opposed to a summative) approach and also why an improvement-oriented evaluation within a qualitative paradigm was chosen. The researcher has taken great care to ensure that the research is trustworthy and those that participated were treated with dignity and were protected and will provide documentation as an appendix (G – K) to provide support thereof.

Some abbreviations will be used in this Chapter. For reference see table below:

HCI Foundation	Hosken Consolidated Investments Foundation
EEMP	Elements of Effective Mentoring 4th edition
CSF	Contact Session Form
MCQ	Match Characteristics Questionnaire
YMS	Youth Mentoring Survey

Table 5.1 - Abbreviations

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5.2 Research Context

LifeXchange was founded in 2008 with the aim of working with troubled youth (mostly gangsters, pregnant teens and drug dealers) in the Cape Town area. Mentoring has been the dominant method of intervention they used, however, like many other mentoring (Rhodes 2010) organizations, they also just "tried things" without really understanding what mentoring was and how it should be implemented. After the unsuccessful implementation of a mentoring programme they moved towards more conventional intervention programmes such as youth camps, sports and educational programmes. After three years of using these interventions, once again they questioned the impact and revisited the Circle of Courage concept (to build resilience) and mentoring that served as a foundational philosophy in 2008. In 2013 they changed their registration status from a Voluntary Association to Non-for-Profit Company and also made a bold move to stop all intervention activities (group support, educational lessons, etc.) that were not related to mentoring, and solely focus on understanding effective mentoring and mentoring programme implementation. It was at the same time (2013), that for the first time within South Africa, the Western Cape Provincial Government wrote "mentoring" into their youth strategy for social development. Besides providing a definition (the same as the one that has been used in this dissertation), they have left mentoring open ended, providing no guidelines as to how to design or implement a mentoring programme. LifeXchange was approached by the Department of Social Development and has become the first service provider to implement mentoring in a youth-at-risk context as part of their strategy. Knowing, because of previous experience, that there was much to learn concerning mentoring, the researcher approached the LifeXchange Board of Directors and suggested formal research in the area of mentoring as a youth-at-risk intervention, especially concerning the implementation of a mentoring intervention programme. The researcher travelled to the USA and visited Professor Jean Rhodes, the leading expert in the field of mentoring research, as well as visiting various other mentoring organizations. The following two years were spent on helping LifeXchange staff design a mentoring programme (recruitment strategies, training curriculums, screening systems, etc.) that is aligned with best practices, and implemented a pilot project as a small scale version or "trial run" in preparation for the major study. LifeXchange has various projects all over South Africa, and not all are concerned with youth-at-risk (i.e. corporate, enterprise development, etc.). For the purpose of this dissertation, however, the researcher asked permission from the LifeXchange Board of Directors to evaluate the implementation of

a best practice youth-at-risk mentoring intervention programme at Lavender Hill High School. Permission was granted.

5.3 A Qualitative Research Paradigm and Programme Implementation Evaluation

Babbie and Mouton (2009:335) hold that there are four main methodological paradigms in evaluation research. The first paradigm, experimental, is concerned with experimenting with new programmes designed to cure social problems. The quasi-experimental paradigm is different from true experimental "primarily by the lack of random assignment of subjects to an experimental and controlled group" (2009:351). The third paradigm, participatory or empowerment evaluation, points to the involvement and participation of all stakeholders in the evaluation design and also the implementation of the evaluation study. Concerning these three paradigms, the researcher dismissed the experimental and quasi-experimental paradigms, since mentoring is not a new "intervention" programme but one that has been used for more than a decade with many research efforts. For practical reasons (i.e. funding, logistics, etc.) and for the purpose of addressing a very specific question, the researcher did not consider the participatory paradigm. A fourth paradigm called naturalistic or qualitative evaluation is considered when the focus of research is formative (improvement-orientated) rather than summative (judgment-orientated), thus the focus is on describing the implementation process rather than focus on outcomes or impact. Qualitative evaluation is also used when it is important to study the intervention in its natural setting and preferably through its entire life cycle, thus from design to completion of the programme, which is the aim of this dissertation (Babbie 2009:357). In order to address the research question, the quality of information is of greater importance than quantity. Mirriam (2002:3) suggests that the key to understand qualitative research lies in the idea that meaning is socially constructed by individuals' interaction with their world or within a context. Since it is the interaction of mentors, mentees and programme staff within this mentoring programme (context) that is designed to develop resilience through relationship, a qualitative research paradigm is the preferred paradigm of choice for this dissertation.

In the context of youth-at-risk intervention, a programme refers to a set of activities used to achieve specific objectives, i.e. identifying and solving a social problem (Rutman 1984:11). Babbie and Mouton suggest that we intervene in the world when we believe, or have reason to believe, that the normal course of events has gone wrong and define it as, "structured and more

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permanent social actions aimed at changing something in the social world for the better" (Babbie 2009:342). There are normally four types of intervention or programme evaluations that follow each other chronologically. The first, is evaluation of need, where the assessment of the need assists with effective programme planning and design. In this dissertation, the researcher used his literature reviews to expressed the evaluation of need concerning youth-at-risk done by other researchers (Chapter 2) as well as explained how interventions were designed (Chapter 3) to address these needs. This dissertation is concerned with the second type, evaluation of process, where the implementation of the intervention or design (Chapter 3) is the focal point. The third type is that of evaluation of outcomes and the fourth is that of efficiency (Babbie 2009:340). Some hold that what Babbie and Mouton suggest are synonymous with each other, i.e. outcomes and impact are actually very different since the evaluation of impact is long term and different from that of outcomes that happen immediately after the completion of the programme, thus one may assume five evaluation types.

Mentoring is used as a youth-at-risk intervention within a South African context (e.g. SA-Yes, LifeXchange, Big Brother Big Sister) and a great amount of research has been done on the development of best practice mentoring principles that prove to be beneficial, thus the aim of this dissertation is not to judge whether mentoring does or does not work (judgment-oriented evaluation), nor is it about merely understanding mentoring intervention programmes better (knowledge-orientated evaluation). The purpose of this evaluation study is to be formative, identifying strengths and weaknesses in the implementation of a best practice model within a South African youth-at-risk context, answering the call of researchers to not cause more harm than good with our interventions, but rather learn and better our current efforts. For this reason, the researcher has chosen an improvement-oriented evaluation as purpose and platform for this dissertation.

5.4 The Study Design

The design classification is *empirical* and the research question is *exploratory*. No hypothesis will be made and the mode of reasoning will be inductive.

5.4.1 Case Study

In 2015, LifeXchange was approached by Hosken Consolidated Investment's (HCI) corporate social responsibility division, also known as HCI Foundation, that has implemented a

"tracking" programme within Lavender Hill High School. Lavender Hill is an area on the Cape Flats that is known for its gangsterism and violence. Drug abuse, high school drop-out rates and teenage pregnancy are rife in this area and affect the school directly. Lavender Hill High School is one of the few high schools in South Africa that can claim to have a semi-bullet proof school fence. The HCI Foundation Tracking Programme was managed by a local pastor and his wife and consisted of doing structured interviews with the students of the High School to determine the "level" of risk they have. In this context, risk was understood as a student dropping out of school because of gang/drug involvement or the risk of a student dropping out of school because of other factors making them vulnerable to gang/drug involvement. The tracking programme classified students in priority groups of which priority group 1 were those indicating the highest risk factors, and positioned students within the imminent to active categories on the at-risk continuum (Chapter 2). LifeXchange was asked to start a mentoring intervention programme with this group of students within Lavender Hill High School.

Even though the mentoring intervention programme was community-based (and not school-based), Lavender Hill High School became the 'gate' into the community and created a controlled environment for research. Since the school is based in a very high risk community, and the tracking programme identified students that were at a high risk from the community and surrounds, the school was chosen. The mentoring intervention programme also started from "scratch," not building on or extending any existing programme, the researcher considered this project as the ideal programme to be evaluated as a case study.

5.4.2 Sampling

Because of the research design, *non-probability judgment sampling* was used as a sampling method. In non-probability judgment (or positive) sampling, a sample is selected on the basis of one's knowledge about the population; in short, the sample is selected on one's judgment and purpose of the study (Babbie & Mouton 2009:167). Since this study focused on the implementation of a mentoring model as a youth-at-risk mentoring intervention, a registered youth-at-risk mentoring intervention organization, LifeXchange NPC, having a youth-at-risk intervention mentoring programme within Lavender Hill High School, provided the context and population for the research.

How LifeXchange (staff) implemented this mentoring intervention programme within Lavender Hill High School, and what the participants' experience was, were under scrutiny. Their systems and methods used for implementation were examined, in light of the EMMP fourth addition and whether they have reached their programme objectives (i.e. programme duration, frequency, consistence and emotional connection) was questioned. In order to do this, the researcher considered the programme within its complete life cycle (from start to finish). Lastly, programme participatory experience is a crucial component of an implementation evaluation. In order to investigate whether LifeXchange has reached their implementation objectives and assess participatory experience, the researcher tracked and evaluated both mentor and mentee, within their specific mentor/mentee matches, within the programme. LifeXchange selected mentees and recruited mentors for their programme according to their programme design. The researcher, however, only investigated those mentor/mentee matches of whom the mentee fell within the Imminent Risk or Active Risk categories on the at-risk continuum:

Minimum Risk	Remote Risk	High Risk	Imminent Risk	Active Risk
Favorable demographics	Less Favourable demographics	Negative demographics	Negative demographics	Negative demographics
Positive family	Less positive family	Negative family	Negative family	Negative family
Good school	Average school	Negative school	Negative school	Negative school
Positive social interaction	Less positive social interaction	Negative social interaction	Negative social interaction	Negative social interaction
Limited sociological stressors	Some sociological stressors	Numerous sociological stressors	Numerous sociological stressors	Numerous sociological stressors
		Negative attitudes	Negative attitudes	Negative attitudes
		Negative emotions	Negative emotions	Negative emotions
		Skill deficiencies	Skill deficiencies	Skill deficiencies

			Gateway behavior	Gateway behavior
				Maladaptive behaviour
				Participation in risk activity

Figure 5.2 At-risk continuum

LifeXchange received funding to implement a mentoring intervention programme within Lavender Hill High School, for eighteen youth. All eighteen youth selected for the programme (according to a school assessment) fell within the Imminent, but mostly Active, at-risk categories. Therefore, the researcher considered all the mentees with their mentors, thus all participants, for the evaluation.

5.4.3 Data collection

To consider the proper implementation of the mentoring programme, the researcher needed data on the application process, the screening, selection and matching of mentors and mentees, the decline phase, redefinition and any interventions that were taken when the programme 'drifted' away from its programme parameters. He also needed data on the duration and frequency of meetings, as well as the consistency of the mentors and whether the programme participants responded positively to the mentoring intervention.

Most researchers agree that "three main sources of data for implementation evaluation studies exist" (Babbie, 2001:347). They are: *records*, that include all forms of service documentation; *observation*, which normally includes systematic or structured participant observation; and *self-report*, which refers to interviewing people that participated in an intervention. The youth-at-risk mentoring organisation, LifeXchange NPC, which agreed to the implementation of a mentoring programme for research purposes, has agreed to make available all records as well as interviewing as a means of data-collection, but has denied observation as a means of gathering data, since they believed it could have interfered with the one-on-one mentoring process. The researcher held that the records provided enough data to evaluate the implementation and participation of the mentors and mentees in the programme. He also used self-report to obtain data from programme staff at the completion of the programme.

Because there will be various stakeholders (units of analysis) in this programme (mentors, mentees, project coordinator and the programme itself), the researcher decided to make use of a triangulation approach. Triangulation, where different sources of data are used, contributes to the validation of the findings within research. Every stakeholder (unit) will produce data through programme reports, including contact session forms, surveys and evaluation forms. The process coordinator will also be interviewed, after which all data will be captured in software and coded for analysis, which will allow the construction of patterns and identification of themes.
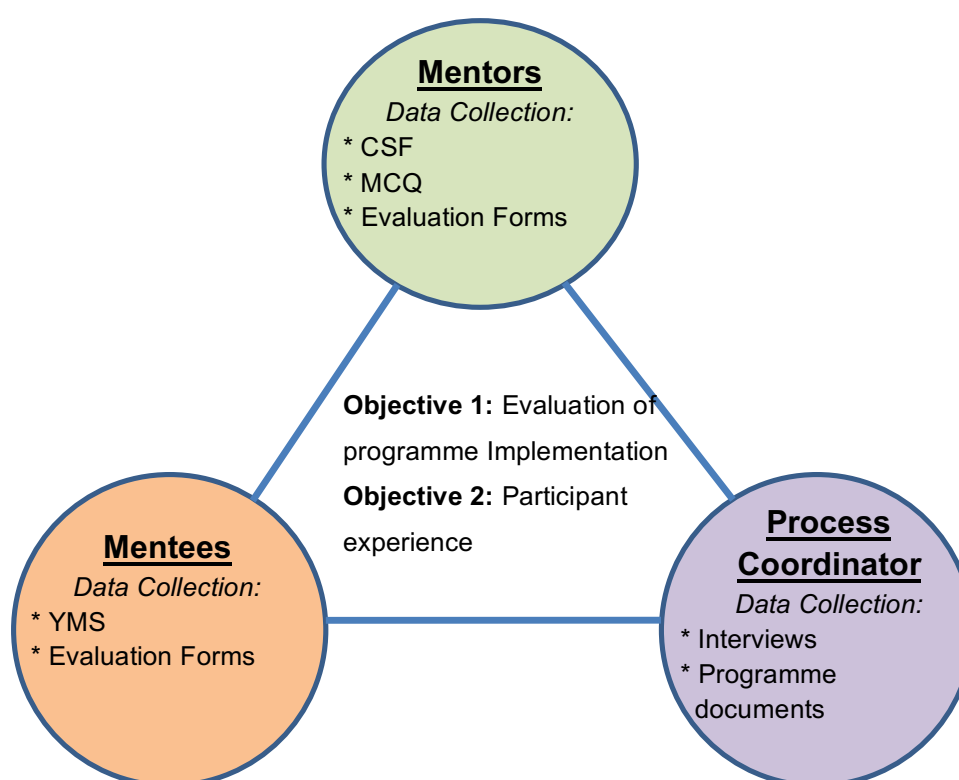
Figure 4.3 Triangulation approach

5.4.3.1 Records

LifeXchange NPC claims to follow a best practice model for its mentor recruitment, application and screening process, which includes application forms (Appendix A) and police clearance. They also make use of four types of records for their own monitoring and evaluation of the intervention. These records are: Contact Session Forms (Appendix B), YMS (Appendix C), MCQ (Appendix D) as well as an evaluation form (Appendix E & F). The researcher used all documents produced by the application process as well as all mentor contact session forms and bi-annual survey analysis reports for a time period of 18 months as sources for data analysis.

These records produced data that indicated the duration of the process, the frequency of contact between mentors and mentees, comfort levels within the mentoring relationship but also comfort levels between participants (mentors) and programme implementation organisation (staff). The documentation also throws light on whether the programme was implemented according to the planned programme parameters and whether benchmarks were met.

(a) Contemplation Phase: Application Process Records, screening, matching and training.
After the mentor recruitment campaign (the process where mentors are recruited for a specific mentoring intervention), it is a requirement that all mentors go through an application process that includes an application form, police clearance and interview/home visitation before they commence their training. Mentor application forms, police clearance forms, training attendance, mentee info forms and guardian consent forms should be produced in this phase. All records were collected for all those that applied to, and were selected to, become mentors and mentees within the Lavender Hill High School Mentoring Intervention.

Records obtained through the application process were stored on a server (i.e. application forms) and hardcopies of documents (i.e. police clearance) were filed. Other forms such as mentee information and when and where mentors were trained were also made available to the researcher. Permission was granted to the researcher to print the application and other data forms off the server and make copies of any other documentation for the use of this research.

The primary reason for collecting documents concerned with the Contemplation Phase was to determine whether all the elements of a best practice model (EEMP) were evident in the application process. Were the mentors screened? How well was the screening done? Have they attended training? Did LifeXchange receive police clearance from the mentors? Have parents given permission for their children to be mentored? Not only could all these questions be addressed by documents produced in the Contemplation Phase, it also provided valuable data on mentor demographics (gender, age, occupation, intentions for wanting to mentor, religious preference and physical proximity (location) to that of the mentee, etc.). This data is very useful when considering theory building and findings in formative research since it helps identifying strengths and weaknesses in the implementation of the mentoring programme within a South African youth-at-risk context.

(b) Initiation Phase: Mentor/Mentee Contract

The Initiation Phase is concerned with the communication of expectations between mentors and mentees as well as "kick-starting" the relationship. A "contract" or document where these expectations are captured between mentor and mentee will serve as data for the mentor. LifeXchange facilitated the initiation process and made available the contracts to the researcher to copy for research purposes. The need for collecting the contracts was two-fold. In the first place, the presence of these contracts served to prove that the initiation phase was implemented and took place. Secondly, the contracts provided information re: expectations that were set at the beginning of the mentoring process. Additionally, they also serve as useful information when one considers the overall participant experience within the mentoring programme.

(c) Growth & Maintenance Stage: Contact Session Forms, MCQ & YMS

The Growth & Maintenance Phase of mentoring comprise the actual mentoring that takes place between mentors and mentees. The Contact Session Form (CSF) is an online application that mentors use to "log" the date of their mentor/mentee meeting, the duration of the meeting, the perceived quality of meeting, have an option to request support from programme staff and make notes/comments about their mentoring journey.

The mentoring programme parameters held that mentors should have met with their mentee no less than 12 months, at a frequency of once a week for no less than an hour, or the equivalent time of an hour a week for the duration of 12 months. Every time a mentor met with a mentee they filled in (or were supposed to complete) a contact session form. All information was collected and entered into a programme (Numbers) specifically designed to collect and express data in spreadsheet and chart form for analysis. The aim of the analysis for the Contact Session Forms data was to explore three main areas: the duration of the mentoring relationship, the consistency of the mentor and the frequency of meetings. Every mentor's perceived meeting quality was also recorded as well as their need for additional support from programme staff. The researcher also used software to extrapolate the comments from each CSF in order to discover themes around the experience of mentors within the programme implementation.

Besides the CSF, the Programme Coordinator, as a part of their ongoing monitoring and evaluation process, conducted surveys with both mentors and mentees more or less every 6 months and/or after 20 contact sessions. The Programme Coordinator met individually with mentors and mentees to do these surveys. For the mentors, the Process Coordinator used the Match Characteristics Questionnaire (MCQ) and for the mentees, the Youth Mentoring Survey (YMS). The MCQ and YMS are complementary mentor and mentee surveys that assess key characteristics of match quality, match structure, and external factors that influence a match. DuBois, a leader in the area of mentoring research regards the MCQ and YMS as "a truly ground-breaking contribution to the field of youth mentoring." The YMS and the MCQ can show how programmatic efforts influence participants' experience and how match characteristics promote mentee outcomes. The researcher was given access to the survey data analysis reports of all the participants (mentors and mentees) within the LHHS Intervention Project. The purpose for analysis was aimed at assessing whether the primary reason for the implementation (emotional connection development or relationship building) was achieved as well as what the participants experience of the mentoring process implementation was (i.e. was there enough support, interferences etc.).

The researcher has used Excel the capture all data and analyzed it according to MCQ and YMS analysis process. He also used QDA Miner Lite, to extrapolate the data from each evaluation form in order to explore themes around the experience of mentors within the programme implementation.

(d) Decline & Redefinition: Evaluation Forms

The decline phase is concerned with preparing mentors and mentees for the redefinition phase. Unfortunately, there are no documents produced by the decline phase, thus the only data the researcher collected on the implementation of this phase, was through self-report. The Redefinition Phase, also known as Closure Phase, is concerned with completing the mentoring programme. In this phase the Programme Coordinator facilitates the redefinition of the relationship through another contract between mentor and mentee, where new expectations are written down as to the dynamics of the relationship. The "contracts" were gathered by the organisation and the researcher received access to them. These contracts provide great data to determine participant experience.

At the completion of the Redefinition Phase the Programme Coordinator required all mentors and mentees to complete an evaluation where they evaluated their experience within the programme. These evaluation forms were printed and filed and the researcher was granted access to them. The evaluation forms provided important information as to the participant experience of the programme and whether they would participate in such a programme again in the future.

5.4.3.2 Self-Report

Even though evaluative research often relies on extensive interviewing of everyone that is involved within the intervention (including all programme staff, board members, funders, etc.), the researcher has only interviewed the LHHS Programme Coordinator. The Programme Coordinator was responsible for the implementation of the whole process from the beginning (recruitment), provided mentor and mentee support, intervened when necessary and conducted the YMS and MCQ survey and evaluations as well as had to report to Board members and Funders re: the project. Neither the LifeXchange NPC board nor the funder was directly involved with the implementation of the intervention and carried little knowledge about the actual implementation process. The Programme Coordinator made use of staff assistance in order to recruit within the application process, however, their participation was too infrequent and inconsistent that the researcher decided to not use them as a source of self-report.

From the analysis of all the reports received as well as using the framework for mentoring relationships discussed in Chapter 3, the researcher constructed a semi-structured open-ended question interview about the implementation of the mentoring process, discussing each phase with the Programme Coordinator. The aim of the interview data analysis served the primary purpose of assessing the experience of the implementer, and secondarily to assess the implementer's perceived strengths and weaknesses re: the implementation of a mentoring intervention programme, and lastly to explain in the light of evidence received from record analysis, why and why not LifeXchange has reached programme benchmarks or drifted from programme parameters.

5.4.4 Data Analysis

Because the various elements of the project were implemented over time, data collection and analysis happened simultaneously. Data analysis was an ongoing process that began with the first piece of data collected. The analysis started by firstly managing the data, sorting all the documents into categories (e.g. all application forms, police clearance etc. were filed under *Contemplation Stage).* The researcher then started with a reduction process followed by the coding process. The goal was to identify patterns and themes in the data and the links between them. In order to do so, the researcher used software for the reduction, coding and theme-building of the data.

5.5 Pilot Study

Although a pilot study does not guarantee success in the main study, it greatly increases the likelihood (Simon 2011:1). Since the implementation of a mentoring programme (that consists of best practice elements) with youth that have an imminent or active risk status has never been attempted within a South African context, and has a significant amount of variables (19 components to be implemented), the researcher suggested a pilot study for two reasons:

1. To form a small-scale programme implementation in order to minimize any changes in the actual (main) implementation and address potential logistical issues. For best research results, concerning an evaluative study, one needs consistency in the implementation, thus no room for a trial and error approach that will change the implementation process as the process unfolds, potentially invalidating the research.
2. To test the data collection approach in order to consider the reliability and validity of potential results.

Lavender Hill High School, the same school from which the researcher drew his sample for the main study, was chosen. The number of mentor/mentees recruited was not a concern for the researcher, but rather learning from the process of recruiting. How long will it take to recruit mentors? Where will one find them? Will they be willing to go into high risk areas? Will the mentees accept them, etc.? Besides learning more about the mentors and mentees, and how they respond to the invitation to join the programme, the researcher was also interested to test the implementation of all 5 stages. As discussed in Chapter 3, the mentoring relationship goes through five stages: contemplation, initiation, growth and maintenance, decline and closure.

Each stage has various activities that need to be completed. Below the stages, activities and what was learned through the pilot:

5.5.1 Contemplation Stage

    (a) Mentee recruitment – It was suggested that the Lavender Hill High School tracking programme would provide a list of students identified for the pilot. The information received on these students, however, was often not accurate, i.e. students have already dropped out of school or contact information was not accurate. Out of an initial group of ten potential mentees identified for the pilot, only four were able to be contacted and showed interest to participate. LifeXchange having recruited and trained six mentors at that stage, approach the School administration to get referrals for two additional mentees for the programme.

    Concerning mentee recruitment, the researcher discovered that to only rely on the information received from the tracking programme was not sufficient, and as a result LifeXchange programme staff had to be more involved with school administration in order to recruit the mentees for the main study. It was decided that a list of student names as per the tracking programme would be handed to LifeXchange staff, which would then be confirmed with School administration that these students were currently still actively attending school. The School administration would also be used to recruit additional potential mentees, in the case that information received from the tracking programme turned out to be insufficient. LifeXchange programme staff would then visit students at school to meet them in person and introduce the mentoring programme to them.

    (b) Mentor recruitment – various campaigns were launched (social media, workshops, and personal networks) in order to recruit mentors. What was expected to be an "easy sell" and that four mentors would easily be recruited within a month, it turned out to be a very long and tedious process. For every 60 people reached with recruitment message, 10 showed an interest in mentoring, and only 1 was successfully recruited and screened. What was supposed to be a 1-month process turned into a 6-month process.

After looking at various strategies to improve the recruitment, the conclusion was made that, because recruitment is localized, and is targeting a very specific audience (profile), the recruitment strategies do not need to change, but the timeline for the main research needed to be amended to allow for realistic recruitment time. It was also decided that a person dedicated to recruiting mentors for this project will be appointed within the LifeXchange programme staff team.

(c) Application & screening process of mentors and mentees – After six months of recruitment, eleven mentors verbally committed to the mentoring process. Only eight managed to complete the application form, and were interviewed. From these eight candidates, only six completed the mentor training and signed a mentor agreement (official contract between mentor and LifeXchange) and only one provided a police clearance document to programme staff.

With this information, LifeXchange programme staff decided, for the main intervention, to use the application form as the first level of screening. A potential mentor that shows excitement about the intervention, but does not complete the application form within a specific time period, most likely is too busy, or will lack the commitment and/or communication skills needed for the whole process. Also, since the mentor training is the most expensive part of process, a new strategy had to be put in place to lower the drop-out rate of 25% between application and end of training. It was decided to spend more time with the interview process really clarifying the process and "flagging" potential mentor drop-out. It was also decided that the 'mentor agreement' will be signed before training commences. It was also decided to emphasise the importance of police clearance to all potential mentors.

The mentee applications went smoothly. Parents seemed in favour of the programme and easily gave consent. Mentees also showed excitement towards the mentoring process. Nothing was changed in this regard.

(d) Training – the mentor training that was done consisted of six phases:
- Phase 1: 3 Full Days (24 hours) of Neuro-Linguistic Programming (Investment In Excellence – Phase 1);

- Phase 2: 2 full days (16 hours) of Mentoring Training (LifeXchange Curriculum) and

- Phases 3 - 6: 4 workshops (2.5 hours each, total of 10 hours), spread over the course of the mentoring process.

Even though the training was highly appraised by mentors, and suggested that it was some of the best training they have ever received, the 3 full days was very difficult for volunteers to manage, since it was a whole weekend + 1 day leave that was required to just complete the first phase. This made it very difficult to obtain dates that would suit all mentors for training. A new curriculum was designed to replace Phase 1, and reduce it to only two days of training for the first phase. Phase 2 – 6 were kept the same.

(e) Mentee preparation – In line with EEMP, LifeXchange conducted a mentee preparation workshop to prepare mentees for the mentoring journey. Out of the six mentees selected for the pilot, only five showed up for the preparation. It was decided to create more than one preparation for mentees should not all attend the first workshop, or to facilitate a one-on-one preparation, should only one miss this workshop.

(f) Matching – For matching purposes a camp was organized where potential mentors met mentees. The idea was to create a context where mentors can get exposed to several mentees and vice versa, to establish comfort levels and organic/natural attraction. The camp proved to be very successful in its function. However, because it was a weekend/overnight activity it was difficult for volunteer mentors with families to attend. Also, it proved to be a very expensive endeavour, thus for the main intervention it was decided to do a once-off activity (around 2 hour duration) for matching purposes which would suit volunteers better, yet still create a platform to be introduced.

5.5.2 Initiation Stage

(a) Initiation was done as a day event where mentee and mentors were paired together and complete various tasks. This day is designed to "break the ice" and officially start the mentoring process, talk about expectations and complete a mentoring contract (between mentor and mentee). Only four of the mentors could attend this event, thus an additional initiation event had to be organized to accommodate the mentors. Besides learning to

be flexible concerning dates where volunteers are involved and allow within budgets for extra events, the initiation was successful.

5.5.3 Growth & Maintenance

(a) Contact Session Forms (CSF) are required by all mentors to be filled in to track the mentoring process. One mentor in the pilot study never filled in a CSF, however when followed up via a phone call, she gladly shared all her experiences. The five other mentors regularly and successfully completed the CSF's. The Programme Coordinator of the pilot has learned to regularly follow up on mentors via phone calls or visits when she does not see movement on the CSF database.

(b) A "guilt cycle" emerged when mentors failed to meet with mentees. The guilt was not only towards the mentee, but towards LifeXchange as an organization, which turned into avoiding calls and visits from the programme staff. In one case, a mentor admitted that when he saw the LifeXchange number appearing on his phone, he would purposefully not answer since he felt too guilty for not seeing his mentee. This information was brought into the training for the main intervention project where mentors were explained that the programme staff's main function in contacting mentors is to support, not to "check up" on, them.

(c) It has also become evident in the pilot that there are unforeseen circumstances (i.e. a mentor moved into a cycle of depression) that will affect the mentoring process. These unforeseen circumstances will have an effect on the timeline of the main intervention. It also suggests a need for programme flexibility, intensive programme staff support towards mentors and effective communication between programme staff and mentees.

5.5.4 Decline Stage

(a) The pilot proved that the CSF works well to collect data concerning mentor and mentee meetings, and clearly indicates an unhealthy early decline in the relationship which gives programme staff the opportunity to intervene.

(b) Preparation for redefinition stage that takes place within the decline stage also proved to be effective.

5.5.5 Redefinition (Closure) Stage

(a) Because of mentors not reaching the allocated amount of mentoring hours (contact sessions) by the time this pilot was completed, only one mentor/mentee relationship was redefined. The sample is too small to draw significant information about this stage, however, it did seem that the mentee was uncertain as to what redefinition really meant, even though a new contract was drawn up redefining his relationship with his mentor. Programme staff also felt that the mentor was not honest with his mentee, disclosing that he is finishing the relationship. As a result, programme staff decided, that as there was a mentee preparation workshop with mentees before mentoring started, a redefinition workshop/meeting will be held with all mentees before the redefinition stage occurs.

5.5.6 Data collection tools used in the pilot

The researcher chose the collection of programme records as well as semi-structured interviews with mentors and mentees as means of data collection:

(a) Records: The pilot proved that the CSF was a great source of data as well as emails between the programme staff and mentors. Actual programme reports were just a summary of the CSF, thus did not contribute new or different data from the CSF. The researcher also considered management meeting minutes and board meeting minutes, but this provided very little data related to the Lavender Hill High School Intervention Programme. Application forms, mentor agreements and police clearance forms were good sources of data to consider to ensure proper programme implementation.

(b) Interviews: The researcher appointed two interviewers to conduct interviews with mentors and mentees at specific times in the mentoring process. The interviews proved to not provide accurate information. It seemed that interviewees (both mentors and mentees) provided the answers they thought were correct rather than their real experience (example, a mentee will express his/her excitement about the intervention, but will not be able to tell you about any specifics they are looking forward to. Or mentees will express how they cannot wait for the programme to start, but then not participate. Mentors will express great confidence in the interview, but express great uncertainty with programme staff or via their CSF. While the researcher was busy with

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interviews, LifeXchange programme staff were investigating their own methods for monitoring and evaluation and found the Match Characteristics Questionnaire (MCQ) and the Youth Mentoring Survey (YMS), which are complementary mentor and mentee surveys specifically designed and tested to assess key characteristics of match quality, match structure, and external factors that influence a match. After the researcher considered the data produced by these surveys and since LifeXchange decided to formally introduce it as a monitoring and evaluation tool within all of their youth programmes, the researcher has decided to rather use the MCQ and YMS instead of interviewing mentors and mentees within his main study. The researcher decided to only interview programme staff in the main study.

5.6 Anticipated problems

The pilot study was helpful to point out certain elements within the implementation of the programme that could be bettered or rectified before the main evaluation started. This said, it also pointed towards certain problems the researcher may accrue in his research:

- Timeline: The researcher allowed himself 18 months to evaluate the implementation process from start to completion. The recruitment process in the pilot however, took much longer than anticipated. The researcher decided to extend the timeline to 22 months, allowing enough time for the Contemplation Stage (6 – 8 months), 12 months of mentoring and 2 months of evaluation processing. Thus, even though there are only 12 months of mentoring, the timeline for the programme implementation was lengthened.

- In the pilot, submission of contact session forms was often not done which meant inaccurate data collection. To rectify this, the Programme Coordinator was asked to contact mentors when they did not submit their forms and gather the data telephonically and enter it into the Contact Session Form for the mentor.

- Lastly, within this pilot, mentors did not reach their target of one meeting a week for an hour or the equivalent, thus the researcher anticipates that not all mentors will be completed with their commitment after one year which will influence the evaluation that serves as a resource document for the dissertation. The researcher decided to only use the evaluations of those that have finished the process and not wait for all mentors/mentees to finish programme (complete 40 sessions in 12 months) since no definite timeline can be allocated for this.

5.7 Trustworthiness of data collection

The researcher, because of his interest in mentoring, was the founder of LifeXchange in 2008. Some concerns may be raised about his partiality and objectivity concerning the research of a programme that LifeXchange is implementing. Great measures were taken to ensure that the researched remained unbiased and objective. LifeXchange is a non-for-profit company "owned" by a board of directors. The researcher does not serve on the Board nor has any voting rights concerning decisions made by the Board. The researcher was not allowed to be involved in any youth-at-risk mentoring programmes, especially the Lavender Hill Mentoring Project. For the duration of his research, the researcher worked within the corporate and marketing department. A LifeXchange programme coordinator was given full control of the Lavender Hill Mentoring Project and was accountable to, and under the supervision of, another youth-at-risk programme coordinator, thus did not report to, or work under the authority of, the researcher in any way.

The researcher worked only with original documentation, or copies of original documentation. Mentors entered Contact Session Forms via an online application. The information is then sent to a database of which all programme staff have access to. In order to limit the risk of manipulating any data, the researcher has asked the LifeXchange Programme Coordinator of the Lavender Hill Mentor Project to be the only staff member having access to the data, as well as conduct the surveys and evaluations. To limit any influence of the researcher on the implementation process, he has not been involved in any mentor/mentee sessions, application, screening, interventions or survey/questionnaire collection.

5.8 Access, ethics and informed consent

The researcher has formally asked permission from the LifeXchange Board to engage in research concerned with mentoring practices. This was granted at a Board Meeting on 24 July 2013. The researcher then had applied for Ethical Clearance (Appendix G) from the Department of Theology, Stellenbosch University and was granted permission in 2014 concerning this dissertation.

In December 2014, when HCI Foundation had first made contact with LifeXchange, the researcher revisited his request with the LifeXchange Board suggesting that he would like to

do a formal implementation evaluation with the Lavender Hill Mentoring Project. The Board acknowledged his request and granted (Appendix H) him access to all relevant documentation for the project and to conduct interviews with staff. The researcher also met with the Principal and a Grade 9 Department Head teacher of Lavender Hill High School and expressed his intention to evaluate the implementation of the mentoring process done by LifeXchange in his school. The principle and teacher welcomed the research. Even though the researcher had no contact with either mentors or mentees (as a means of direct observation), but primarily worked with records that have been made available and interviews with LifeXchange staff of which he did receive consent, his research was made known to all participants within the Lavender Hill Mentoring Project.

Since the researcher works with original reports, all identities of mentors, mentees and programme staff are known to him. For the sake of anonymity and confidentiality, a number was allocated to every mentor and mentee, which was used for analysis purposes. It is highly unlikely that the number can be traced back to the mentor or mentee, since the name/number allocation is known only by the researcher. The researcher was only allowed to work with original documentation (emails, reports, etc.) on the LifeXchange premises and was not allowed to remove them, but was granted access to online digital data off-site. The researcher did not interfere with any of the record/data storing systems of LifeXchange.

5.9 Conclusion

Before one can be concerned with the impact or desired outcomes of a mentoring intervention programme, the focus should be on the proper implementation of the designed programme. If not, one would never be able to assess what parts of the programme worked, and what did not; thus, what really caused the impact. Also, one would not be able to consider what can be done better in the future for greater impact. In order to examine proper programme implementation, researchers make use of qualitative programme implementation evaluations. There are different types of evaluative studies, but since the researcher wants to use this dissertation to strengthen youth-at-risk intervention mentoring programmes in South Africa through providing information on programme implementation, his evaluation is formative as appose to summative.

A mentoring organization, LifeXchange, that has implemented a mentoring intervention programme in a high risk area, with high risk youth, was chosen as his sample for the research. For twenty-four months he observed the whole process from beginning to end and was concerned fundamentally with two aspects of the programme. In the first place, whether the programme was delivered according to its design (programme parameters) and secondly what the participants (mentors and mentees) experience was while in the programme. Before he started with the main study, a pilot study with six mentors and mentees was conducted.

The pilot study proved to be invaluable for this programme implementation evaluation. For the evaluation to be a truly knowledge-orientated evaluation, and for data to be trustworthy, the programme implementation had to be consistent. The pilot raised questions concerning various logistical and content issues that could be resolved before the actual implementation of the process. The pilot also addressed certain data collection issues, such as interviews that did not produce the relevant information needed for the research, and gave enough time to consider other data collection methods (i.e. YMS and MCQ surveys). With all the methods tested and with a small-scale trial run completed the researcher embarked on the evaluation of the implementation of a mentoring programme as an intervention in the lives of youth-at-risk, aimed at building resilience.

510 Contact Session Forms, 28 MCQ and 28 YMS surveys and 14 evaluation forms were collected as sources of data. The researcher also did a semi-structured interview with the process coordinator of the project. Data was analyzed by means of qualitative data analysis software as well as the MCQ and YMS analysis templates.

Even though the researcher has official involvement with LifeXchange, he was removed from any decision making within LifeXchange concerning projects as well as all youth-at-risk projects, and was placed with its corporate and marketing departments. These measures were taken to ensure impartiality and objectivity so that the findings can be trustworthy and without agenda. Also, concerning the handling of documents, by only using original data and documents, interference with data was prohibited.

CHAPTER 6

FINDINGS

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6.1 Introduction

The purpose of this study was to evaluate the implementation of a mentoring intervention programme aimed at building resilience in the lives of youth-at-risk. The implementation of every component of each of the five stages of a mentoring programme was evaluated in light of the Elements of Effective Mentoring Practice (Garringer et al. 2015) in order to establish (a) proper programme implementation and (b) participant experience. The study is formative and knowledge-orientated, thus asking what were the constraints on the proper implementation of the programme and what were the experiences of the participants in the programme.

The programme that was evaluated was a youth-at-risk mentoring intervention, implemented by LifeXchange, a youth-at-risk intervention organization. They have implemented the programme within Lavender Hill High School which served as a case study for implementation of the mentoring programme, where they have selected 18 youth that fell within the imminent and active at risk categories and matched them with 18 same gender adult mentors. The programme implementation, from start to end (18 months) was evaluated.

The researcher used Triangulation to ensure objectivity and validity in his research. Data triangulation involves using different sources of information in order to increase the validity of a study (Denzin 1989:236). This method is popular when different stakeholders serve as sources of data for research. In the Lavender Hill Mentor Intervention Project, the Process Coordinator that was responsible for the programme implementation, the mentors as well as the mentees that participated in the programme were stakeholders, thus primary sources for data collection. During the analysis stage of the findings, qualitative data from the stakeholder groups was analyzed to determine areas of agreement as well as areas of divergence (Guion et al. 2014). Programme reports also provided the researcher with some quantifiable data, which significantly contributed to data triangulation of the qualitative data. The programme produced 422 Contact Session Forms, 44 application forms, 18 mentor/mentee contracts, 6 police clearance forms, 23 Mentor (MCQ) surveys, 27 Mentee (YMS) surveys and 9 evaluation forms, that were all considered as sources of data. All these reports produced quantifiable data (e.g.

how many application forms were filled in; how many contact sessions have taken place, etc.), which the researcher compared with the semi-structured interview and other qualitative data obtained from records.

For a better insight into the development of the study, this chapter begins by providing a profile of the Lavender Hill Mentoring Intervention Programme (LHMIP), providing a brief description of the Process Coordinator and all 18 mentor/mentee matches. The researcher will also give a brief description of the research process and then elaborate on the analysis of data.

6.2 Overview: LHMIP, Process Coordinator and Mentor/Mentee Matches

6.2.1 Lavender Hill Mentor Intervention Programme

LifeXchange used the Circle of Courage theory (i.e. developing youth in the areas of belonging, mastery, independence and generosity) to develop a mentoring intervention programme aimed at developing resilience within youth. In January 2014, LifeXchange started the planning phase for the implementation of the mentoring intervention programme within the community of Lavender Hill. Lavender Hill High School was chosen as the entry point into the community. The High School is located in one of the most economically and culturally deprived areas of the Western Cape. Gangsterism, drugs and violence are rife in the community. The school had 1100 pupils at the time of the programme implementation, 34 educators, 2 administrative and 3 estate staff members employed by the Western Cape Educational Department. In addition to this, the school employed a further 11 part-time employees to assist with various tasks/duties i.e. security, cleaning and maintenance, feeding scheme and extra-mural activities.

The pupils selected to participate in the programme, were 11 females, and 7 males between the ages of 14 – 16 years. All youth were identified by the school, through an internal interviewing process, and categorized as imminent- or active-risk youth (i.e. gang involvement, drug abuse, anti-social behavior and/or high risk to drop out of school) and referred to the mentoring intervention programme.

The mentoring intervention programme entailed one-on-one volunteer mentoring, for no less than 12 months at a frequency of 3 contact sessions per month or 40 contact sessions a year (or the equivalent time thereof). Mentors used the Circle of Courage model as a guideline to build

resilience within their mentees. This was not a site-based project, thus mentors did not meet mentees at school, but rather within their own, or occasionally their mentees', communities. The duration of a contact session was no less than 45 minutes at a time and mentors or mentees could decide as to what they wanted to do within their contact session, since there was no specific curriculum to follow (only areas of development the mentor focused on, i.e. belonging, mastery, independence and generosity).

6.2.2 Process Coordinator

The LifeXchange Board of Directors appoint a project manager, called a Process Coordinator (PC), to all their projects. For the LHMIP, the process coordinator appointed to the project was female, single and 29 years of age. She had a qualification in teaching, 1-year experience working with addicts, 18 months' experience in vulnerable youth & children's work, 2 years of mentoring youth-at-risk and had already served for one year as full-time staff within LifeXchange.

Concerning the implementation of the LHMIP, her primary role was to ensure that every element of the process was implemented in a safe and timeous manner. Her secondary role was to offer support to all mentors and mentees. And lastly she was responsible for all the monitoring, evaluation and reporting of the project, to the funder and the Board of Directors.

6.2.3 Mentor & Mentee Matches

18 mentor and mentee matches were chosen for the LHIMP. All the matches were considered for the evaluation study. For the purpose of this study, the researcher allocated a code to all mentors and mentees. The code, consists of the following:

- A letter to represent mentor or mentee (mentor = M / mentee = T)
- A letter to represent gender (male = M / female = F)
- Identification number, based on the order of applications received (e.g. 18)

For example, the code MM18 represents a male mentor who was the 18th applicant to the programme. TF3 represents a mentee, female and the 3rd applicant to the programme. If the two are shown together (e.g. MM18/TF3) it means that the mentor and mentee had been matched together in the programme.

6.2.3.1 TF1/MF43

The mentee, female, 15 years old at the time, lived mostly with her aunt and sometimes with her dad. Her parents were separated. Her dad was very involved in gang activity and is presumed to be involved in prostituting woman. The whereabouts of her mother were unknown. She is quiet, yet showed an eagerness to be involved in the programme. The mentee was matched with a pastor's wife, 47, who resided just outside of Lavender Hill. She studied psychology, but never completed it. She has had great experience in community outreach programmes and was working for the City of Cape Town with destitute people. The mentor and mentee were from the same ethnic group.

6.2.3.2 TM2/MM5

The mentee, 15, has a tremendous love for sport. He lived with his mother and older brother who had dropped out of school and was unemployed. The mentee was consistently in trouble with teachers, was using marijuana at the time and was dealing cigarettes at the school. This potentially indicated gang involvement. The mentee was matched with a 27-year-old Xhosa man, who loved sport and was coaching rugby as a hobby. He was trained in Information Technology, but was not working at the time.

6.2.3.3 TF3/MF41

This vibrant 15-year-old had a bubbly personality. She was one of 43 siblings on her father's side, Muslim and lived with her mother. Her father was not living with them at the time. The mother of the mentee was terminally ill, and the mentee struggled academically. She was matched with the daughter of MF43 above. The mentor, 26, had a Bachelor of Social Science Degree (Majors in Psychology and Sociology) and a Bachelor of Arts Honours (Psychology) and was hoping to continue her studies in order to become a qualified counsellor.

6.2.3.4 TM4/MM1

The mentee, 16, had a 3-month old baby with his 14-year-old girlfriend. His family was placing a great amount of pressure on him to provide an income for the family, thus he worked most weekends. The school regarded the mentee as problematic. He lived with his grandmother, since his mother was a drug addict and his father unknown. The mentee was matched with a 40-year-old, white male, married and the father of three children. His occupation was a forensic

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auditor for an international auditing firm.

6.2.3.5 TM5/MM12

Another sporty 14-year-old mentee, lived with his mother and grandmother. His dad passed away, in what is presumed to have been a traumatic gang-related incident, but he was not willing to disclose much information. It was reported that he had a very negative (older) peer influence in his life and showed very negative behavior at school. He was matched with a very affluent mentor, 38, bachelor who resided in Cape Town. The mentor was in the television and marketing sector.

6.2.3.6 TF6/MF10

This mentee had been very ill, struggling with TB, since the start of the programme. She was 15, and lived with both parents. The dad used to be an influential gang leader, and the mother was a drug addict. The mentee herself was also an addict. The mentee really enjoyed computing. She was matched with a 67-year-old lady, who was currently mentoring another young person in a nearby neighbourhood at the time. The mentor was working in the same office as Arch Bishop Desmond Tutu and expressed a great desire to be involved in people's lives.

6.2.3.7 TM7/MM18

It is assumed that the mentee's dad was a very influential gang member. The mentee, 14 years old, lived with both parents, enjoyed sport and came across as very friendly. He was matched with a 34-year-old electronic engineer. The mentor, however, ended his career and decided to join a missionary organization that focused on church planting.

6.2.3.8 TM8/MM17

This 15-year-old mentee's dad was a Rastafarian and did not live with him and his mother. The mentee used marijuana and struggled tremendously academically. His struggle, especially with reading, might have pointed towards a learning disability. The mentees' school attendance was very low at the time he joined the programme. The mentee had a strong sense of responsibility and leadership, that was mostly expressed through rebellious behaviour. He was matched with a mentor who used to be a professional tennis player and coach and who had spent some time

in managing a truck building company. The mentor, married, had three daughters, and also resigned from his career and joined the same missionary organization MM16 joined above.

6.2.3.9 TF9/MF9

Mentee, 15, had a vibrant personality. She was not living at home, but travelled amongst friends and stayed with whoever could accommodate her. She had a very broken relationship with her mother and no communication with her father, who's location was unknown. She dropped out of school, but after a year decided to go back. Three weeks after her return, she was expelled. The mentee was matched with a 37-year-old, married and unemployed lady.

6.2.3.10 TF10/MF25

Mentee, 15, lived with her mother. The father was unknown. She had a very 'loud' personality and in terms of the attachment theory one would categorize her as having a distorted attachment pattern. This caused her to often get in trouble at school resulting in multiple suspensions. She was matched with a 35-year-old mother of three, and wife of MM17. She was qualified as a physiotherapist, but was homeschooling her children at the time she joined the programme.

6.2.3.11 TF11/MF21

This 16-year-old mentee's father had died and her mother's whereabouts were unknown. She was living with her stepfather, who was divorced from her mother. The stepfather was working and often at his girlfriend's house leaving her and her brother alone at home. The brother was a drug addict. A social worker was working on this case at the time of the programme. The mentee had severe anger issues. She was matched with a 62-year-old nurse, residing in an affluent area of Cape Town.

6.2.3.12 TF12/MF31

Mentee, 16, lived with her aunt since her mother passed away from a disease. Her dad lived close by, was unemployed and could not look after her at the time. Her mentor, a 47-year-old lecturer at the University of Cape Town, was very involved in youth work and expressed a desire to become a mentor for one of the girls in the programme.

6.2.3.13 TF13/MF29

This mentee was a great swimmer and lived with her mother who was working full-time. Her father's location was unknown and they had no contact with him. This 15-year-old was very quiet, yet very sexual in not only the language she used but also posting semi-explicit images of herself on social media. Her mentor, a very active and affluent 47-year-old mother of two, had never been in a high risk area before she joined the programme.

6.2.3.14 TF14/MF27

This 15-year-old mentee lived with her parents that were both deaf. The mother was a factory worker and the father an alcoholic. She is the youngest of seven siblings. Her oldest sister was predominantly taking care of her, yet their relationship can be expressed as very broken. The mentee comes across as very 'guarded.' She was matched with a 37-year-old single health and safety officer.

6.2.3.15 TM15/MM28

This mentee's (14) parents are divorced. He openly confessed to be using marijuana, and had a very low school attendance. Even though he hardly attended school or studied, he easily passed his exams. His mother welcomed the idea of a male mentor in his life. His mentor, the youngest (a mature 22-year-old) in the programme was working and studying and had been living on his own since the age of sixteen.

6.2.3.16 TF16/MF35

This mentee lives in a home with her grandmother, mother and many other family members. Most of the people living in the home are addicts and alcoholics. It is a very negative environment. The mentee shows very low school attendance and smokes marijuana. Her mentor, a 27-year-old, moved down from Bloemfontein to Cape Town and was very artistic. She was working in an administrative position, but was dreaming of further studies in art or graphic design.

6.2.3.17 TM17/MM2

This mentee, 16, was involved in a criminal incident along with his peers the year before the programme started. He was expelled from school, but when he was not found guilty, the school

allowed him to return. His mentor, a 35-year-old married owner of an IT company, was studying to become a counsellor at the time.

6.2.3.18 TF18/MF4

Mentee's parents were divorced and she was living with her grandmother, of whom she was not very fond of. Her extended family was Muslim, and she was raised in a very strict and controlled environment. Her aunt was involved in politics, and so the mentee also showed great interest in politics and was involved in several outreaches, campaigns and group service activities within the community. Her mentor was a 37-year-old Sotho lady working for a company that supported young people with student finances and bursaries. She was living in Lavender Hill at the time of joining the programme.

Below is a table summarizing the mentor and mentee profiles according to their matches.

Mentees					Mentors				
Mentee Code	Age	Gender	Race	Area	Mentor Code	Age	Gender	Race	Area
TF1	15	Female	Coloured	Lavender Hill	MF43	47	Female	Coloured	Steenberg
TM2	15	Male	Coloured	Lavender Hill	MM5	27	Male	Xhosa	Pinelands
TF3	15	Female	Coloured	Lavender Hill	MF41	26	Female	Coloured	Steenberg
TM4	16	Male	Coloured	Lavender Hill	MM1	40	Male	White	Fish Hoek
TM5	14	Male	Coloured	Lavender Hill	MM12	38	Male	Coloured	Cape Town CBD
TM6	16	Female	Coloured	Lavender Hill	MF10	67	Female	Coloured	Plumstead
TM7	15	Male	Coloured	Capricorn	MM18	34	Male	White	Kommetjie
TM8	14	Male	Coloured	Laveder Hill	MM17	39	Male	White	Fish Hoek
TF9	15	Female	Coloured	Capricorn	MF9	37	Female	Coloured	Mitchell's Plain
TF10	15	Female	Coloured	Capricorn	MF25	35	Female	White	Fish Hoek
TF11	16	Female	Coloured	Lavender Hill	MF21	62	Female	White	Newlands
TF12	16	Female	Coloured	Lavender Hill	MF31	47	Female	White	Rondebosch
TF13	15	Female	Coloured	Lavender Hill	MF29	47	Female	White	Newlands
TF14	15	Female	Coloured	Lavender Hill	MF27	37	Female	Coloured	Athlone
TM15	14	Male	Coloured	Lavender Hill	MF28	22	Male	Shona	Claremont
TF16	15	Female	Coloured	Lavender Hill	MF35	27	Female	White	Fish Hoek
TM17	16	Male	Coloured	Lavender Hill	MM2	35	Male	White	Diep River
TF18	15	Female	Coloured	Lavender Hill	MF4	37	Female	Sotho	Lavender Hill

Table 6.1 Mentor & Mentee profile summary

6.3 Analysis and evaluation of research findings

The objective of this study is to determine whether a mentoring intervention programme, which has integrated the Circle of Courage theory, can be properly implemented within a high risk community and with youth-at-risk. A second objective is to consider what the experience of the mentor, mentee and process coordinator were with the implementation of the programme.

6.3.1 Research Process

The following process was followed in the gathering of data:

6.3.1.1 Preparation & Clearance

The researcher approached the University of Stellenbosch, for ethical clearance in order to do the programme evaluation. He also obtained permission from the LifeXchange Board of Directors to evaluate the mentoring intervention programme as well as obtaining consent from all participants (process coordinator, mentors and mentees. including their guardians).

6.3.1.2 Pilot Study

In preparation for the evaluation of the mentoring intervention programme, the Contemplation, Initiation and Growth & Maintenance Phase of the programme (10 out of 15 components) were implemented on a small scale (6 mentor/mentee matches). These first three phases were implemented to ensure the appropriateness and safety of the participants as well as test the various data collection methods.

6.3.1.3 Units of Analysis & Data collection

(a) Process Coordinator Interview

The Process Coordinator (PC) was responsible for the implementing, monitoring and evaluation of the whole process. The LifeXchange Board of Directors had appointed the PC for the project. Because the PC was not only responsible for the implementation of the programme, including managing her team, but also directly in contact with the mentors and mentees, the researcher considered her as a unit of analysis. The researcher interviewed the PC twice. The first interview was semi-structured, and followed the 5 Stages of a Mentoring Relationship (Contemplation, Initiation, Growth & Maintenance, Decline and Redefinition) as

5 focus areas for the interview. After the initial interview was done and other data (reports) received, the researcher constructed a second interview specifically aimed at asking questions concerning the data received from the reports. For example, if the researcher found that the screening procedure, according to the reports was not according to the programme parameters, the interviewer would ask more specifically about why this was the case. The interviews were audio recorded and transcribed. The transcripts of both interviews were extrapolated in a software programme where word searches were done in order to find patterns and themes. Using a triangulation approach, these patterns and themes were paralleled with data received from programme reports.

(b) Mentors

To ensure the objectivity of the study, the researcher played no part in the recruitment of mentors but allowed the Process Coordinator to engage in the recruitment, screening and selecting of mentors according to the programme design and recruitment strategies. Several programme records (documents) concerning the mentor participation were collected as a means of gathering data:

(i) Application forms

Application forms were completed by all mentors and submitted online. The application forms contained personal information, motivation for mentoring, health history, and other information related to the eligibility criteria. The application forms provided information concerning whether the recruitment elements (EEMP) of the programme were properly implemented. The application process also provided information that was used in considering mentor experience. All the data was imported into a software programme where it was categorized. The data was coded where certain themes emerged.

(ii) Police Clearance

According to the programme parameters, all mentors had to obtain a police clearance. The presence or absence of this documentation contributed to the evidence of proper programme implementation. Police clearance documents were linked to mentor codes as part of the evaluation of the screening process.

(iii) Mentor Agreements

A document that mentors sign, where they agree to the programme parameters. The data produced by this document provides evidence for the proper implementation of the programme, as well as being used to compare with final evaluation to determine participant experience. Mentor agreement documents were linked to mentor codes as part of the evaluation of the application process.

(iv) Mentor/Mentee Contracts

Within the Initiation Stage, programme staff facilitated the development of a 'contract' between mentors and mentees where their desired expectations were expressed and agreed upon. The presence of such documents will indicate that such facilitation has taken place and share data on mentor experience.

(v) Contact Session Forms

Mentors were required to complete an online Contact Session Form (CSF) after each contact with the mentee. The CSF captured data on the number of contact sessions, frequency, duration, perceived meeting quality and general mentor comments. This data served as evidence for proper implementation during the Growth & Maintenance Stage of the programme as well as participant experience. All information was extrapolated with software. Through a process of coding themes were formed. The software also produced quantitative data such as number of contact sessions, total hours of mentoring etc. This information was useful within the triangulation process.

(vi) Match Characteristic Questionnaires

The Match Characteristics Questionnaire (MCQ) is used to measure positive and negative perceptions of the relationship; the mentor's reporting of different purposes in the match, and the effects of external influences on the match. This data was used to perceive participant experience. As with other sources, data was extrapolated with software through which a process of coding was done. The MCQ also produced quantitative data such growth in relationship, structure and external influences that was useful especially in the triangulation process concerning mentor experience.

(vii) Evaluation forms

It is required that the Redefinition Stage produce an evaluation at the completion of the programme. This evaluation is done via an online evaluation form between mentor and Process

Coordinator. The presence or absence of such evaluation forms served as evidence that the Redefinition Stage was implemented as well as documenting both qualitative and quantitative data on participant experience. Evaluation forms were linked to mentor codes and data was used in order to build themes and patterns concerning the experience of the mentors within the programme.

(c) Mentees

As with the mentors, to ensure the objectivity of the study, the researcher played no part in the selection of the mentees but allowed the Process Coordinator to engage in the recruitment and selecting of mentees according to the programme design and recruitment strategies. Several records (documents) concerning the mentee participation were collected as a means of gathering data. As with mentors, all programme documentation directly related to mentees was used to evaluate programme implementation and participant experience. Reports, (iii) & (iv) were extrapolated and coded in order to build themes and patterns, and (i) & (ii) used to consider implementation of programme as per the EEMP guidelines.

(i) Guardian Agreements

A document that the parent/guardian of the mentee signs, where they agree to the participation of their child to the programme and acknowledge the parameters. The data produced by this document provides evidence for the proper implementation of the programme.

(ii) Mentor/Mentee Contracts

Within the Initiation Stage programme staff facilitated the development of a 'contract' between mentors and mentees where their desired expectation is expressed and agreed upon. The presence of such documents (same as 3.1.4 d) will indicate that such facilitation has taken place and share data on mentee experience.

(iii) Youth Mentoring Survey

The Youth Mentoring Survey (YMS) complements the Match Characteristics Questionnaire (3.1.4 f) by measuring an age-appropriate range of similar subscales. The YMS measures mentee perspectives on relationship quality and match structure. This data was used to evaluate participant experience from the mentees.

(iv) Evaluation forms

It is required that the Redefinition Stage produce an evaluation at the completion of the programme. This evaluation is done via an evaluation form that forms part of an exit interview between mentee and Process Coordinator. The presence or absence of such evaluation forms proves as evidence that the Redefinition Stage was implemented as well as documenting participant experience.

Table 6.2 serves as a summary of the 5 stages, elements and data collection sources per stage:

Stages of a Mentoring Relationship	Elements of Effective Mentoring Practice	Sources of data
Contemplation Stage	• Recruitment • Screening • Training	• Application form • Mentor Agreement Forms • Police Clearance Forms • PC Interview • Guardian Consent
Initiation Stage	• Matching	• Mentor/mentee contracts • PC Interview
Growth & Maintenance	• Monitoring & Support	• Contact Session Forms • MCQ • YMS • PC Interview
Decline Stage	• Closure	• PC Interview
Redefinition Stage		• Mentor Evaluation • Mentee Evaluation • Mentor/Mentee contract • PC Interview

Table 6.2 Summary of sources of data within evaluation framework

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6.4 Data Analysis

Upon receiving of all documentation as well as the transcription of the interviews with the Process Coordinator, the documentation was filled according to the relevant stages of the mentoring programme. Information from documentation were extracted, and organized (managed) per stage. A deduction process was then followed where specific information (e.g. mentor quotes, number of application forms, mentee relationships scores, etc.) were grouped together and then coded. To achieve the two research objectives, the researcher analyzed the data in two different ways:

- *Evaluation of Implementation:* The researcher evaluated the data retrieved in light of the elements of a programme as presented by the EEMP (Chapters 3 & 5) to consider the programme implementation. Each EEMP element was extrapolated and placed within a spreadsheet. As data from the LHMIP was collected, the data was fed into the spreadsheet, linking it to the correlating EEMP elements. The software gave the researcher the ability to see whether the LHMIP element was implemented as well as the quality of the implementation. It also allowed for recognising themes concerning the implementation process of the whole stage (i.e. Contemplation Stage, Initiation Stage, etc.).

- *Participant Experience:* The researcher used data retrieved from the programme records to identify patterns and themes concerning mentor and mentee programme experience. Data collected was managed according to the unit of analysis (mentors & mentees) and was then reduced into specific categories (e.g. experience of relationship closeness, experiencing programme support, experiencing 'fun,' overall experience of programme, etc.). Data was entered into software where it was coded. These codes were used to identify recurring themes. It is important to note that because of the triangulation process, data concerning specific categories, was drawn from multiple sources, yet placed and code within the same software programme (see Figure 5.2).

Themes and evaluation are presented in the 5 stages (5 Stages of Mentoring Relationships – Keller 2004:5) and per element (Garringer et al. 2015)

6.4.1 Objective 1: Implementation of LHMIP

Every benchmark and enhancement as presented by the EEMP was placed within the 5 Stage

Mentoring Relationship framework. The reason for doing this was to establish whether the programme followed the trajectory a mentoring programme should follow, as well as whether all the elements were present and implemented. Benchmarks are considered as minimum requirements, whereas enhancements are considered as actions taken over and above the minimum requirements that may contribute to successful mentoring. Every benchmark and enhancement is listed below (in italics) by the researcher, followed by how the LHMIP was implemented. The researcher presents his findings at the end of each element discussed.

6.4.1.1 Contemplation Stage: Evaluation & Findings

The Contemplation Stage is a period of anticipation and preparation on the mentor and mentee's behalf before the relationship commences. Programme staff use this stage to recruit, screen and train mentors as well as prepare mentees to be mentored. Keller (2005:4) emphasises the importance of the contemplation stage when he suggests that "the contemplation stage sets the stage for initial behavior in the relationship." The "Elements of Effective Practice for Mentoring considers three elements (recruitment, screening & training) all with benchmark requirements and enhancements that form part of this stage.

(a) Mentor Recruitment

The minimum requirements (benchmarks) for recruiting mentors are:

(i) Programme engages in recruitment strategies that realistically portray the benefits, practices, supports and challenges of mentoring in the programme.

> LHMIP implementation: LifeXchange engaged in various recruitment strategies. They first targeted church congregations, thinking that they would easily recruit 18 mentors from one or two congregations. The leadership of a Dutch Reformed Church, two Baptist Church congregations, and two Independent churches (one charismatic and one reformed) was approached. The Dutch Reformed Church twice allowed a LifeXchange staff member to call for mentors within their Sunday morning service. When no one responded, the Dutch Reformed Church revenant was asked if a LifeXchange staff member could visit their very active seniors club for mentor recruitment. This was denied. One of the Baptist churches responded that they had their own 'internal' mentoring programme and was not interested in using it as a tool for outreach. The second Baptist Church pastor also showed no interest but allowed for an evening workshop to be conducted at his church. No mentors were recruited as a result of this effort. Lastly, after contacting and meeting with the two

independent churches, the leadership of the one suggested that they were going into a season of "internal focus" and the pastor of the other congregation, after a few meetings, stopped responding.

After no mentors were recruited through visiting church congregations, the LifeXchange PC and recruitment officer changed strategy, and focused on personal networks. The Process Coordinator and programme staff approached various people, either known personally, or who had had some connection with either the organisation (LifeXchange), Lavender Hill High School or the community. Personal networks, even though they were effective, seemed to require an extensive period of time to recruit the 18 mentors that were needed for the project. They therefore put further efforts into other strategies, such as print media (newspaper), social media, radio, current mentors and public orientation sessions.

Below a breakdown of how many people responded to the Lavender Hill Mentor Intervention Programme mentor recruitment strategies:

Congregations	Personal Networks	Orientation Sessions	Current Mentors	Radio	Print Media	Social Media
0	12	40	6	1	5	0

Table 6.3 Summary of responses per LHMIP recruitment strategy

(ii) Programme utilizes recruitment strategies that build positive attitudes and emotions about mentoring.

LHMIP implementation: The two recruitment strategies that produced the most feedback concerning positive attitudes and emotions about mentoring, were that of (1) current mentors using their personal networks and (2) orientation sessions.

(1) Those who were mentoring at the time suggested friends, family and colleagues as potential recruits. It is assumed that those mentors that experienced the mentoring process as positive, engaged with these potential recruits and laid a positive platform for programme staff to recruit. 6 mentor applications were received through current mentors inviting their friends and other people in their networks. Four of these applicants were accepted.

(2) After an orientation session, even when people did not sign up to be mentors, 40% -

75% of the audience will indicate on an interest card that they want to sign up for the LifeXchange mentoring newsletter indicating a positive attitude towards the programme.

(iii) Programme recruits mentors whose skills, motivations and backgrounds best match the goals and structure of the programme.

LHMIP implementation: The recruitment strategy for the Lavender Hill Mentoring Intervention Programme was built on the initial programme design. When the programme was designed by LifeXchange, the following profile for mentors was in mind: males and females, between the ages of 20 – 65, currently employed or with a history of employment and living or working within a 15km radius from Lavender Hill. The recruitment strategies (methods and language) were designed with this profile in mind. Besides this profile, little emphasis was placed on the actual skills, motivations and background of the mentors within the recruitment strategy. This information was more significant in the screening section of the Contemplation Phase.

(iv) Programme encourages mentors to assist with recruitment efforts by providing them with resources to ask individuals they know who meet the eligibility criteria of the programme to be a mentor.

LHMIP implementation: LifeXchange provide all mentors with five 'business cards' that stated on the front, "You will be a great mentor" and on the back the organization contact information. After explaining the eligibility criteria of the programme to be a mentor, current mentors were encouraged to use these cards when they met a potential recruit in a private or social setting.

(v) Programme trains and encourages mentees to identify and recruit appropriate mentors for themselves when relevant.

LHMIP implementation: Even though LifeXchange conducted mentee preparation workshops, where they explain mentoring and the mentoring process to the mentees, LifeXchange programme staff suggested that they do not feel that mentees understood the concept well enough to be able to recruit proper mentors. Also, the fact that they are at-risk, suggests that they did not have stable and healthy (adult) relationships in their lives , and thus would most likely not have been able to help finding the right mentors for the programme.

Mentor recruitment enhancements are:

(vi) Programme communicates to mentors about how mentoring and volunteering can benefit them.

> LHMIP implementation: LifeXchange made an effort to communicate mentoring and volunteering benefits. The most effective way was with the personal network and orientation strategies.

(vii) *Programme has a publicly available written statement outlining eligibility requirements for mentors in this programme.*

> LHMIP implementation: LifeXchange produced what they have called a mentoring "job description" describing the duration of the programme, expectations of the mentor as well as the eligibility requirements for the mentors.

(viii) Programme uses multiple strategies to recruit mentors on an ongoing basis.

> LHMIP implementation: LifeXchange did not continue recruitment for the Lavender Hill Mentoring Intervention Programme, when the 18 mentors they required were recruited. The reason for this was related to funding. Creating continuous awareness about mentoring, however, is done through various workshops, information sessions and social media campaigns as part of the organisation's overall marketing strategies.

Findings: Evaluation of Mentor Recruitment

The LifeXchange team under the leadership of the PC and recruitment officer considered every EEMP benchmark and most enhancements for their recruitment stage. The church congregations that at first seemed most likely to produce all mentors, produced none. Uninterested leadership, uninterested church members and the idea of the pastor/leadership as to what the focus or vision of the church was, seemed to have played a role in this. It could potentially be that the "recruitment message" or mentee profile (potential gangster and/or criminal) was not appealing to a church context. How to communicate the need for a mentor for a youth-at-risk seems to take a great amount of strategic planning.

> *"Finding the balance between providing enough information about the programme and what would be expected of mentors, yet not "scare them away" with too much information is essential when one considers a recruitment strategy. Also, since the success of any mentoring programme relies on having mentors, employing a full-time programme staff member dedicated to finding mentors was*

highly valued in this project." (PC)

(b) Mentee Recruitment

The minimum requirements (benchmarks) for recruiting mentees are:

(i) Programme engages in recruitment strategies that realistically portray the benefits, practices, supports and challenges of being mentored in the programme.

> LHMIP implementation: For the Lavender Hill Mentor Intervention Programme, the school was the dominant decider as to who will be considered as potential candidates for the mentoring programme and who will be excluded. The programme staff did not decide this population. The programme, however, was aimed at at-risk youth and was designed to benefit them. A Memorandum of Understanding was compiled between the school and LifeXchange where the programme parameters, target audience and the expectation that the school would refer youth were expressed.

(ii) Programme recruits mentees whose needs best match the services offered by the programme.

> LHMIP implementation: The recruitment of mentees was based on the availability of mentors. If, for example, the school identified 10 boys whose needs best matched the services offered by the programme, but only 3 male mentors were recruited and 7 female mentors, then the school prioritized the students so that the 3 male boys with the greatest needs would be served. The school also then had to look for additional candidates, (7 girls) in order to make use of the programme.

> Mentee recruitment enhancements:

(iii) Programme has a publicly available written statement outlining eligibility requirements for mentees in this programme.

> LHMIP implementation: Once again, LifeXchange worked with the mentees that were referred to them by the school. They did, however, have a profile candidate that they communicated with the school. This profile consisted of an age group (14 – 16 years) as well as an at-risk category (imminent- to active-risk). When the school approached them with a 17-year-old student (thus falling outside the mentee profile) they were open to engage with mentee, however could not find a mentor that was willing to be matched with this potential mentee.

(iv) Programme encourages mentees to recruit other peers to be mentored, whose needs match the services offered by the programme, when relevant.

<u>LHMIP implementation:</u> Since mentees were recruited through a school referral method, this enhancement was not relevant for this project.

Findings: Evaluation of Mentee Recruitment

<u>Referral method:</u> To receive referrals of youth-at-risk by another institution such as a school seems helpful. They work with these children every day and potentially know, better than any outside organization, what issues they face at home, academically and behaviourally. The fact, however, that these youths can only be accepted into the programme based on the number of mentors found and the fact that matches were made gender specifically, seems to be counter intuitive. since those originally identified might not be able to be served by the programme. It also seems that more women respond to the call for mentors, thus even though many boys are referred, more girls will be included in the programme. One may question whether this is not a weakness in the programme implementation. However, the LifeXchange programme staff does not regard this as a weakness:

> *"...the pool of mentees in need for intervention will always, because of cost implication and mentor availability, outweigh the amount of mentees that can be taken into the programme. For this reason, prioritizing youth, placing them on a waiting list and having an ongoing campaign to recruit mentors will always play an essential part within a mentoring intervention" (PC).*

<u>Positive recruitment message:</u> Some difficulties the programme staff experienced were that some of these youth were at such a high risk level, that it was difficult to get hold of them. The school would produce a list of names of potential candidates, however when programme staff went to the school to meet these students, they were either "skipping" school that day or had already dropped out of school or just did not respond to the school announcement calling them to the meeting. Programme staff had to locate the students in the community, but often the contact details were inaccurate which made this process very difficult. When potential mentees were located, LifeXchange programme staff had a very positive approach to 'sell' the programme to the mentees. Their approach was not to let the mentees know that they are in need of help or intervention, or that they needed to change in anyway, but rather suggested that their potential was identified and that they were keen to develop that. The language they used was that of being talent scouts and that the mentors will be their (the mentee's) own personal

talent scouts. The fact that every potential mentee approached (18) volunteered for the programme and attended the first event, indicates that the positive mentee recruitment approach was effective.

(c) Mentor & Mentee Screening

The minimum requirements (benchmarks) for mentor screening are:

(i) Programme has established criteria for accepting mentors into the programme as well as criteria for disqualifying mentor applicants.

LHMIP implementation: LifeXchange has developed a "Mentor Job Description" for this project which was used as the criteria to disqualify mentor applicants (see Figure 6.1).

(ii) Prospective mentors complete a written application that includes questions designed to help assess their safety and suitability for mentoring a youth.

LHMIP Implementation: The various LifeXchange mentor recruitment campaigns for the Lavender Hill Mentoring Intervention Programme, produced 44 written application forms. These forms provided personal details (i.e. contact numbers, address, family history, etc.)., information on qualifications and skills, questions concerning transition (i.e. getting married, changing jobs, etc.), motivation for mentoring, medical, drug and physiological history, details of character references and an opportunity to raise any concerns. What was interesting is that 33% of applicants did not have a driver's license, 12% of applicants had used drugs within the last 5 years and 21% of applicants had psychological problems (i.e. depression, anxiety disorder, post-traumatic stress or Bi-polar).

(iii) Programme conducts at least one face-to-face interview with each prospective mentor that includes questions designed to help the programme assess his/her suitability for mentoring a youth.

LHMIP Implementation: 34 of the 44 applicants received face-to-face interviews conducted by two of the LifeXchange programme staff. 10 Applicants were excluded from the interview process, either because they did not meet the eligibility requirements (6 applicants), decided themselves to not continue with the process (1 applicant) or the programme staff felt they knew the applicant well enough through personal networks to not conduct an interview (3 applicants). From the 44 applications received and the 34 interviews conducted, 27 mentors were shortlisted and moved on to the next level of screening. 10 Applicants were "screened out" during the interview process. The researcher categorized the reasons for being screened out as safety (the

applicant might place mentee in danger), suitability (the applicant' s motivation, philosophy or understanding of mentoring would make an at-risk mentee not a

Mentor Job Description

General Description of the Programme and of the Mentor's Role:
LifeXchange provides a one-on-one mentorship approach to social intervention. The mission of LifeXchange's mentoring programme in Lavender Hill is to build resilience in Grade 8 and 9 students at Lavender Hill High School, identified as highest priority risk of dropping out of school, through long-term (18-24 months) mentoring relationships. LifeXchange recruits, trains and provides ongoing support and guidance to mentors in the surrounding areas so that they in turn can build and sustain a supportive relationship with one of these youth to provide ongoing instruction, guidance and encouragement in order to develop their mentee's character and competence.

Mentor Qualifications
- Sincere desire to be personally involved with another person to help him/her realize their potential and live life to the full.
- Ability to communicate with youth openly and non-judgmentally.
- Strong listening skills.
- Ability to establish a relationship based on equal responsibility and respect.
- Efficacious
- Resilient
- Sensitive to persons of different educational, economic, cultural or racial backgrounds.

Mentor Responsibilities
- Make a minimum 18-month commitment to developing and maintaining a mentoring relationship with a youth.
- Attend all Mentor Training days (Phase 1 and 2 = 4 days total) before meeting their mentee.
- Attend all ongoing Mentor Training workshops (4 total) and support sessions (5 total).
- Optionally attend mentor support group meetings held every 6 weeks.
- Meet with mentee for 45 minutes a week, minimum 3 weeks a month to establish a working relationship.
- Assist mentee to realize their potential and live life to the full.
- Regularly complete online contact session forms and other information as requested by Process Coordinator.

Eligibility Requirements
- Minimum age: 20 years
- Has lived in Cape Town for at least 6 months
- Has completed high school (Grade 12) or equivalent
- Is currently employed or studying full-time
- Has access to their own transport
- Has no recent criminal background (5 years) or history of substance abuse (5 years)

Benefits
- Greater sense of efficacy
- Improved health
- Improved self-esteem
- Greater insight into one's own past experiences
- Greater insight into one's own children and/or family members
- Greater sense of understanding and empathy for others
- Leaving a legacy
- Generativity
- Public recognition

Figure 5.1 LHMIP Mentor Job Description

commitments) or distance between home/work and Lavender Hill (thus potentially could struggle to keep to the commitment).

(ii) *Programme conducts a comprehensive criminal background check on prospective adult mentors, including searching a national criminal records database along with sex offender and child abuse registries and, when relevant, driving records.*

> LHMIP Implementation: All applicants that had been shortlisted were asked to apply for police clearance at the South African Police Service. They were requested to bring their police clearance certificate with them to the first day of training. Four candidates dropped out before training (i.e. succeeded with two levels of screening but never engaged in training and were for this reason screened out). From the remaining 23 candidates who attended the first day of training only seven handed in their police clearance certificates, two showed proof of application and fourteen showed no proof of applying for, or receiving, their police clearance.

(iii) *Programme conducts reference check interviews with multiple adults who know an applicant that include questions to help assess his/her suitability for mentoring a youth.*

> LHMIP Implementation: LifeXchange programme staff requested one reference per applicant. From the 23 applicants that made it through to the first phase of training, 10 references were contacted and responded positively, 7 references were contacted but no response was received from the reference (i.e. was uncontactable) and 5 references were not contacted.

(iv) *Prospective mentors agree in writing to a one-year minimum commitment for the mentoring relationship or a minimum time commitment that is required by the mentoring programme.*

> LHMIP Implementation: All applicants that started their first phase of training signed a "Mentor Agreement" that stated the minimum time commitment of the programme.

(v) *Prospective mentors agree in writing to participate in face-to-face meetings with their mentees that average a minimum of once a week and a total of four or more hours per month over the course of the relationship, or at a minimum frequency and amount of hours that are required by the mentoring programme.*

> LHMIP Implementation: The same "Mentor Agreement" stated the minimum

frequency that was required of the mentor within the relationship.

Mentor Screening Enhancements:

(vi) Programme utilizes national fingerprint-based FBI criminal background check.

> <u>LHMIP Implementation:</u> The FBI criminal background check is not available within a South African context. The EEMP, does have a very American 'feel' to it. Professor Jean Rhodes and the University of Massachusetts, and various other American researchers have compiled the EEMP. Even though it is the only evidence-based mentoring best practice guidelines available, the need for an "African version" might need to be considered.

(vii) Programme conducts at least one home visit of each prospective mentor, especially when the match may be meeting in the mentor's home.

> <u>LHMIP Implementation:</u> Of the 23 applicants that made it through the first phase of training, 22 received a home visit as part of the mentoring screening process. The one applicant that was not visited at home was a LifeXchange staff member that volunteered to mentor in the programme. The Process Coordinator felt that a home visitation was not necessary for this applicant.

(viii) Programme conducts comprehensive criminal background checks on all adults living in the home of the prospective mentors, including searches of a national criminal records database along with sex offender and child abuse registries when the match may meet in the mentor's home.

> <u>LHMIP Implementation:</u> No criminal checks were done on adults living within the applicant's home. To do a police clearance check cost between R60 – R90. Since only the applicant, as an individual, can apply for a police clearance at their local police station and it takes considerable time and effort, LifeXchange did not want to overburden applicants by requesting all adults living in the same home to also apply for police clearance. The PC feared that this 'effort' would deter people from applying or completing the screening process. The additional clearances also held a cost implication for the programme.

(ix) School-based programmes assess mentors' interest in maintaining contact with their mentees during the summer months (holidays) and offer assistance to matches in maintaining

contact.

> LHMIP Implementation: Even though the LHMIP was linked to Lavender Hill High School, the programme was never considered a site-based or school-based project, but rather a community-based project. For this reason, the school calendar was not used and mentors were encouraged to engage with their mentees regardless of holidays.

(x) Programmes that utilize adult mentors prioritize accepting mentor applicants who are older than college age.

> LHMIP Implementation: LifeXchange only accepted applicants aged 21 years and older. The youngest mentor application that was accepted was 22 years old.

(xi) Programme uses evidence-based screening tools and practices to identify individuals who have attitudes and beliefs that support safe and effective mentoring relationships.

> LHMIP Implementation: No. LifeXchange created their own "flagging" system for screening purposes. Even though they constructed the system based on research, this screening tool is not a recognized evidence-based screening tool.
>
> *"I was not aware that there were such screening tools available. I did a great deal of reading, in order to design our own screening tool and did not come across a recognized evidence-based one."* (PC)

Findings: Evaluation of Mentor Screening Implementation

Desperation to find mentors weakens screening process

Even though LifeXchange had a document that stated the eligibility requirements for mentors to be recruited for the programme, four of the applicants did not meet these criteria and were still selected for the programme.

> *"All four these applicants met all the eligibility criteria, except for having their own transport. Two of the applicants lived in walking distance from Lavender Hill and were involved in the community, thus I didn't think that transport was a real issue. Concerning the other two applicants…they convinced me that they are very familiar with, and were making use of public transport, on a daily basis. I must say, I do think that some desperation to find mentors, made us easy to convince and relax the selection criteria" (PC)*

One could question whether desperation to find mentors made the LifeXchange team relax their screening process. Very few police clearances were received, only half of the references

contacted and adults in the same household were not required to do police clearance checks even though it is a best practice benchmark. If this interpretation has validity, one may suggest that the desperation of programme staff to find mentors for an intervention programme places mentees at-risk.

EEMP benchmarks overburden programme staff

Another finding concerning the screening process, is that the cumbersome process of collecting a great amount of paperwork over a very short period of time, once again forces programme staff to often relax the process. If a mentor, for example, arrives on the first day of training without his police clearance certificate, he was not dismissed, but allowed to continue with training, on a promise that he will hand it in later. Often, when programme staff follow up, the mentor has already started the training and they were not willing to end the relationship because of one form that was not collected:

> "There was a lot of paperwork to be collected from people in a short space of time. Some people attended training with a promise that they were still in the process of obtaining, or were planning to obtain, the police clearance within the week following. As soon as the training and the Initiation day were completed, the police clearance requirement was forgotten since the mentoring had already started" (PC).

Programme staff relationship with mentors affects screening process

Even though some of the screening aspects were not in place (not all mentors presented police clearance forms and reference checks), LifeXchange staff, and especially the PC had spent between 3 – 6 month recruiting mentors thus had built a relationship with them that relaxed some of the screening procedure:

> "One also got to know the mentors through the training process, thus a sense of trust had been formed, and just the fact that they were willing to apply [for police clearance], indicated a sense of 'nothing to hide''

and

> "some applicants were known to me and for them I did not worry about reference checks. For example, one of the LifeXchange board members, a staff member, or family member of the staff applied to become mentors. I felt like I personally knew them well enough" (PC).

Disbelief of Programme staff in components of the screening process affects screening process

"A significant attempt was made to contact all references. Those that were not reached the first time, were contacted again a second, third and sometimes a fourth time. I believe, however, that reference checks were not very helpful to check safety or suitability. Applicants chose those people as references that would say good things about them. Often it was a boyfriend, or relative."

And

"... some mentors suggested that they have applied for police clearance but were still waiting for feedback. A lack of trust in the South African Police Service, made me not regard it as very significant. I know I should probably have placed a greater emphasis on it and plan to do so in the future" (PC)

(d) Mentee Screening

The minimum requirements (benchmarks) for mentee screening are:

(i) Programme has established criteria for accepting youth into the programme as well as criteria that would disqualify a potential youth participant.

LHMIP implementation: LifeXchange's only criteria for mentee screening, was the fact that they had to be referred by the school and fall within an age group 14 - 16 years. They did however consider one young person that fell outside the age group which made "school referral" the only criterion.

(ii) Parents/Guardians complete an application or referral form.

LHMIP implementation: No parents or guardians were given an opportunity to apply or refer their child for the programme. It was found, however, that as the programme was running and the LifeXchange mentors were more known within the community, they would often respond to the referrals of parents of youth that were not attending the high school. LifeXchange did consider these referrals, but sought additional funding to include them.

(iii) Parents/Guardians provide informed permission for their child to participate.

LHMIP implementation: All parents/guardians were visited by a LifeXchange staff member, who explained the programme and asked them to sign a document that gives permission for their child to participate.

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(iv) Parents/Guardians and mentees agree in writing to a one-year minimum commitment to the mentoring relationship or the minimum time commitment that is required by the mentoring programme.

> LHMIP implementation: Parents agreed in writing to a one-year minimum commitment and mentees agreed in writing to this commitment as part of the initiation event when mentors and mentees met for the first time.

(v) Parents/Guardians and mentees agree in writing that mentees participate in face-to-face meetings with their mentors that average a minimum of once a week and a total of four or more hours per month over the course of the relationship, or at a minimum frequency and amount of hours that are required by the mentoring programme.

> LHMIP implementation: Yes (same as iii).

Mentee Screening Enhancements

(vi) Mentees complete an application, either written or verbally.

> LHMIP implementation: Mentees were never asked to complete a written application form. The benefits and expectations of the programme were presented to them within a group meeting and they were then asked whether they wanted, or did not want, to become part of the programme.

(vii) Mentees provide written assent agreeing to participate in the mentoring programme.

> LHMIP implementation: The mentor/mentee contract signed on the initiation day was the only written reference where mentees indicated that they wanted to partake in programme.

Finding: Evaluation of mentee screening implementation

Mentee referral system directs screening process

The LifeXchange programme staff responsible for the screening of mentees made sure that all documentation and consent was provided. In this sense, the mentee screening process was successfully implemented. It did seem, however, that programme staff never pointed a young person, referred by the school, away from programme but accepted all. LifeXchange clearly expressed faith in the school's youth-at-risk tracking programme where youth were identified as being at-risk. Unfortunately, this referral system does not throw light on how a community-

based mentor programme will screen mentees without it. The implementation of how mentees would apply, and if parents can apply on behalf of their children when they are not referred, is unknown and has not been evaluated.

<u>(e) Training</u>

The researcher evaluated the LifeXchange training curriculum and process in light of the minimum requirements (benchmarks) and enhancements for training mentors as presented by the EEMP. Mentor experiences captured in CSF's and evaluation forms, related to training was also used within the evaluation process:

The EEMP benchmarks for training are:

(i) Program provides a minimum of two hours of pre-match, in-person, mentor training.

<u>LHMIP Implementation:</u> LifeXchange placed great effort into their development of their training curriculum. They offered at least 35 hours of pre-match, in-person, training.

(ii) Program provides pre-match training for mentors on the following topics:

Topics	Implemented
Program requirements (e.g., match length, match frequency, duration of visits, protocols for missing, being late to meetings, and match termination)	Yes
Mentors' goals and expectations for the mentee, parent or guardian, and the mentoring relationship	Yes
Mentors' obligations and appropriate roles	Yes
Relationship development and maintenance	Yes
Ethical and safety issues that may arise related to the mentoring relationship	Yes
Effective closure of the mentoring relationship	Yes
Sources of assistance available to support mentors	Yes
Opportunities and challenges associated with mentoring specific populations of youth (e.g., children with an incarcerated parent, youth involved in the juvenile justice system, youth in foster care, high school dropouts), if relevant	Yes

| Initiating the mentoring relationship | Yes |
| Developing an effective, positive relationship with mentee's family, if relevant | Yes |

Table 6.4 - Benchmarks for Mentor Training topics implementation evaluation

(iii) Program provides pre-match training for the mentor on the following risk management policies that are matched to the program model, setting, and population served:

Topics	Implemented
Appropriate physical contact	No
Contact with mentoring program (e.g., who to contact, when to contact)	Yes
Relationship monitoring requirements (e.g., response time, frequency, schedule)	Yes
Approved activities	Yes
Mandatory reporting requirements associated with suspected child abuse or neglect, and suicidality and homicidality.	No
Confidentiality and anonymity	Yes
Digital and social media use	No
Overnight visits and out of town travel	No
Money spent on mentee and mentoring activities	Yes
Emergency and crisis situation procedures	No
Transportation	Yes
Health and medical care	Yes
Discipline	No
Substance use	Yes
Firearms and weapons	No
Inclusion of others in match meetings (e.g., siblings, mentee's friends)	Yes
Photo and image use	No
Evaluation and use of data	Yes
Grievance procedures	Yes
Other program relevant topics	Yes

Table 6.5 - Benchmarks for risk management topics for Mentor Training implementation evaluation

(iv) Program uses training practices and materials that are informed by empirical research or are themselves empirically evaluated.

> LHMIP Implementation: LifeXchange has built their training curriculum based on empirical research done by The Pacific Institute, The Search Institute, Mentor, The University of Massachusetts and research of Dr. Keller and Professor Jean Rhodes.

Enhancements for Mentor Training:

(v) Program provides additional pre-match training opportunities beyond the two-hour, in-person minimum for a total of six hours or more.

> LHMIP Implementation: Yes. LifeXchange provides 35 hours of pre-match training and 10 hours of post-match training.

(vi) Program addresses the following post-match training topics:

Topics	Implemented
How developmental functioning may affect the mentoring relationship	Yes
How culture, gender, race, religion, socioeconomic status, and other demographic characteristics of the mentor and mentee may affect the mentoring relationship	Yes
Topics tailored to the needs and characteristics of the mentee	Yes
Closure procedures	Yes

Table 6.6 - Enhancements for topics for Mentor Training implementation evaluation

(vii) Program uses training to continue to screen mentors for suitability to be a mentor and develops techniques for early trouble-shooting should problems be identified.

> LHMIP Implementation: Of the 23 mentors that started training, 5 mentors did not complete the required training. LifeXchange uses its training as the last level of screening. The training had been designed to really help applicants consider their own intentions, motivations and the seriousness of the commitment. Normally at this level of screening, applicants screen themselves out of the programme. Reasons for not finishing included life circumstances that changed since the recruitment process started

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and mentors realizing that they were overcommitted. One mentor never returned to training, without any reason being given.

Findings: Evaluation of mentor training implementation

<u>Context and training method influences training curriculum</u>

The LifeXchange mentor training curriculum and process exceeded the benchmarks and enhancements concerning hours for pre-match and post-match training. They also covered topics such as youth development, Neuro-Linguistic Programming tools and the Circle of Courage in detail, yet left some seemingly crucial risk management components (e.g. policies on physical contact, rules for sleepovers, and weapons, etc.) out. The South-African context as well as training method (experiential learning) contributed that fact that not all topics were covered in the manual:

> *"I don't think that the South African context is not the same as the American one. In my experience I have never seen policies on appropriate physical contact or use of photos and images. In America I believe they place an emphasis on this. Concerning emergency procedures, weapons and other illegal actions from the mentees, I do believe that we have covered it in our training. Even though it is not written into our manuals we have "scenario cards" that mentors get and discuss. These cards handle many practical topics, about suicide, emergencies, homosexuality and others" (PC).*

<u>Training should not serve as screening method</u>

The LifeXchange mentor training was one of the costliest parts of the whole programme implementation. The training comprises venue hire, printing of manuals and delegate packs, catering and facilitation. Should a mentor be screened out during training, the programme loses money that needs to be dealt with stakeholders and funders. Furthermore, the programme also needs to recruit a new mentor, screen the mentor and only then the mentor can start training. From recruitment to the first day of training can take up to 3 months, thus one mentor being screened out at training, can cause a 3-month delay in the programme.

<u>(f) Mentee Training</u>

As with mentor training, the implementation of the mentee training was done in light of the EEMP benchmarks and enhancements as well as mentee experiences collected through the YMS and evaluation forms:

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The minimum requirements (benchmarks) for training mentees are:

(i) Program provides training for the mentee on the following topics:

Topics	Implemented
Program requirements (e.g., match length, match frequency, duration of visits, protocols for missing, being late to meetings, and match termination)	Yes
Purpose of mentoring	Yes
Mentees' goals for mentoring	No
Mentors' obligations and appropriate roles	Yes
Ethics and safety in mentoring relationships	Yes
Initiating the mentoring relationship	Yes
Effective closure of the mentoring relationship	No

Table 6.7 - Benchmarks for topics in Mentee Training implementation evaluation

(ii) Program provides training for the mentee on the following risk management policies that are matched to the program model, setting, and population served:

Topics	Findings
Appropriate physical contact	Yes
Contact with mentoring program (e.g., who to contact, when to contact)	Yes
Relationship monitoring requirements (e.g., response time, frequency, schedule)	Yes
Approved activities	Yes
Mandatory reporting requirements associated with suspected child abuse or neglect, and suicidality and homicidality.	No
Confidentiality and anonymity	Yes
Digital and social media use	No
Overnight visits and out of town travel	No
Money spent on mentee and mentoring activities	Yes
Emergency and crisis situation procedures	No
Transportation	Yes
Health and medical care	No

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Discipline	No
Substance use	No
Firearms and weapons	No
Inclusion of others in match meetings (e.g., siblings, mentee's friends)	Yes
Photo and image use	No
Evaluation and use of data	No
Grievance procedures	Yes
Other program relevant topics	Yes

Table 6.8 - Benchmarks for risk management topics for Mentee Training implementation evaluation

(iii) Program provides training for the parent(s) or guardian(s) (when appropriate) on the following topics.

> LHMIP Implementation: LifeXchange did not provide any training for parents or guardians. They did, however, meet with all parents and guardians in person and explained the programme, purpose, benefits and practical implications of the programme.

Findings: Evaluation of mentee training implementation

Mentor training is perceived as more valuable than mentee training

Even though LifeXchange programme staff made sure that all mentees attended a mentee preparation workshop, no great effort was made with venue hire (school was used), no manuals or notes were provided and no catering was offered. LifeXchange programme staff facilitated some of the workshops and not the official LifeXchange facilitator. Concerning some of the topics that the EEMP suggests as benchmarks that were not covered, the PC commented:

> *"These topics were not purposefully left out of training, we just never thought about them. In hindsight I think that they are very important and will definitely be included in future mentee training"* and *"[I] think we could definitely spend more time on properly preparing them. These high risk mentees often start bad rumours about mentors, so we need to make sure they understand the proper engagement with the correct procedures to report to us" (PC).*

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The above findings might point to a neglect or a difference in the perceived value of mentor, in comparison to mentee, training.

<u>Mentor and mentee training differs in purpose</u>

It does seem, however, that the difference in perceived training value is linked to the program staff's understanding of the purpose for the training. Mentors were trained to deal with specific potential scenarios whereas mentees were introduced to mentoring rather than being trained.

> *"LifeXchange once was predominantly focused on the mentees…before the Lavender Hill programme. We then shifted our approach and decided to focus on equipping our mentors in order for them to deal with situations effectively. Our mentee training was focused more on "selling" the mentoring concept to the mentees to ensure their buy-in. I do think that we have leaned too much towards the mentors, but as a PC, I ensure that mentees know that they can contact me at any time and share anything in confidentiality."*

<u>6.4.1.2 Initiation Stage</u>

"The initiation phase involves the process of becoming acquainted" (Keller 2005:5). It is required from the programme implementers, to make sure that mentors and mentees are good matches for each other and then creating an opportunity or event where mentors and mentees meet for the first time and discuss their expectations for their relationship. The two elements or components for this stage are matching and initiation.

The minimum requirement (benchmark) for matching mentors and mentees is:

(i) Programme considers the characteristics of the mentor and mentee (e.g., interests; proximity; availability; age; gender; race; ethnicity; personality; expressed preferences of mentor, mentee, and parent or guardian; goals; strengths; previous experiences) when making matches.

> <u>LHMIP Implementation</u>: The first match characteristic that LifeXchange considered was that of gender. Only mentors and mentees with the same gender were matched. Secondly, they consider the expressed preference of the mentor. Mentors got the chance, before they were matched with mentees, to meet several mentees at a very informal event. After the event they would indicate to programme staff who they felt comfortable with or who they would like to mentor.

Thirdly programme staff would consider whether the mentors or mentees shared any interests. Fourthly the risk level of the mentee was considered. If a mentor in the screening expressed a concern, e.g. about safety, and the mentee lived in a very unsafe area, the mentor most likely would not have been matched with that mentee. Lastly the mentee's needs were considered. Should the mentee, for example, be a young father, programme staff would consider matching him not with a single young adult, but with a mentor that also has children.

The minimum requirement (benchmark) for initiating mentors and mentees relationships:

(ii) Programme arranges and documents an initial meeting between the mentor and mentee as well as, when relevant, with the parent or guardian.

> LHMIP Implementation: LifeXchange conducts an initiation event where mentors and mentees are brought together for the first time. This event is aimed at "breaking the ice" and takes on the form of a team activity. A mentor and mentee will be teamed up and compete with the other mentors and mentees. Besides "breaking the ice," the initiation event creates time for mentors and mentees to document their expectations and complete a "contract" between each other.

(iii) Program staff member should be on site and/or present during the initial match meeting of the mentor and mentee, and, when relevant, parent or guardian.

> LHMIP Implementation: Besides several programme staff being involved in the initiation event, it is a LifeXchange policy that the programme process coordinator facilitates the event.

(iv) Mentor, mentee, a program staff member, and, when relevant, the mentee's parent or guardian, meet in person to sign a commitment agreement consenting to the program's rules and requirements (e.g., frequency, intensity and duration of match meetings; roles of each person involved in the mentoring relationship; frequency of contact with program), and risk management policies.

> LHMIP Implementation: LifeXchange decided to do the signing of commitment agreements before the initiation event. The initiation event is costly and when it happens, the matching process has already been completed. Should they not receive consent at this stage, a new matching process would need to start and an additional

event organized which would add to the expense of the project as well as influence the timeline of the project.

Matching & Initiation enhancements:

(v) Programmes match mentee with a mentor who is at least three years older than the mentee.

> <u>LHMIP Implementation</u>: Yes. The eligibility criteria for mentors for this project were to be at least 21 or older. This ensured that all mentors would be at least 5 years older than their mentees.

(vi) Program sponsors a group matching event where prospective mentors and mentees can meet and interact with one another, and provide the programme with feedback on match preferences.

> <u>LHMIP Implementation</u>: Yes. LifeXchange organized an event where prospective mentors and mentees were invited to. It was a fun event where no promises of mentoring were made to prospective mentees, yet all the mentors attending the event had completed their training and used this event for match preference purposes.

(vii) Program provides an opportunity for the parent(s) or guardian(s) to provide feedback about the mentor selected by the program, prior to the initiation meeting.

> <u>LHMIP Implementation</u>: Yes. Who the mentor will be, background and profile, is discussed with mentee's parents or guardian before the initiation event.

(viii) Initial match meeting occurs at the home of the mentee with the program staff member present, if the mentor will be picking up the mentee at the mentee's home for match meetings.

> <u>LHMIP Implementation</u>: No. LifeXchange wanted to create a "neutral" environment for the initial meeting. Many of the mentors had never been in a high risk area before. To "ease" mentors into the relationship, a space such as the beach where both mentors and mentees have often visited before, was chosen for the initial meeting. On the same day, however, mentors were encouraged to drive with programme staff to drop off the mentees at their homes, allowing for mentors not only to see where they live, but also to feel safer upon their first entry into the community.

(ix) Programme staff member prepares mentor for the initial meeting after the match determination has been made (e.g., provide mentor with background information about

prospective mentee; remind mentor of confidentiality; discuss potential opportunities and challenges associated with mentoring proposed mentee).

> LHMIP Implementation: LifeXchange programme staff purposefully did not disclose all information they had about the mentees to mentors. They felt that, like in most natural relationships, more personal detail is disclosed as the relationship deepens. Programme staff did, however, share information with mentors that had practical implications (i.e. the mentee moves around a lot, does not have a contact number, etc.). Mentors, however, expressed in their evaluation forms at the end of the programme that this was a weakness and that they would have wanted to receive all known information about their mentees.

(x)   Program staff member prepares mentee and his or her parents or guardians for the initial meeting after the match determination has been made (e.g., provide mentee and parent(s)with background information about selected mentor; discuss any family rules that should be shared with the mentor; discuss what information family members would like to share with the mentor and when).

> LHMIP Implementation: Yes (see vii)

Findings: Evaluation of Initiation implementation

Need for mentee information in conflict with confidentiality

LifeXchange programme staff addressed all benchmarks and enhancements concerning the implementation of the Initiation Stage. Mentors, however, expressed at the end of programme that they would have wanted more information on their mentees before they started. This raised a conflict of interests. Mentee information about the background of mentee, criminal convictions etc. and other family and personal risk factors was shared in confidentiality with the PC. For confidentiality reasons, the PC had to withhold information from potential mentors that could have helped with the matching process. Confidentiality of mentee information was also important according to the programme staff, to ensure a natural progression in relationship and was therefore emphasized.

> *"Just as I didn't share all I knew about the mentor with the mentee, I didn't share all I knew about the mentee with the mentor. I don't think it will be helpful. Knowledge of the mentees' past might cause judgement on behalf of the mentor which will affect the way he engages with his/her mentee. I think they should rather just disclose information as they grow in their relationship" (PC).*

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The desire to obtain more mentee information by the mentor, and the desire on behalf of the PC to handle mentees in a confidential manner seems to be a constraint on the implementation process.

6.4.1.3 Growth & Maintenance Stage

Keller (2005:5) suggests that the growth and maintenance phase can encompass almost the full duration of the mentoring relationship. He says that "growth can be viewed as a reduction of uncertainty about the existence of relationship and an increase in agreement about the nature of the relationship." According to LifeXchange programme staff, for mentors to be effective, mentoring had to take place for the full duration of the programme (12 months), involve frequent meetings (once per week), consistent mentoring and the forming of an emotional connection. LifeXchange staff hold that it is specifically in the growth and maintenance stage that they monitored the mentoring relationships on a weekly basis in order to provide support to the mentor or mentee, to ensure that this happens. The EEMP considers only Supervision and Monitoring benchmarks and enhancements within the growth and maintenance stage.

The minimum requirements (benchmarks) for Supervision and Monitoring are:

(i) Program contacts mentors and mentees at a minimum frequency of twice per month for the first month of the match and once a month thereafter.

> LHMIP implementation: LifeXchange programme staff made frequent (more than the required minimum frequency) contact with mentors. They did, however, only have one meeting per semester scheduled for meeting mentees and/or would only meet with them when an intervention was needed (e.g. mentor cannot get hold of mentee). Part of the programme, however, was that activities were organized for mentors and mentees. The Process Coordinator, or other programme staff, would facilitate these activities (on a bi-weekly basis), and thus, would have contact with most mentors and mentees in an informal way at these events.

(ii) At each mentor monitoring contact, program staff should ask mentors about mentoring activities, mentee outcomes, child safety issues, the quality of the mentoring relationship, and the impact of mentoring on the mentor and mentee using a standardized procedure.

> LHMIP implementation: LifeXchange designed an online form that was used by all mentors to log contact information; the Contact Session Form, or CSF. The CSF

communicated the date of contact, duration of contact session, quality of the session, mentor and mentee needs, notes on the level of development, information about communication and any other comments that the mentor felt he/she needed to make. LifeXchange programme staff received the data on a weekly basis and used it establish the needs of mentors and mentees for supporting purposes as well as make sure that mentors stay true to their commitment.

(iii) At each mentee monitoring contact, programme staff should ask mentees about mentoring activities, mentee outcomes, child safety issues, the quality of the mentoring relationship, and the impact of mentoring on the mentee using a standardized procedure.

> LHMIP implementation: Every 3 – 6 months programme staff met with all mentees in person and conducted a questionnaire that captured information on activities, outcomes, quality of relationship and mentee experience. This serves also as a time when mentees can interact with programme staff and speak freely about their relationships with the mentors.

(iv) Programme follows evidence-based protocol to elicit more in-depth assessment from mentors and mentees about the quality of their mentoring relationships, and uses scientifically-tested relationship assessment tools.

> LHMIP implementation: LifeXchange used the Match Characteristic Questionnaire (MCQ) to consider the quality of the mentoring relationship as perceived from the mentor's point of view, and the Youth Mentoring Survey (YMS) to establish the mentee's perceived experience. These are both evidence-based tools.

(v) Program contacts a responsible adult in each mentee's life (e.g., parent, guardian, or teacher) at a minimum frequency of twice per month for the first month of the match and once a month thereafter.

> LHMIP implementation: LifeXchange programme staff only contacted the mentees' teacher at the end of a term and did not contact parents or any other adults frequently. Programme staff suggested that the parents of these high risk youth often showed little interest in the programme and had an attitude of, "now my problem child is your problem." Often parents were themselves using drugs, in gangs or often intoxicated. When mentors or programme staff engaged with parents, they often saw this as an

opportunity to ask money, employment or expressed other needs. For these reasons, LifeXchange engaged primarily only with the mentor and mentee.

(vi) At each monitoring contact with a responsible adult in the mentee's life, program asks about mentoring activities, mentee outcomes, child safety issues, the quality of the mentoring relationship, and the impact of mentoring on the mentee using a standardized procedure.

LHMIP implementation: No, see v.

(vii) Program regularly assesses all matches to determine if they should be closed or encouraged to continue.

LHMIP implementation: LifeXchange's philosophy is to keep matches going as long as possible. They will only considering closing a relationship earlier than planned when several interventions have taken place to save and grow the relationship. Monthly staff meetings are held where mentor/mentee relationships are discussed and actions are determined. In the 18 mentoring matches of this project, only two matches had to be closed prematurely.

(viii) Program documents information about each mentor/mentee meeting including, at a minimum, the date, length, and description of activity completed.

LHMIP implementation: Yes. Online Contact Session Forms are used by most mentors. For those that were uncomfortable with using the technology, the programme process coordinator phoned the mentor to obtain the information on a weekly basis.

(ix) Program provides mentors with access to relevant resources (e.g., expert advice from program staff or others, publications, Web-based resources, experienced mentors) to help mentors address challenges in their mentoring relationships as they arise.

LHMIP implementation: Besides extra resources provided at training, LifeXchange programme staff provided a set of podcasts to all mentors with training revision and additional information. In addition to these resources, the programme staff also hosted monthly mentor socials where mentors could get together and share their experiences.

(x) Program provides mentees and parents or guardians with access or referrals to relevant resources (e.g., expert advice from program staff or others, publications, Web-based

resources, available social service referrals) to help families address needs and challenges as they arise.

> LHMIP implementation: LifeXchange did not provide any resources to mentees or parents. They were, however, open to engage with parents and mentees at any time.

(xii) Program provides one or more opportunities per year for post-match mentor training.

> LHMIP implementation: LifeXchange conducts four formal post-match training sessions with all mentors.

(xiii) Program provides mentors with feedback on a regular basis regarding their mentees' outcomes and the impact of mentoring on their mentees to continuously improve mentee outcomes and encourage mentor retention.

> LHMIP implementation: Programme staff met with mentors in person periodically to discuss outcomes and impact of the mentors and the mentees as well as discuss how to grow the relationship.

Supervision and Monitoring enhancements include:

(xiv) Program conducts a minimum of one in-person monitoring and support meeting per year with mentor, mentee, and when relevant, parent or guardian.

> LHMIP implementation: Programme staff conducts several in-person support meetings with mentors and mentees, but had done no such meetings with parents or guardians.

(xv) Program hosts one or more group activities for matches and/or offers information about activities that matches might wish to participate in together.

> LHMIP implementation: LifeXchange staff organized or hosted bi-weekly activities to which all mentors and mentees were invited to. These were non-compulsory. These activities were not well attended.

(xvi) Program hosts one or more group activities for matches and mentees' families.

> LHMIP implementation: Mentees' families were never invited to any activities.

(xvii) Program thanks mentors and recognizes their contributions at some point during each year of the mentoring relationship, prior to match closure.

LHMIP implementation: All mentors were invited to the organization's Annual General Meeting (AGM). The AGM served as a 'graduation' ceremony for those mentees completing the programme as well as acknowledging the mentors for their efforts. A mentor of the year award was also awarded to a mentor.

(xviii) *At least once each school or calendar year of the mentoring relationship, program thanks the family or a responsible adult in each mentee's life (e.g., guardian or teacher) and recognizes their contributions in supporting the mentee's engagement in mentoring.*

LHMIP implementation: LifeXchange had not thanked any guardians or teachers of mentees within this programme.

Findings: Evaluation of Growth & Maintenance implementation

<u>Mentoring expectations concerning frequency of contact sessions are unrealistic</u>
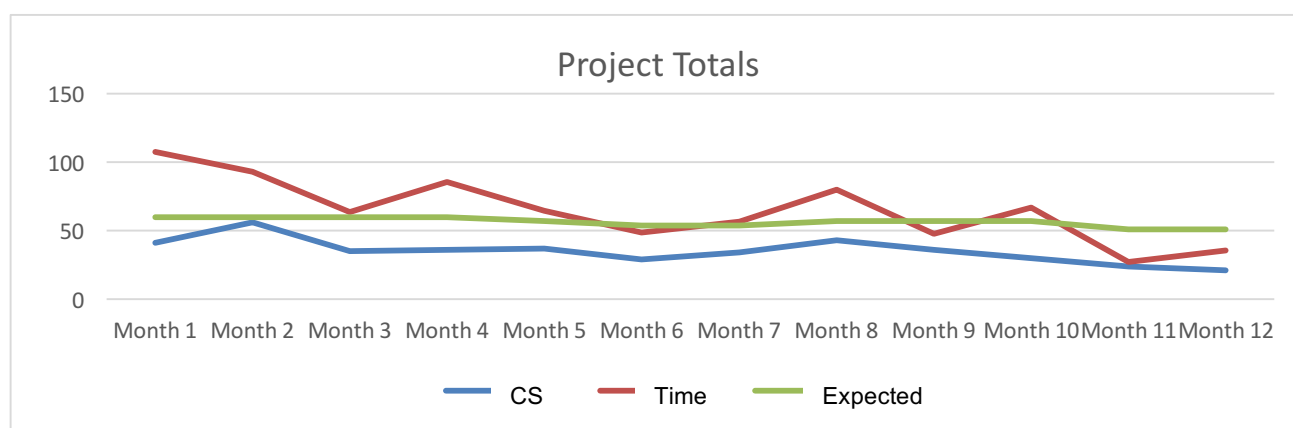
Figure 6.3 - LHMIP recorded mentoring hours

In the graph (Figure 6.3), the green line (expected) was the total expected contact sessions/hours per month required from mentors. The blue (CS) line was the actual number of contact sessions made per month and the red line (time) the actual time spent between mentors and mentees per month. Should one consider the programme parameters (1 contact session per week for a minimum of an hour a session or an equivalent time of an hour a week) all three lines should sit on top of each other. The blue line indicates, that as a group of 18 mentors, not once have mentors they reached their commitment of meeting 4 times a month with their mentees. A steady blue line would indicate consistency concerning contact sessions, whereas a line with great fluctuations will indicate inconsistent mentoring. The red line (time spent) indicates that even though most mentors could not see their mentees every week, they tried to make up by spending more time per contact session. 10 months out of the twelve, the mentors

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had spent more than the required time committed. The fluctuation on the orange line once again indicates inconsistencies concerning time spent. Mentors will sometimes spend an hour with a mentee, and the next session would be 8 hours.

Even though an hour a week is not a greater commitment than going to church for an hour a week, or a weekly squash game, it does seem that mentors really struggled with their once a week commitment. It does seem that the planning of a contact session takes much more thinking than just an ordinary commitment. It requires often traveling to community, trying to find mentee and planning as to what the session will look like (i.e. activity, walk, etc.), traveling to session location and back to drop mentee off. Since mentoring is done one on one, there is very little programme support in the actual mentoring process. Volunteering to spend an hour a week with a youth-at-risk, most definitely cannot be compared with spending an hour a week with a commitment such as a church or sports club.

> *"There are not a lot of commitments that requires us to spend an hour a week on something. Those that we do have, give us something back…. like money, or socialization, or something in return for the commitment; you could say, immediate gratification. The first year of mentoring can feel very isolated. It is just you on your own needing to find your mentee in a high risk community, and often you don't find them. Often the mentees make themselves, "uncontactable." There is not a great amount of immediate gratification, therefore, I think mentoring does not remain at the top of mentors' priority lists. I think, maybe, in this context, the expectation of meeting once a week was unrealistic. It never really bothered me that much since the mentors spent more hours than what was asked of them. I don't think they did this out of guilt, but rather that is the nature of a contact session. For me to pick you up, drive out of your community and back often adds up to an hour. Then we still want to do an activity together and have a chat afterwards. Just this one outing easily turns into a three hour session" (PC).*

Personal challenges mentors face affects the duration of mentoring.

The slight decline in the green line in Figure 6.3 indicates that two mentor/mentee matches were closed (in month 5 and month 10) before the 12 months were completed. Also, the decline in month 11 was a special intervention that was initiated when one mentor was diagnosed with depression (TF18/MF4); her relationship with her mentee was placed on hold for a 3-month period. Because of health, logistical and relational reasons, these three mentoring relationships

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were terminated, or put on hold, earlier than planned. Even though this could have placed these three youths within a higher risk category (Chapter 3), nothing more could have been done on the Programme staff side to predict these events.

> *"As a PC, you always want the mentoring relationship to continue as long as possible. I do not regard these relationships that declined and closed prematurely as failures. In the case of TF13/MF29 the mentor moved to another country. They had a great mentoring relationship and I think that they will definitely stay in contact. Also, the mentee said she is interested in getting a new mentor and to me that is success! TF14 was resistant from the start. She made it known that she did not want to be in the programme. Her mentor courageously kept on trying, but we must remember that participation is voluntary. After several attempts and meetings to see if we cannot get TF14's buy-in, I decided that it is better to close the relationship. I should maybe also mention that I will never make this call on my own; it is always in consultation with the mentor and the rest of my team at LifeXchange. Mentor MF4 was never honest with us as to where she was in her life. When I met with her about low contact sessions, she gave some excuse and always assured me how badly she wanted to mentor and how she enjoys it. I don't think she was honest with herself. When she finally shared that she was suffering from depression, it all made sense and we could work with her around it. There is always this tension between keeping a mentor in it and focused, and making the decision, that the failed expectation of a relationship on the mentee's side is not good for them." (PC)*

<u>High risk youth does not necessarily translate into low contact sessions</u>

There were a total of 70 failed contact sessions within 12 months. A failed contact session is when the mentor had planned a contact session with the mentee, but then the mentee does not show up for the meeting. Figure 6.4 shows the number of failed contact sessions per mentor/mentee match. Sixteen of the mentors decided not close or redefine their relationships at the end of the 12-month period and continued another 12 months with the mentoring process.
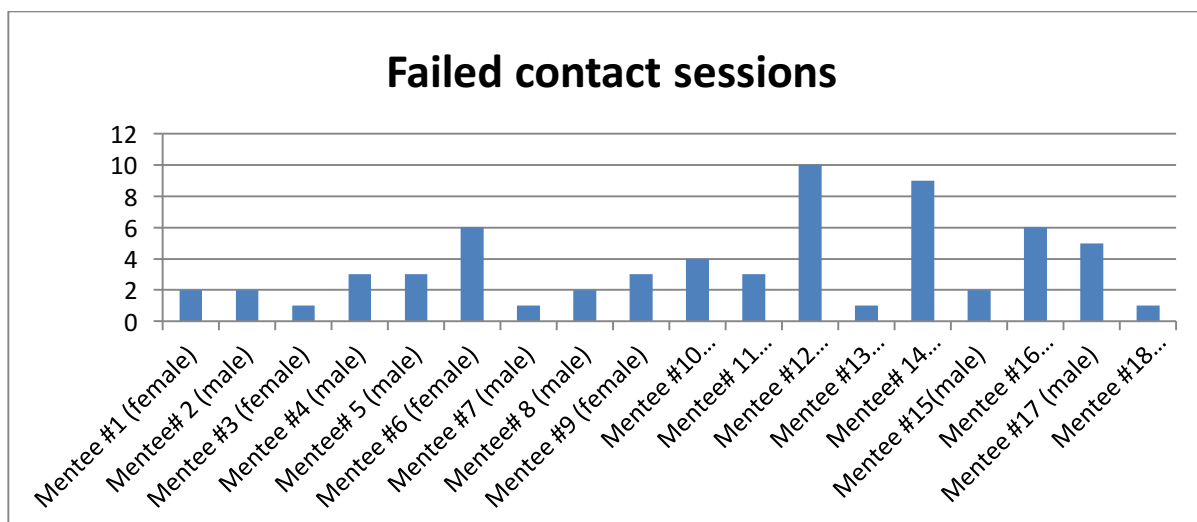
Figure 6.4 - Total Failed contact sessions per match in LHMIP

The 70 failed contact sessions in total is only a fraction of what is expected when youth-at-risk is mentored. Brendtro and Larson (2000) suggested that with high risk youth, one often has to attempt 10 contacts to see the mentee once. Even though all mentors experienced the disappointment of a failed contact at some stage in the programme, the lower than expected amount of failed contact sessions suggests that high risk youth as mentees do not necessarily indicate a high failed contact rate.

> *"I knew that there would be many failed contact sessions. These are high risk youth and teenagers [...] and so it was expected. Only 17% of contacts were failed. I think I would have allowed up to 25% before a change in approach would have been considered."*

6.4.1.4 Decline Stage

Emotional connectedness plays a part in all relationships. As with some natural relationships, the mentor/mentee relationship may also lose some of this emotional connectedness along the way, resulting in a very low-key and less influential relationship or no relationship at all. According to Keller (2005:5), "decline refers to a reduction in the importance or the level of closeness in the mentoring relationship, whereas dissolution indicates the termination of the relationship." Whenever the LifeXchange Process Coordinator suspected a reduction in the level of closeness (prematurely), she intervened by meeting with mentor and mentee to see if

she could help remedy it. There did, however, come a time when the programme requires both mentor and mentee to go through a decline process, preparing both for the ending of the programme. The EEMP does not recognize a decline phase, and categorizes all preparation for ending the relationship under "closure." Since the Lavender Hill Mentoring Intervention Programme does have a specific time period that commences before "closure," the researcher positioned those elements from the EEMP concerned with decline, within this stage.

The minimum requirements (benchmarks) for the decline stage are:

(i) Program has a procedure to manage anticipated closures, when members of the match are willing and able to engage in the closure process.

> LHMIP implementation: LifeXchange programme staff regard the proper closure of mentoring relationships as one of the most important components of the mentoring process. Before any match is closed, at least two or three contact sessions between mentor and mentee are focused on the future and what their relationship would look like after the relationship had been closed.

(ii) Program has a procedure to manage closure when one member of the match is unable or unwilling to engage in the closure process.

> LHMIP implementation: If for any reason the mentor or mentee is unable or unwilling to engage in the closure process, a LifeXchange staff member met individually with both mentor and mentee to close the relationship.

(iii) Regardless of the reason for closure, the mentoring program should have a discussion with mentors that includes the following topics of conversation:

Topics	Implemented
Discussion of mentors' feelings about closure	Yes
Discussion of reasons for closure, if relevant	Yes
Discussion of positive experiences in the mentoring relationship	Yes

Procedure for mentor notifying the mentee and his or her parents, if relevant, far enough in advance of the anticipated closure meeting to provide sufficient time to adequately prepare the mentee for closure	Yes
Review of program rules for post-closure contact	Yes
Creation of a plan for post-closure contact, if relevant	Yes
Creation of a plan for the last match meeting, if possible	Yes
Discussion of possible rematching, if relevant	Yes

Table 6.9 -Benchmarks for topics of closure discussions with mentors implementation evaluation

LHMIP implementation: Besides having a 2-hour workshop that mentors have to attend at least three months before closure, discussing all topics in Table 6.7, a programme staff member will meet in person with the mentor and discuss the closing/redefinition procedure a month before the closure date for their match.

(iv) Regardless of the reason for closure, the mentoring program should have a discussion with mentees, and when relevant, with parents or guardians that includes the following topics of conversation:

Topics	Implemented
Discussion of mentees' feelings about closure	Yes
Discussion of reasons for closure, if relevant	Yes
Discussion of positive experiences in the mentoring relationship	Yes
Procedure for notification of mentor, if relevant, about the timing of closure	N/A
Review of program rules for post-closure contact	Yes
Creation of a plan for post-closure contact, if relevant	Yes
Creation of a plan for the last match meeting, if possible	Yes
Discussion of possible rematching, if relevant	After closure

Table 6.10 - Benchmarks for topics of closure discussions with mentees implementation evaluation

LHMIP implementation: LifeXchange programme staff trained and encouraged mentors to have these discussions with their mentees. They provided the mentor with a worksheet that he/she used to work through with mentee. Programme staff followed

up with each mentee after 21 days after match had closed to see how they are doing and ask if they were interested in getting a new mentor.

(v) Program has a written public statement to parents or guardians, if relevant, as well as to mentors and mentees that outline the terms of match closure and the policies for mentor/mentee contact after a match ends (e.g., including contacts using digital or social media).

> <u>LHMIP implementation:</u> LifeXchange had no such written public statements. The only written statement was a new 'contract' between mentor and mentee stipulating the expectations relevant to communication and meetings at the end of the programme.

Enhancements for the decline stage:

(vi) At the conclusion of the agreed upon time period of the mentoring relationship, program explores the opportunity with mentors, mentees, and (when relevant) parents or guardians to continue the match for an additional period of time.

> <u>LHMIP implementation:</u> LifeXchange encourages the continuation of mentoring. Programme staff does not talk about "closure" but rather of "redefinition." The programme process coordinator said that if the mentoring was good, there will be a relationship formed.
>
> > *"That relationship might take on a less formal or structured form, but no one just closes a good relationship" (PC)*
>
> Whether the mentor or mentee will continue to receive all the programme benefits after the initial mentoring period is completed is funding dependent. If a relationship was closed prematurely (less than 12 months), depending on the reason for closing, both mentor and mentee were asked if they wanted to remain in programme and receive a new mentor/mentee.

Findings: Evaluation of Decline Stage Implementation

<u>Different types of declines need different facilitation</u>

As Keller (2005) explained, all mentoring relationships will at some stage go into a decline phase. Concerning programme implementation the researcher found that there are two types of declines. There is a natural decline that follows the programme trajectory, but also an unwanted early decline. These different declines are facilitated completely differently. The natural programme decline phase formed part of the training, however any premature declined required

direct and specific intervention from the PC. Concerning an early decline, the PC suggested that:

> *"without a very specific intervention, the relationships will not last. Mentees just didn't not have the problem solving skills to restore the relationship and most mentors tended to just ignore that there is a problem. Often, the mentors will also have a justification as to why the relationship is not working, and just give up on it, as if they are hoping that it will just fade away."*

6.4.1.5 Closure/Redefenition Stage

"Closure" or "redefinition" has become a vital part of the mentoring programme and a formal procedure to officially end the mentor/mentee relationship within the programme setting. It is an opportunity to clarify terms of the relationship between mentor and mentee. Some (Mewes 2016) will go as far as suggesting that if the closure (or redefinition) of the relationship is not done well, all that has preceded it (i.e. the whole mentoring process), could be lost.

The minimum requirements (benchmarks) for the closure stage are:

(i) *Program conducts exit interview with mentors and mentees, and when relevant, with parents or guardians.*

> LHMIP Implementation: Exit interviews are done with all programme participants when a relationship is closed or redefined. An evaluation is also done where the experience of both parties are captured and personal reflection is done. Programme staff determined that it was not relevant in the case of the LHMIP to conduct any exit interview with parents/guardians of mentees.

(ii) *Program has a written policy and procedure, when relevant, for managing rematching.*

> LHMIP Implementation: Within the Lavender Hill Mentoring Programme the only difference between the original matching process and the rematching process is that both mentor and mentee that have now experienced mentoring, are asked if they do want to be matched again. For this reason, there is no written policy concerning rematching.

(iii) Program documents that closure procedures were followed.

> LHMIP Implementation: The mentors and mentees sign a new "mentor/mentee contract" when closing or redefining. This contract serves as a document that explains the mentoring relationship after the initial mentoring period has been concluded. It helps both mentor and mentee with expectations concerning their relationship outside of the mentoring programme.

Findings: Evaluation of Redefinition closure

Redefinition stage happens later than planned

Very few mentors closed or redefined their relationships with their mentees after 12 months. Even when they were given a choice, they indicated that they wanted to continue meeting as they had in the first twelve months.

6.4.2 Objective 2: Participant Experience

The researcher considered five sources of data to establish the experience of the mentors and mentees during the implementation of the mentoring programme. Firstly, application forms and secondly online contact session forms that mentors used to indicate how they experienced every contact session they had with mentee were used as sources of data. The third was the Match Characteristics Questionnaire that tracked mentor experiences, the fourth was the Youth Mentoring Survey. Lastly, Evaluation forms from both mentors and mentees were used.

6.4.2.1 Mentor Experience

(a) Findings: Contemplation Stage

Mentor concerns

Mentors made no comments regarding their experience concerning recruitment and screening. They did indicate however that they were mostly satisfied (80%) with the amount of information they received during recruitment, even though some suggested (20%) that it was insufficient. Mentors did express their fears and concerns for entering into the mentoring programme, although 24 out of the 43 applicants expressed no concerns. The remaining 19 applicants expressed between one and three concerns each. The researcher categorized their concerns according to themes that were evident. Seven categories of fears and concerns emerged:

(i) Emotional Risk: Concerns related to fears of being rejected by mentee, boundaries within

the relationship, anxiety, etc., were categorized under Emotional Risk:

"I am Concerned about my boundaries with the individual I will mentor" (MF9)

"I am not sure at what stage does mentoring stop and friendship begins" (MM12)

(ii) Inadequacy: refers to any concerns about letting the mentee down, not living up to expectations, or not following through on commitment.

"I'm scared of having a mentee depend on me, disappointing them and hurting them in the process" (MF35)

"Think I'd be a touch foolish if I did not have any concerns (e.g. will I be able to follow through on my intention/commit; will I be able to make the impact desired; will I be able to change and adapt where needed)" (MM13)

(iii) Safety: refers to concerns about personal safety

"I am concerned about the safety of the areas that I will be mentoring in" (MF11)

(iv) Time and logistics: if the applicant was concerned with having enough time for the mentoring commitment or have the transport to be able to commit, was categorized as Time and Logistics.

"I will be away for a while during the programme. I am concerned about how that will affect our relationship" (MF41)

"I am concerned about the time commitment" (MF29)

(v) Uncertainty: concerns expressed by applicants regarding mentoring being unknown to them, not sure what to expect, and not certain about how to go about mentoring was categorized as Uncertainty.

"The uncertainty of not knowing what to expect" MF25)

"my fear would be that I have never mentored someone formally" (MF4)

Mentor training was experienced positively

60% of mentors suggested that the balance in training was just right. 20% suggested that it was too much information and 20% that it was too little information.

"yes, the training itself was very conducive and applicable" (MF4).

Disconnect between theory and practice

Mentors suggest that the training was a highlight to them. They were very interactive and enjoyed the practical side of it and felt that they were really empowered. It did seem, however, that soon after training they were struggling with the very topics that were discussed in the training; as if there was a disconnect between the theory and reality.

> *"I personally feel that there is too much information that the mentors receive in a very short time, thus they don't take it all in and then cannot remember everything when they need to apply it" (PC)*

(b) Findings: Initiation Stage

Match Compatibility

60% Mentors felt that they received adequate information about the potential mentees before matching. 40% Indicated that the amount of information shared was not sufficient. Reflecting on their matches at the end of the programme all mentors expressed that they were satisfied with their matches. Some (20%) suggested that they were very satisfied! The researcher is of opinion that starting a new relationship with someone not of the same peer, ethnic or socio-economic group will often translate in uncertainty before the relationship starts, especially since, in the case of mentoring, the relationship is not a result of a natural progression. As the relationship develops, however, the uncertainty disappears and mentors believe that the mentee was a good match. The MCQ findings confirmed this. One of the scales measuring *General Compatibility*, the degree to which adults feel they are generally well-matched with their mentees, showed an increase from .80 to .82 within a 6-month period. Even though this increase was small, it does indicate that mentors in the LHMIP experienced feelings of being more certain that they received a compatible mentee.

Mentor Experience of Initiation Event

After the evaluation of all mentor comments concerning initiation day, one could clearly categorize the comments into two groups – mentors that responded to the initiation event and those that responded to the needs of the mentees. The first group commented on the 'easiness' of the initiation event and described activities or enjoyment.

> *"Found the most challenging exercise, being the making of pancakes." (MM2)*
> *"Great initiation session. Mentee seems very keen to start this journey, so am I" (MM22)*
> *"I was anxious but enjoyed it." (MM12)*
> *"Was cool. Learned a lot about his world!" (MM17)*

The second group was clearly more concerned with the needs of their mentee. They often described in detail what the needs were or what the next step was. A few examples of such comments were:

"Mentee was not very clear about the mentor/mentee relationship as she did not attend the mentee training as yet…we agreed to boundaries in our relationship. We spoke for a while and expressed her need of having a mentor, someone whom she can trust and who would be supportive of her. From my side I assured her that I would do my level best to meet those expectations, I might not get it right all the time, but I was willing to give it my best" (MF10)

"I am meeting Mentee this afternoon, Wednesday 23 Sept at 14h30" (MF29)

"She mentions that she misses school a lot because she needs to look after her little brother (not sure if this is true). But she's clearly under a lot of stress from home, is it worth looking into this and seeing what arrangements can be made? I'd also like to know how to go about contacting her through the high school (MF35)"

The two different ways that the mentors responded to the initiation event, could be contributed to feelings of preparedness. It is interesting to note that the MCQ indicates a steady increase in how mentors perceived feelings of being better prepared to handle their mentees' issues as time went by, thus potentially they did not feel as prepared at the start. The first group, however, responded as a group that feels very prepared thus just enjoyed the event and got to know the mentees. The second group was much more focused on details as to what was supposed to happen next and more concerned about the mentees. Even though both received the same amount of preparation, it might be that the second group just never felt as prepared. A second glance at the data, however, indicates that it was mostly male mentors that experienced the initiation event fun and 'easy' whereas those mostly concerned with the mentees' needs, and details, were females. This could indicate that the different responses received concerning the initiation event potentially indicates that men and women mentors experience the first meeting with a mentee differently.

(c) Findings: Growth and Maintenance Stage

After analyzing all the comments made by mentors within the Growth & Maintenance phase, several themes emerged:

<u>Experiencing good or positive contact sessions</u>

The most dominant theme that emerged is that of having a positive contact session. Mentors would often describe contact sessions with a positive emotion connected to it. Comments such as:

> *"Go Karting was great but 10 laps are too short :)" (MM2)*

> *"Had a great chat with mentee's mom. Happy she is cool" (MM5)*

> *"Great session, thank You LifeXchange for the opportunity" (MF9)*

> *"Good afternoon with mentee and a friend in the Newlands forest" (MM28)*

It seems that the mentor's mostly reported on positive contact sessions, when they perceived that the session was enjoyed by the mentee:

> *"My mentee was having a good day and the session was upbeat" (MF34)*

> *"… lions head. Ran down a short cut, fun! Was a good day. Was good for my mentee to hang out with other guys" (MM18)*

> *"We went to Spur for Breakfast. I introduced my mentee to my daughter and they spoke very openly to each other. We had a very good time" (MF10)*

According to quantitative data produced by the Contact Session Forms, mentors indicated that 36.8% of all sessions between them and their mentees were good and that 29.3% of sessions were excellent. Only 10.4% of contact sessions were recorded to be below satisfactory. Negative or unsatisfactory contact sessions, were mentioned by some mentors in their comments and this was normally in relation to feelings of disappointment or feelings of anger experienced:

> *"We had a plan to meet on Saturday 21 November… mentee said she was sorry but she was on her way to Mitchells Plain. I was unimpressed" (MF29)*

> *"I refused to take him back home, he then decided to walk home. I picked him up on the way and explained that it would be abusing me for him to expect me to take him home." (MM2)*

"Was disappointed that I did not get to see the drawing of the boat. This was the second time he had to finish it" (MM18)

"...left a note stating my disappointment" (MF10)

The disappointment and/or anger was normally the result of a failed shared expectation. It was when the mentor and mentee agreed on a specific meeting, goal or event, and then the mentee never 'delivered.' The researcher does find it interesting that the mentors hardly ever expressed disappointment or anger in their comments towards mentees in a failed contact session. They will only explain that they tried to get hold of mentee, but couldn't.

Experiencing concerns for mentee

A second prominent theme that emerged in the Growth & Maintenance stage was that of real concern for the mentee. Mentors expressed concerns regarding the mentees' immediate environments, academic performance and failed contact sessions. Mentors also expressed concerns about their own behavior towards mentee; that it potentially damaged the relationship:

"I am worried that she may fail Grade 9 again if she does not pass maths" (MF29)

"Mentee is on drugs for the past month and she has not been to school after the school vacation" (MF10)

"am a bit worried it may have tarnished her view of me" (MF31)

"I'm scared I've damaged the trust we've built up until now" (MF29)

"A few failed contact sessions, I am a bit concerned" (MM1)

Experiencing emotional connection

Whenever mentors mentioned the words 'closeness,' 'shared' or 'opened up' within their contact session forms or indicated that the mentee wanted to be with them, the researcher considered them as indicating emotional connection. As with (a) and (b) above, emotional connection was a major theme throughout the mentor comments:

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> *"She opens up easily and shares comfortably"* MF41
>
> *"He seems keen to spend time with me"* MM28
>
> *"She is starting to open up"* MF10
>
> *"We had a really good heart to heart today. I felt like we really connected"* MF41

The MCQ confirms these findings. According to the MCQ results mentors indicated an increase in the area of closeness*,* signifying that they have experienced a greater sense of closeness as the duration of the programme increased. They also indicated that they have experienced mentees becoming less resistant, or more open, to the relationship as time progressed. On the other hand, even though a minority, on a few occasions mentors did mention experiencing the absence of connection:

> *"did not feel that I connected with him"* (MM18)
>
> *"mentee seems distracted by events; he is not telling me about it"* (MM1)

Experiencing frustration with communication

Multiple comments were made by mentors concerning the struggle to set up meetings with mentees. Either the phone numbers changed, parents never conveyed messages or mentees could not be found:

> *"Mentee's phone is broken and I haven't had contact with her for a while now"* (MF35)
>
> *"Only spoke to his dad that morning to make an appointment for the afternoon so [mentee] did not know about our appointment"* (MM18)
>
> *"No phone to confirm"* (MF21)

The lack of communication often led to failed contact sessions. Also, because mentors could not get hold of mentees, they would be reluctant to plan a meeting. Some mentors tried to remedy this communication problem, by giving their mentees phones, even though this was addressed in training and not recommended. Phones were soon lost, stolen, broken or sold.

Mentors experiencing progress

The last major theme that emerged within this stage was mentors experiencing progress. Mentors would often mention that mentees are engaging in good opportunities, at a stage to move forward and responding to advice:

> *"We started today with goal setting. We are concentrating on just two aspects of this; taking baby steps. She is very open to this…" (MF10)*

> *"I'm feeling the need for the mastery workshop!" (MF35)*

> *"I think this is positive as he wants to move forward in the world" (MM1)*

Feelings of progression in the mentees life were often not sustainable, and the mentor would mention a regression:

> *"Eish. Mentee took back what she said at our previous meeting and doesn't want to move out of her parent's house anymore" (MF35)*

Minor themes

Some themes less dominant than those mentioned above emerged.

Mentors experiencing feelings of inadequacy or uncertainty:

> *"I gave him my number. I feel the ball is in his court" (MM2)*

> *"...was unsure about LifeXchange policy" (MF35)*

Programme support experienced

Concerning whether mentors experienced programme support or not, mentors often commented on the support they received:

> *"The Process Coordinator facilitated the discussions around areas of common interests" (FM10)*

> *"Meeting with Process Coordinator and mentee to postpone mentoring until 1st week of October" (MF4)*

"We went through LifeXchange activities for July and Aug he would like to attend most" (MM2)

The Evaluation forms confirmed that most mentors felt supported. One mentor (MM2) said that in the beginning he felt that programme staff were too busy, but in hindsight he would definitely say yes. All other mentors said that they felt supported and alluded to the training, planned activities and mentor socials that contributed to their answer. All mentors suggested that more mentor networking should have taken place. The MCQ indicated that mentors experienced a decline in support over the 12-month period. This is in contrast with the findings above. This could allude to the fact that support is equated, in the mind of the mentor, to contact. As mentors settle within their mentee relationships, the Process Coordinator makes less contact with them. The support, however, remains the same.

"In the beginning mentors experience a great amount of contact with programme staff. Interviews, home visitations and nearly 40 hours of training takes place before the first contact between mentors and mentees. The Growth and Maintenance phase can often be lonely. If mentors do not participate in mentor socials or planned activities they will feel isolated. There are at least three events a month that mentors can join, but often they don't" (PC)

(d) Findings: Decline Stage

Besides one mentor mentioning the support she received when in the decline phase, no other mentors made any comments about this stage. This might be due to the fact that most mentors did not want to close their relationships after 12 months and therefore did not have to go through the Decline Stage.

(e) Findings: Redefinition/Closure Stage

All mentors and mentees, at the closing of their relationship were asked to evaluate the programme by answering specific questions. It is important to note that only five mentors out of the 18 decided to terminate their mentoring relationships, thus only five evaluation forms were received. In these application forms mentors shared their overall experience participating in the programme:

- Mostly mentors expressed that they felt the programme was overall successful or moderately successful. One mentor expressed that she thought the mentoring programme was unsuccessful.

- Mentors shared that they experienced mentoring to be difficult but that they had a great experience learning about themselves.

- Over half of the mentors suggested that they would mentor again in the future.

6.4.2.2 Mentee Experience

Mentees shared their experiences through the YMS and evaluation forms. Only the Growth and Maintenance Stage, the stage where mentoring had taken place, and the Redefinition/Closure stage were considered for mentee experience.

Experiencing a decline in relationship quality

Mentees expressed a decline in internal relationship quality over the duration of the programme. This decline might be the cause of mentors who lowered their levels of fun and hanging out and placed more 'pressure' on youth in the area of character change. This could have caused a negative experience of the programme. The LHMIP Coordinator questioned the validity of the YMS results:

> "*often when the relationships are new, mentees would answer questions in the way they think is expected of them. As the relationships grow and the mentees become more secure with their mentors and programme staff, they feel more comfortable to be honest in their answers. She predicts that as the duration of the relationship continues, the scores will increase again*" (PC)

Another potential reason for the decline could be linked mentees getting used to the programme. In the beginning, with the mentee preparation and initiation events the programme was very exciting. Over time, often mentors attended less planned activities (such as surfing, scuba diving, etc.) and spent more time meeting at restaurants and take-away places. Even though the mentors expressed an increase in emotional connectedness, and relationship growth, mentees reported on the opposite, a decline in these areas. The YMS indicates that the mentees had a negative experience concerning the programme.

Mentee programme evaluation

The evaluation mentees have completed is in contradiction with the YMS results. Concerning the Mentees evaluation of the programme after the relationships were closed the following was found:

- All mentees expressed that they would have wanted the programme to continue and wished it was longer.

  " I think the programme could have been longer" (TF18)

  "Thought it would be longer" (TF13)

- Concerning whether it was difficult to arrange meetings, all mentees said no but explained that sometimes because of relationship, or responsibilities, or because they were involved with "things they should not have been involved with," they did not attend meetings.

  "Not usually, but sometimes because of my girlfriend, responsibilities at home, being out at places I shouldn't have" (TM4)

- All mentees expressed that their general feeling about the programme was good and expressed some particular memorable experiences such as fun activities and the freedom to talk to the mentor about family and what they were going through at the time.

  "Good! Enjoyed the activities. Too many good times" (TM17)

  "It was good. Talking about my family going through rough times made me feel good" (TF18)

- Asking about what the most frustrating part of the programme was, all mentees suggested that they could not think of any.

  "Nothing, If I ever had a problem I knew I could talk to my mentor" (TM17)

- Concerning the question, "what skills did you learn?", mentees mentioned technical skills such as rock climbing, scuba diving and being exposed to various career opportunities as well as personal skills such as being independent, being careful about decision making, and to take care of self.

  "Being independent and careful about decision making" (TF18)

  "Rock climbing, surfing, scuba diving and things about careers" (TM17).

  "Learned to have confidence in myself and believe in myself. I used to worry about others instead of taking care of myself" (TF13).

  "I have learned a lot of new stuff that I didn't do before" (TM2)

- When asked to describe their relationships all mentees spoke about having a good relationship and being comfortable with their mentors. One mentee expressed how in the beginning she was very scared and shy, but how this changed over time and ended up being a very comfortable relationship.

  "We always understood each other. We were comfortable together" (TM17).

  "We were very comfortable with each other. We were chatting and joking a lot" (TF13).

- When asked whether they would have liked to continue the relationship after the programme has ended, most mentees said yes and that they already miss their mentors. One suggested that they have naturally continued the relationship via staying in telephone contact. Only one mentee expressed that she did not have a desire to continue bring in the programme, although she clarified that it was nothing to do with her mentor, who she liked.

  "Yes obviously! Can't just forget about a person like that" (TM17)

- When questioned what else they would have liked to gain from the programme, leadership, new exciting activities and obtaining help for further studies were mentioned by the mentees.

  "There is so much that I am still not aware of. Want to do more exciting stuff" (TM17)

  "I want to learn how to be a good person" (TF13)

  "I wanted him to teach me how to have a game mindset" (TM2)

- All mentees suggested that they would like to get new mentors and stay within the programme.

  "Yes, I would like another mentor" (TM2)

  "It was great, I would like to still be part of it" (TM17)

  "I want to stay in LifeXchange. Will think about getting another mentor" (TF13)

The discrepancies between the mentee experiences expressed via the YMS and the Evaluation, could potentially be that mentees were not truthful in answering the questions in the YMS.

  "I really believe that the mentees are not honest in the first Youth Mentoring Survey. Mentees might feel under pressure to answer what they think I wanted to hear. A fear that they might be asked to leave the programme if the responded

negatively might have been in the back of their minds. Remember, the YMS is not necessarily confidential. As time goes by and they feel more secure, I think they become more honest. For this reason, it is my opinion that they score lower with the second YMS, thus showing a decline. There is no reason for the mentees to be dishonest at the completion of the programme; they have nothing to lose. All mentees, but one, asked for new mentors and expressed a wish for the programme to have been longer" (PC)

6.5 Conclusion

Before the impact of any intervention can be considered, the proper implementation of the intervention needs to be evaluated. This chapter was concerned with the findings of an evaluation study done on the implementation of the Lavender Hill Mentoring Project. This project was designed to intervene in the lives of youth-at-risk within Lavender Hill, a high risk community within the Western Cape.

The evaluation of programme implementation is concerned with two aspects. The first was that of proper implementation, i.e. was the programme implemented in the way it was designed, thus within programme parameters. Secondly, to establish the participants experience concerning the implementation of the programme. The researcher used multiple sources of programme documentation as well as a semi-structured interview with the programme Process Coordinator to obtain data. To evaluate whether the programme was implemented properly, the researcher evaluated the different elements of the LHMIP according to the Elements of Effective Mentoring Practice, a mentoring best practice outline that was the result of extensive research on mentoring practice. The researcher used this outline since LifeXchange, the organisation that implemented the programme suggested that they use this best practice model.

The LHMIP parameters were designed according to the EEMP and were systematically implemented as planned. There were, however, elements that only applied to the American context which made one question whether the need for an African version is needed. FBI background checks and certain policies concerning use of images on social media, for example, are more specific to the American context. Even though all the best practice elements were evident in the design and implementation of the programme, it does seem that some areas of the programme are considered as more important than others. An example would be that of

pre-match training that exceeds the EEMP benchmark with 28 hours compared to the screening process that was not implemented very well. Not all mentors went for police clearance as requested, and some mentors that were not eligible were selected for the programme. The difficulty in finding mentors for such a high risk programme potentially made programme staff less strict concerning their screening. This "desperation," however, causes great risk concerning the safety of vulnerable mentees. LifeXchange had very accurate monitoring and evaluation tools which provided information on every mentor/mentee meeting. The information, however, was one-sided in the sense that it mostly came from the mentor. The mentees only gave their feedback twice within a 12-month period.

None of the mentors met with their mentees 40 times within the allocated 12 months as was expected, however most mentors exceeded the 40 hours they were expected to meet with their mentees. 17% of contact sessions were missed, because of mentees that either avoided the mentor, or because of substance abuse, gang involvement or other interferences concerning living within a high risk community. Even though failed contact sessions were expected by programme staff, no one could predict to what extent this would be. Also, 11% of the mentoring relationships did not endure the whole 12 months of the programme.

Concerning mentoring experience, mostly mentors considered the programme to be successful, 40% didn't believe that they were very effective and 60% expressed that it was very difficult. On average, all mentors had showed growth in the relationship concerning quality of the relationship, structure and interference. Interestingly enough, the opposite was true for the mentees. On average, they indicated a decline in the areas of relationship quality and structure, yet responded very positively towards the programme in their evaluations. Since positive programme experience is essential for the sustainability of a programme, probably the most important question to ask is whether both mentor or mentee will participate in such a programme again. To this question all mentees and 60% of the mentors said yes. The remaining 40% of mentors said they might consider it in the future.

The implementation evaluation was improvement orientated and formative, and provided findings and observations on each component that was implemented. In the next chapter the researcher will draw some conclusions concerning the research.

CHAPTER 7

CONCLUSIONS AND RECOMMENDATIONS

7.1 Introduction

In this chapter the researcher provides a summary from both the literature and the empirical data, as well as drawing conclusions and making recommendations. The research aim and objectives are revisited and the title of the thesis serves as a guideline for the chapter. The title, *Restoring the Circle of Courage in the lives of youth-at-risk through mentoring*, introduced four major themes in this study. Youth-at-risk, Mentoring, the Circle of Courage and Intervention (or Restoring). The researcher summarizes and draws conclusions on all four of these themes, and then turns his focus to the insights and implications learned from the empirical data and findings in this study. After eliciting conclusions from the literature and the evaluation of the implementation of the Lavender Hill Mentoring Intervention Programme, the researcher identifies specific gaps that potentially need further investigation. Finally, recommendations are made that will add value to any practitioner or persons interested in implementing a mentoring programme as a youth at risk intervention in addition to the specific implications proposed for further study.

7.2 Conclusions

This section begins with revisiting the research question and objectives, followed by drawing conclusions from the literature and the empirical data that was collected for this study.

7.2.1 Research question revisited

After his own attempts to mentor youth-at-risk, of which some were very successful and others detrimental, the researcher felt compelled to investigate what elements make mentoring work and what the impact that mentoring has on youth-at-risk. He soon learned that there was no need to be concerned about the impact of mentoring, if the implementation of the mentoring programme was not properly performed (Babbie & Mouton 2009:340). This served as his motivation to engage in evaluation research, specifically evaluating the implementation of a youth-at-risk intervention programme within a high risk community. There were two objectives to the study: (1) evaluation of proper implementation of a mentoring intervention programme,

and (2) to consider what the experiences of the participants (mentors, mentees and programme staff) were during implementation.

The research was carried out with a triangulation approach. It was a qualitative study, where qualitative methods of data collection and analysis were used. The programme documents, however, also produced some quantifiable data that was "brought into" the triangulation. It was interesting to see how the quantitative data sometimes supported the qualitative data, but at other times completely contradicted it. The researcher believes that the triangulation approach provided real depth to the quality and interpretation of the qualitative data. The research was done in an "improvement oriented" and formative fashion. Inductive reasoning was used and validity and participant safety a priority.

7.2.2 Conclusions from the literature review

It seems there is little consensus concerning the term youth-at-risk (McWhirther 2007:6). Some suggest that youth-at-risk refers to young people being 'troubled,' others that these young people have genetic deficiencies, and yet others that they are only the victims of their environments (Garbarino, Lewis, Arthur, Tutu and others). The lack of a consensus on the definition of who and why youth are at-risk, has a direct impact in how people respond to remedy the problem. If one believes, for example, that the young person is at-risk because of the environment, then it is a change in the environment that seeks attention. And if youth are at risk because of their genetic make-up, then one turns to medicine and genetics for a remedy.

There is consensus among practitioners and academics that, whatever the causes, these youths are vulnerable and in need of intervention. It is also agreed that, even though there is no specific age group categorizing youth, 'youth' refers to a time period between childhood and adulthood (Poots 2000:1). Mostly, there is agreement that there is not only one cause that contributes to youth being at-risk, but a multitude, and thus an interdisciplinary intervention approach is needed.

Sociologists emphasize the impact of the immediate environment on a young person and the impact the young person has on the environment. The higher the risk factors and stressors prevalent in the environment (i.e. negative schools, families, socio–economic factors, etc.), the higher the risk the young person will be at (McWhiter, Larson, Bonfenbrenner). But this high

risk community might also have a direct medical, neurological or hormonal impact on the youth (Rice, Weiner, De Jager, Leaf and others). A mother that drank during her pregnancy can cause her child to be born with FAS or an assumed potential predisposition to substance abuse. The discipline of psychology, among others, holds that should a child not develop sufficiently, broken attachment patterns and a disruptive identity of self will form that places the young person not only at risk in their current phase of life, but potentially for the rest of their lives (Tice, Erikson, Brentro). It is not one cause, but all of these factors that contribute, and each issue needs to be addressed in its own way. The discipline of theology, especially the field of practical theology, allows for such an interdisciplinary approach and thus became the vehicle for this thesis.

There are many fields within practical theology that can encompass youth-at-risk interventions. Traditionally, within practical theology, missiology was concerned with reaching out across borders, across ethnic groups and cultural barriers (Root, Langman and Bosch). Youth-at-risk, is a subculture of its own, and normally located within a community very different from that of the middle class or affluent faith community. Intervention in the lives of youth-at-risk requires a missionary zeal, willing to cross borders into the unknown. Pastoral care, traditionally, is concerned with the care of the "soul" and asks existential questions concerned with meaning and purpose (Louw, Cole and others). To find meaning within the broken environments they are surrounded with and guidance concerning spiritual formation and healthy identity forming is essential to intervening in the lives of youth-at-risk. But it is especially the field of Youth Ministry that is looked at concerning the intervention in the lives of youth-at-risk (Dean, Root, Cloete and others). It is an area of ministry that suggests that they specialize in addressing the needs of people between childhood and adulthood.

A shift in the last few decades as to the task of youth ministry has posed great significance for youth-at-risk intervention. Once very focused on developing the youth within the church and for the church (i.e. leadership, ministry, etc), youth ministry has moved more towards reaching out to youth where they are at in life and focusing on their healthy spiritual formation in order to live meaningful and purposeful lives. Even though practical theology needs to engage in all issues contributing to youth being at-risk, helping young people to live with purpose, strength and integrity in the midst of the chaos that surround them, seems an unnegotiable intervention. Some suggest that this is called the development of courage.

Brendtro and Larson define *courage* as "acting with strength and integrity even in the face of life's most difficult challenges" (Larson 2000:72). Brendtro and Larson further developed a theory concerning courage development which they call the Circle of Courage. Broken down into its simplest form, they believe that when a sense of *belonging* (the human longing for love is nurtured by relationships of trust with significant persons in our lives), *mastery* (our inborn thirst for learning is nurtured as we gain understanding and competence in coping with the world), *independence* (our desire to exercise free will is nurtured by increased responsibility) and *generosity* (our passion for life is nurtured by concern for others and commitment beyond one's self) are developed in young people, they develop the resilience to live with strength and integrity (Larson 2000:73). Resilience theorists, have more technical terms for these four areas (*attachment, achievement, autonomy* and *altruism*), but agree that they contribute to developing resilience. The Circle of Courage was a dominant theme throughout this thesis.

According to Larson, the Circle of Courage is a theory that might build resilience, however there is little guidance as to the implementation of the theory. Concerning implementation, Larson uses the word "Reparenting," denoting a relationship between an adult and a youth. He implies that these areas of belonging, mastery, independence and generosity, will develop through a 'parent like' relationship. In contrast, despite the tremendous shift from deficit-based to protective and promotive approach to building resilience, when considering implementation or intervention methods targeting youth-at-risk, most are presented in group format and have a structured, curriculum or programme approach. The intervention closest to Reparenting would be that of mentoring.

As youth-at-risk has many definitions, so has mentoring. There are different types, styles and understanding of roles within mentoring. The definition that encompasses most other definitions would be that of Rhodes (2008) when she suggested that mentoring is ultimately relational. It is a relationship between an unrelated adult and younger protégé, which involves encouragement, instruction and motivation and is aimed at developing the character and competence of the protégé.

It is within a mentoring relationship that one finds an implementation model for the Circle of Courage. A programme can construct an environment where unrelated, healthy adults can build relationships with youth that are in desperate need of them. The researcher argued that the Circle of Courage theory cannot be implemented as a lesson plan or specific curriculum, but

rather is a natural development and progression that takes place in healthy relationships. No parent consciously takes their child through four stages of resilience building. It is through making the child feel loved (belonging), that he feels safe to explore and try new things (mastery). It is when he feels confident that that he can do things that he will desire to do them on his own (independence). And when he starts making decisions on his own, he will start asking what the purpose of his decisions are for himself and those around him (generosity). The Circle of Courage is a result of healthy relationships, and mentoring is a vehicle to bring these positive relationships to the lives of youth-at-risk.

Having relationships of love and care, without any hidden agendas or conditions, is what Root calls an *incarnational ministry*. Incarnational ministry, also known as place-sharing, in the context of youth-at-risk, then, is not about,

> *"these kids be better Christians [or becoming Christian at all]; it is about helping them be what God created them to be – human. And it is the degradation of their humanity, brought about by broken and abusive families, violent neighbourhoods, failing schools and poverty, that caused them to lash out so forcefully [through at-risk behaviour]. Ministry is about suffering with them in their dehumanization, celebrating their human endeavours and in all things pointing to the true human, Jesus Christ"* (Root 2007:113).

But to share the place with a young gangster, criminal or addict might be a great ask for the unprofessional volunteer. Will it even be possible to implement such a programme, where some youth, as part of their coping mechanisms, have built walls to protect themselves from any potential relationship that can hurt?

The proper implementation of such a programme with youth-at-risk, within a high risk community, with the goal of forming healthy relationships aimed at building resilience, was the researcher's concern.

7.2.3 Conclusions from empirical research

In order to answer the question above, the researcher engaged in an implementation evaluation study. The proper implementation of a mentoring programme that has integrated the Circle of Courage theory, to intervene in the lives of youth-at-risk was the first objective. The second objective was to establish the experience of the participants as well as those responsible for the implementation of the programme. This second objective was vital, since, should it have been

found that participants did not experience the programme positively, despite the fact that it was properly implemented, the programme could still be considered insignificant or unsustainable. A qualitative approach was used, applying reports (programme documents) and semi-structured interviews to obtain data. The researcher used the 5 Stages of a Mentoring Relationship (Keller 2005:4) as a comparison to track the trajectory of the Lavender Hill Mentoring Intervention Programme (LHMIP). The different elements of the programme that needed to be implemented were evaluated against the Elements of Effective Mentoring Practice (2015).

7.2.3.1 Contemplation Phase

As with any new mentoring relationship, LifeXchange, the organisation responsible for the implementation of the LHMIP, allowed significant time for mentors and mentees to contemplate their involvement in the programme. They had all the EEMP elements (Recruitment, Screening and Training) present in the programme design.

Concerning the recruitment of mentors and mentees, the programme successfully implemented all expected EEMP benchmarks and enhancements. The recruitment of mentors, however, seemed to be a great challenge that took longer than anticipated. It was especially the lack of interest from church congregations that was intresting. Five congregations were approached as a recruitment strategy to obtain 18 mentors. In total the combined membership of these congregations amounted to at least 1500 members. All five congregations had youth ministries and all of the congregations had some sort of missions or outreach programme. Three of these congregations had some programme within Lavender Hill/Capricorn. One would have assumed that recruiting 18 mentors would have been an easy task, however, not one church member responded to the call for mentors. Unfortunately, the study did not produce any data that could be used to draw conclusions as to why church members did not respond. Potentially, the recruitment message could have been ineffective or the idea of having an incarnational relationship (share the place) with a high risk youth, not appealing and even scary. The lack of interest from congregations does remind one of Clark's (2001) comment that "disenfranchised adolescents are no closer to viewing the local church as a viable sanctuary for relational stability, peace and hope [... that] it is not even an option for them." The researcher holds that a great challenge confronts practical theologians and ministers to mobilize their congregations to engage in the mentoring of youth-at-risk.

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The lack of response from congregations forced programme staff to engage in various different recruitment strategies (e.g. personal networks, radio, orientation sessions, etc.) within a short period of time. The researcher argues that the pressure to find mentors had a 'knock-on' effect on the implementation of the screening process. Considering the EEMP benchmarks, or the minimum requirements for screening, LifeXchange was lacking, creating higher risk for themselves and participants, especially youth, within the programme. At first glance, it seems that the desperation of finding mentors within a specific timeframe made programme implementation staff more "relaxed" concerning the selection of applicants according to the eligibility requirements, and they did not do proper criminal background checks, reference checks or use evidence-based screening tools. This 'relaxing' of the screening process did speed up the process of finding and keeping mentors interested in the programme easier, but caused greater problems further in the process of several mentoring relationships.

The desperation to find mentors was not the only influencing factor in LHMIP weak implementation in the Screening element. The EEMP is definitely more relevant to an American context than an African, or even South African, context. It requires programme staff to do FBI and sex offender registry checks, as a benchmark, which are not available in South Africa. The programme often depended on an incompetent third party (i.e. SAPS police clearance) that never delivered on time. Lastly, programme staff questioned the traditional use of references checks since mentors only gave reference contact details that will respond positively to staff questions. These findings raised the question of whether an African version of the Elements of Effective Mentoring Practice should be developed.

The training element of the LHMIP exceeded both the EEMP benchmarks and enhancements. With the exception of two or three topics on "risk management" not covered in the training, over 40 hours was spent on training mentors. There were 34 hours of pre-match training and an additional 10 hours of post-match training. With all the training available, which most mentors regarded as extremely valuable, data collected did show a disconnection between understanding and application of the theory. It might be that it is the intensity of training and amount of information received by mentors over a short period of time, that causes this disconnect (i.e. too much information to process and remember).

The Contemplation Phase was mostly experienced positively by programme staff and participants. The organised and professional programme design as well as exciting training seemed to have contributed to this for mentors. Very little feedback from mentees was received concerning their experience in the Contemplation Stage. However, since all mentees voluntarily signed up for the programme, one may make the assumption that they experienced the mentee preparation and selection process as non-threatening and welcoming.

7.2.3.2 Initiation Phase

Matching and initiation are the only two EEMP elements present in this stage and the LHMIP had both elements implemented and all benchmarks met. Even though benchmarks concerning parent or guardian engagement with programme staff were met (i.e. consent was received, programme parameters discussed, etc), parents/guardians received very little ongoing interaction throughout the programme. They were not invited to the initiation event, or received any special collective information session about the programme. The researcher found that this set the tone for the rest of the programme. Once again, the pressure of finding mentors, training them as well as selecting mentees and preparing them for the Initiation Stage, required the implementation of many elements within a short period of time. Everything is focused on the mentor and mentee, thus other stakeholders (parents, schools and others involved in the mentees' lives) might not feel included. The support of these stakeholders in the programme, however, is assumed to be very beneficial.

Another interesting aspect the data produced is that men and women engaged in the initiation event differently. Men seemed to really enjoy and feel comfortable with the initiation event activities, which were mostly competitive in nature with some physical challenge. Women, even though they expressed their enjoyment, were less concerned with the activities and more concerned with the details of the mentoring relationship and the wellbeing of their mentees.

7.2.3.3 Growth & Maintenance Stage

This stage comprises the actual mentoring. The benchmark in the EEMP is that mentors are expected to meet with their mentees once a week for an hour at a time. The expectation in the LHMIP was to meet a minimum of 40 times with their mentees within a 12 month time period. Mentors in the programme never met the total expected number of contact sessions in the timeframe, but most exceeded the required hours, or time spent, with their mentees. Lavender

Hill, even though within 15km of most mentors, was not "on-the-way" of mentors as they commuted to and from work or to other errands, thus mentors could never stop to quickly check in. Lavender Hill, with frequent reports on gang violence and shooting in the media, is also not the type of community were one would make a quick stop. This resulted in more planned sessions, where the mentee was picked up in the community and then some activity outside of the community was done resulting in more time spent together, but potentially less contact sessions.

Failed contact sessions, a session that the mentor planned but the mentee never attended, contributed to at least 16% of the total of mentoring attempts. When a mentee did not show up for a meeting, the mentor would often drive around in the community looking for the mentee, which, to some, created feelings of being unsafe. Sometimes after two or three consecutive failed attempts, the mentor would stop planning sessions and refer the matter to the programme Process Coordinator, who would track down the mentee. Often the mentors did not contact the Process Coordinator and waited until the Process Coordinator picked it up via the monitoring process (after three failed contact sessions). This really affected the frequency of mentor/mentee engagement, resulting in some mentors not making the halfway mark of the amount of expected contact sessions.

One would have assumed that failed contact sessions and especially the theme of "struggling to get hold of mentee" that emerged, would result in mentors expressing the need to decline and redefine the relationship. Yet, mostly, when mentors were given the opportunity, even after the 12 month commitment was completed, they made it known that they wanted to continue the mentoring, indicating that some positive experience was present and a sense of relationship had been formed. Overall, mentors expressed that the programme was successful and that if they had the chance they will mentor again.

The mentees within the LHMIP also expressed a positive experience and suggested that they would have enjoyed it if the mentoring could have continued. With the exception of one mentee, they also suggested that they would join such a mentoring programme again if they had the chance.

The support that the programme offered the mentors met all EEMP benchmarks and enhancements. The greatest contribution to this was the monitoring software and approach that

the Process Coordinator used that was precise and allowed for a quick response. Despite many activities being organized and sponsored to encourage mentor and mentee contact, and the programme catering for mentors to get together once a month to socialize and network, these events were only attended by a few, leading to the assumption that the additional support provided did not provide a positive experience for mentors and mentees. Yet, whenever a compulsory meeting was organised, nearly all mentors attended and expressed how helpful the meeting was. It might be the 'voluntary' nature of the support activities and networking that caused mentors to regard it as a lower priority event in their already busy lives.

7.2.3.4 Decline Stage

The LHMIP was funding dependent. This meant that at some stage, even if mentors indicated that they would like to continue mentoring, a decline would commence. Concerning programme implementation, this stage signifies a time of preparation to contemplate what the future entails for both mentor and mentee when their commitment to the programme has ended.

All benchmarks and enhancements were present in this stage within the LHMIP, however the programme was designed relying mostly on the mentors, who had the relationship with the mentee, to prepare the mentee for redefinition. Some mentors suggested that they had done the preparation with mentee. There was, however, little monitoring and evaluation of this process. Others, especially in the case of a relationship closing because of a lack of trust, or feelings of failure, the researcher is of the opinion that the mentor could not do without the help of the programme staff. At the time of redefinition (closure), some of the mentors felt so disconnected, that they did not feel able to properly close the relationship. The LHMIP Process Coordinator's experience in closing such a relationship well, in order that both mentor and mentee leaving the programme feeling positive about their experience together, was vital in these cases.

7.2.3.4 Redefinition/Closure Stage

Relationships reach a point where they change dynamics. In the case of mentoring this often is expressed as a desire to have less contact, no contact or more contact. The change in dynamics calls for a redefining process where new expectations are communicated between mentor, mentee and programme staff. Once again, with the exception of including parents and guardians in the process, the LHMIP implemented all benchmarks and enhancements required by this stage. Proper exit interviews, evaluations and a graduation ceremony formed part of

this stage, whilst evaluation forms with both mentors and mentees indicated that all participants experienced this last stage very positively.

<u>7.2.4 New insights from the study</u>

A few key areas that were explored in the empirical study had little or no attention in literature.

(a) *Mentoring as an Incarnational ministry*

Mentoring is often regarded as a skills transfer, support or having a very specific agenda; developing character and competence. The Circle of Courage model, however, suggests that it is within relationship that we develop and grow. It is not what I do or teach that will make the difference, but just being or sharing life with the mentee will develop her in various aspects of her life. This was one of the most challenging aspects for mentors. If they did not see development, they felt discouraged and questioned their effectiveness. Some mentors, however, through the empirical study proved that it is possible to just "be" in a relationship without too many expectations, a set curriculum or any agenda. Mentoring, with a Circle of Courage approach, could potentially serve as a vehicle for an incarnational ministry.

(b) *The African context requires a mentoring process of its own*

Mentoring is a very Western concept, and the literature available mostly describes mentoring within an American or European context. The universal need of a relationship that will influence the development of belonging, mastery, independence and generosity transcends all boundaries, however, the method used for initiating such a mentoring relationship calls for contextualization. Africa needs to find its own way to recruit, screen, train and implement mentoring programmes, that will produce effective results.

(c) *Programme intensity*

Nowhere in literature has the researcher found a description of the amount of effort and finance it takes to properly implement a mentoring programme with high risk youth. The EEMP suggested all the elements, benchmarks and enhancements for implementation, but never provided an estimated cost or projected time allocation per

stage. The LHMIP required a team that consisted of recruiters, facilitators, activity planner and a Process Coordinator. On average 18 hours a week was spent on the programme. All of this came at a cost of over R400 000 for the 18 matches.

7.2.5 Implications of the research findings for LifeXchange's LHMIP

The research was formative and improvement oriented, thus how one can use the information to better the implementation of this programme in the future was important.

- *Recruitment*

Recruitment took longer, and was more difficult and costly, than expected. Realistic recruitment timelines should be communicated with funders to ensure that programme staff do not find themselves under pressure to 'relax' the screening process.

- *Screening Process*

To ensure safe mentoring, LifeXchange needs to place a greater emphasis on effective screening. The Elements of Effective Mentoring guidelines for screening are not helpful in an African context. LifeXchange will need to assess what tools are available and relevant, and create and comply with their own screening tools and process.

- *Training*

Even though the mentor training curriculum was expressed as a highlight by mentors, it seemed like too much information, overwhelming and not as effective in the end. Having continuous shorter sessions over the course of the mentoring period might improve the application and relevancy of the training material in the Growth and Maintenance stage.

- *Frequency and time allocation of contact sessions.*

Many mentoring projects are site-based, thus a mentor will go to a specific site (e.g. school) where the mentee will be waiting for him. In such a case, the expectation of one hour per

week is not unrealistic. But when there is no site, communication channels are lacking and often the whereabouts of mentees are unknown, this is a great commitment to expect from a volunteer. Considering a more site-based approach (e.g. school or 'clubhouse') or changing the expectations to having contact every two weeks for no less than two hours and extending the duration of the programme to allow a minimum of 40 contact sessions, might increase the contact between mentors and mentees.

- *Mentee support*

LifeXchange had placed great emphasis on finding and supporting mentors, but very little contact with mentees. The philosophy was that they didn't want to interfere with the mentor's relationship and therefore wanted to serve primarily as a support to the mentor. Contact sessions, however, did not take on the frequency as expected, and empirical data revealed a decline in feelings of connectedness and programme enjoyment from the mentees over time. To keep momentum, despite the mentor's level of frequency, programme staff may consider hosting monthly activities, in order to keep mentees engaged and momentum going.

- *Stakeholder involvement*

Making more effort to obtain the buy-in and commitment of parents, guardians, teachers and others involved in the mentees' lives could contribute to the success of the programme. In the LHMIP, Lavender Hill High School was very friendly and forthcoming and teachers appreciated the programme. To involve parents, and provide some sense of support to them might have a positive impact.

- *Early decline and closure*

An early decline and closure in a mentoring relationship, means new mentors need to be recruited and trained, which is not only a costly endeavour, but hinders the programme timelines. Training more mentors than required for a project will create a mentor pool that will make immediate re-matching possible and realistic in the case of an early decline and closure.

7.2.6 Limitations of the current study

The study had a few limitations. The LHMIP was evaluated only over 12 months, however, the LifeXchange Board decided to continue the current programme. This had an effect on evaluating the whole programme in its entire life cycle. Only five mentor/mentee matches were closed and redefined within the programme, thus the final evaluation used for data collection was limited to only 10 people and not 36 (all 18 matches) as planned. Also, the MCQ and YMS were only used twice within the 12 months. The first one served as a baseline and the second as a comparison to the baseline. This method only indicated 'one movement' (either positive or negative programme experience) and this data was conflicting with other qualitative data. The programme Process Coordinator suggests that a third MCQ and YMS would have potentially been a more accurate presentation of programme experience since it seems that the longer the relationship between mentor, mentee, and LifeXchange continued, the more accurate and truthful the MCQ and YMS is answered. Lastly, different mentoring intervention projects have different approaches. This study was focused on mentoring intervention organisations that use the Elements of Effective Mentoring Practice as a guideline for programme design, and one that seeks to improve youth resilience as an outcome. It was also a study of the implementation in a high risk community within the Western Cape of South Africa. For this reason, the study cannot be generalized as to the implementation of all mentoring intervention programmes, or those that are implemented in a different context.

7.3 Recommendations

This section provides various recommendations arising from the study.

7.3.1 Recommendations concerning youth-at-risk conceptualization

The researcher recommends that, especially in the field of practical theology, a consensus concerning the meaning and causes for youth-at-risk is reached. One's understanding of who youth-at-risk are and what the causes are, will shape the way practical theologians will engage in the training of pastors and youth workers that will lead faith communities in reaching and engaging healthily with youth that are at-risk. It will also bring about a unified approach from various fields within Practical Theology (Missiology, Youth Ministry & Pastoral Care) to address the problem holistically.

7.3.2 Recommendations concerning studying Incarnational Ministry and youth-at-risk

The idea to just spend time with people, without an agenda to bring about change or 'fix' a person, is foreign to most of us. Root has done significant work concerning this topic, however understanding the impact of this type of ministry (or mentoring) approach with youth-at-risk, has the potential to revolutionize the way youth-at-risk intervention is achieved.

7.3.3 Recommendations concerning the implementation of a mentoring intervention

The implementation of a mentoring youth-at-risk intervention requires a customized and well-designed programme plan with an experienced and dedicated team that is willing to move around in very unsafe communities. The implementation of such a programme is much more complex than what is perceived when considering the theory of best practice. Also, since the implementation of such an intervention programme has so many elements and needs a sophisticated team for implementation, it seems that it might potentially be a very expensive intervention. It is recommended that an evaluation of efficiency study is done on the implementation of a mentoring intervention programme targeting youth-at-risk.

7.3.4 Recommendation for future studies

As suggested, potential evaluation of efficiency study can be very beneficial for those that are using or want to use mentoring as an intervention approach. An impact study, however, precedes efficiency studies, thus the researcher proposes that this programme implementation study serves as a springboard for an evaluation of programme impact.

7.5 Concluding Comments

This study has evaluated the implementation of a youth-at-risk intervention mentoring programme that has integrated the Circle of Courage theory aimed at developing resilience. Its objectives were to determine proper implementation as well as participant experience.

The programme that was implemented was called the Lavender Hill Mentoring Intervention Project and the sample selected was youth-at-risk, male and female that met the eligibility requirements. Mentors were also selected as a sample unit, also according to the programme eligibility requirements. After a pilot study was completed, the programme implementation was evaluated over an 18 month period, from design to completion.

The research questions were never judgment oriented, thus it was not concerned with a yes or no answer, but were formative and improvement orientated, concerned with what can be learned in order to improve a mentoring intervention programme.

Much was learned, and the researcher's appetite to continue on the journey of finding helpful information that can bridge the gap to bring about sustainable transformation in the lives of youth-at-risk has been awakened. The reports produced by the programme provided a multitude of data, much of which was not even considered for this study. The researcher holds that this study has only scratched the surface of a deep issue of understanding how mentoring can radically transform the youth-at-risk problem in South Africa.

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APPENDICES

Appendix A

Mentor Application Form

We are excited about having you on board! Please briefly answer the questions below. There are no right or wrong answers, we just want to get to know you better!

* Required

Personal Details

If you have a CV, please e-mail a copy to us at info@lifexchange.co.za OR please fill in this section so that we have some basic details about you.

1. **Name & Surname**

2. **Gender**
   Mark only one oval.
   ◯ Male
   ◯ Female

3. **Date of Birth**

   Example: December 15, 2012

4. **ID number**

5. **Home Language**

6. **Second Language**

7. **Contact E-mail**

8. **Contact Number**

9. **Emergency Contact Number** *
   e.g. family, friend, doctor

9. **Emergency Contact Number** *
e.g. family, friend, doctor

_____

10. **Do you have a drivers license?**
Mark only one oval.

( ) Yes

( ) No

11. **Do you have your own transport?** *
Mark only one oval.

( ) Yes

( ) No

12. **What skills, qualifications and work experience do you have?**
e.g. school, university, work, hobbies

_____

_____

_____

_____

_____

13. **How did you hear about LifeXchange?**
Mark only one oval.

( ) Friend

( ) LifeXchange Staff Member

( ) LifeXchange Mentor

( ) HCI Foundation Staff

( ) Youth Cafe Staff

( ) Workshop

( ) Website

( ) Other: _____

14. **What project are you interested in getting involved in?**
Mark only one oval.

( ) Lavender Hill High School

( ) Rocklands Youth Cafe

( ) Vangate Youth Cafe

( ) No preference

Tell us some more about yourself...

15. **Where do you live, and who lives with you?** *

16. **Where do you work and what is your role?** *
(Please include your hours and flexibility in the week)

17. **What other commitments do you have on a weekly basis?**
e.g. church, volunteer work, sports, clubs etc.

18. **Do you have any big plans for the future?**

19. **Tell us a little about your spiritual journey.** *

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20. **Why do you want to mentor?** *

_____

_____

_____

_____

_____

21. **Medical History** *
Do you have any medical condition(s) that we should know of? If yes, please give details.

_____

_____

_____

_____

_____

22. **Substance Abuse History** *
In the last 5 years, have you used or are you currently using any illegal substances? If yes, please give details.

_____

_____

_____

_____

_____

23. **Psychological History** *
In the last 5 years, have you had any psychological disorders (i.e. depression, bi-polar)? If yes, please give details.

_____

_____

_____

_____

_____

24. **Do you have any fears, concerns or comments about the possibility of mentoring?**

_____

_____

_____

_____

_____

Reference

Please provide us with contact details of a character reference, other than a relative.

25. **Name and Surname** *

....

26. **Relation to you** *

....

27. **E-mail**

....

28. **Phone** *

....

29. **T-shirt size**

Last, but not least, please indicate your preferred T-shirt size.

Mark only one oval.

- ⬭ Mens Small
- ⬭ Mens Medium
- ⬭ Mens Large
- ⬭ Mens XL
- ⬭ Womens XS
- ⬭ Womens Small
- ⬭ Womens Medium
- ⬭ Womens Large
- ⬭ Womens XL
- ⬭ Other

30. **Most convenient method of contact**

To make sure you are well on your way to becoming a great mentor, we need to check-in on a regular basis.

Mark only one oval per row.

	During work hours	Evenings and Weekends
E-mail	⬭	⬭
Whatsapp	⬭	⬭
Facebook	⬭	⬭
Phone call	⬭	⬭

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Appendix B

Contact Session Form

Thank you for spending time with ▮▮▮ Please complete the following form:

1. **Mentee Name**
   Mark only one oval.
   ◯ ▮▮▮▮▮▮▮

2. **Contact Session Date**

   Example: December 15, 2012

3. **Contact Session Duration**
   Mark only one oval.
   ◯ Failed Contact: see comments below
   ◯ 30min
   ◯ 45min
   ◯ 60min
   ◯ 90min
   ◯ 1 hour
   ◯ 2 hours
   ◯ 3 hours
   ◯ Half Day (4 hours)
   ◯ Full day (8 hours)
   ◯ More than a day (>24 hours)
   ◯ Phone call conversation

4. **Meeting Quality**
   On a scale of 1-5, how would you rate the time you spent together?
   Mark only one oval.

	1	2	3	4	5	
Poor	◯	◯	◯	◯	◯	Excellent

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5. **Support Needed**

Mark only one oval.

- ( ) None
- ( ) I need advice
- ( ) I want to do an activity
- ( ) Mentee needs support (more than I can give)
- ( ) Other: see comment below

6. **Any contact with mentee (e.g. text, phone call, etc) besides this session this week?**

Mark only one oval.

- ( ) Yes
- ( ) No

7. **Evidence of Trust seen in mentee this session**

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

8. **Comments:**

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

Appendix C

LifeXchange Mentor Survey

Please complete this survey as honestly as possible to provide feedback on your mentoring relationship so far. All responses will be treated as confidential unless otherwise agreed.

1. **Date**

   ....

   Example: December 15, 2012

2. **Name**

   ....

3. **How do you feel about your match?**

   For each statement below, please say how often it is true for you by ticking the relevant tick box. If you do not think a question applies to you or if it does not make sense to you, please leave it blank
   Mark only one oval per row.

	Never	Rarely	Sometimes	Pretty often	Very often	Always
1. My mentee is open with me (shares thoughts and feelings)	◯	◯	◯	◯	◯	◯
2. I feel like the match is getting stronger	◯	◯	◯	◯	◯	◯
3. My mentee is very private about his/her life at home (does not talk to me about it).	◯	◯	◯	◯	◯	◯
4. My mentee asks for my opinion or advice	◯	◯	◯	◯	◯	◯
5. My mentee makes me aware of his/her problems or concerns	◯	◯	◯	◯	◯	◯
6. I feel distant from my mentee	◯	◯	◯	◯	◯	◯
7. I feel like my mentee and I are good friends	◯	◯	◯	◯	◯	◯
8. I feel unsure that my mentee is getting enough out of our match	◯	◯	◯	◯	◯	◯
9. My mentee asks me for help when he/she has a particular need or difficult life situations	◯	◯	◯	◯	◯	◯
10. My mentee avoids talking with me about problems or issues at home	◯	◯	◯	◯	◯	◯
11. My mentee is open with me about his/her friends	◯	◯	◯	◯	◯	◯
12. I feel awkward or uncomfortable when I am with my mentee	◯	◯	◯	◯	◯	◯
13. I feel frustrated or disappointed about how the match is going	◯	◯	◯	◯	◯	◯
14. My mentee is willing to learn from me	◯	◯	◯	◯	◯	◯
15. My mentee does things to push me away	◯	◯	◯	◯	◯	◯
16. I feel like I am making a difference in my mentee's life	◯	◯	◯	◯	◯	◯
17. My mentee seems to want my help with his/her life problems	◯	◯	◯	◯	◯	◯

17.My mentee seems to want my help with his/her life problems	◯	◯	◯	◯	◯	◯
18.My mentee talks to me about it when he/she has a problem with friends or peers	◯	◯	◯	◯	◯	◯
19.My mentee shows me how much he/she cares about me (says things, does things, hugs me, etc)	◯	◯	◯	◯	◯	◯
20.I feel like my mentee and I have a strong bond (are close or deeply connected)	◯	◯	◯	◯	◯	◯
21.My mentee seems uncomfortable (or resistant) when I try to help with problems he/she may be having	◯	◯	◯	◯	◯	◯
22.I can trust what my mentee tells me	◯	◯	◯	◯	◯	◯

4. **What have you focused on in your match in the last six months?**

Each mentor is unique, so each has a different approach. Please help us understand your approach by ranking how much time you have given to focuses listed below?
Mark only one oval per row.

	Never	Rarely	Sometimes	Pretty often	Very often	Always
1.Sharing your life experiences with your mentee	◯	◯	◯	◯	◯	◯
2.Having times when you do nothing but fun things with your mentee?	◯	◯	◯	◯	◯	◯
3.Getting your mentee to develop his/her character (be honest, responsible, etc)	◯	◯	◯	◯	◯	◯
4.Doing activities with your mentee that get him/her to think (like reading, puzzels, educational games, etc.)?	◯	◯	◯	◯	◯	◯
5.Encouraging your mentee to push beyond what is comfortable or easy (to expect more of him/herself)?	◯	◯	◯	◯	◯	◯
6.Focusing on feelings and emotional things with your mentee?	◯	◯	◯	◯	◯	◯
7.Making time to go goof around, laugh, and have light-hearted fun activities?	◯	◯	◯	◯	◯	◯
8.Teaching your mentee to manage or improve his/her behavior (control impulses, make better decisions, etc.)?	◯	◯	◯	◯	◯	◯
9.Doing or saying things to improve your mentee's attitude towards school (or keep it positive if it is already good)?	◯	◯	◯	◯	◯	◯
10.Exposing your mentee to new ideas and experiences	◯	◯	◯	◯	◯	◯
11.Telling your mentee about your job?	◯	◯	◯	◯	◯	◯
12.Having time when you and your mentee just hang out together (no particular activity to do)?	◯	◯	◯	◯	◯	◯

13.Getting your mentee to care more about other people?	◯	◯	◯	◯	◯	◯
14.Helping your mentee with a project	◯	◯	◯	◯	◯	◯
15.Getting your mentee to develop stronger skills and interests?	◯	◯	◯	◯	◯	◯
16.Spending time just talking to your mentee	◯	◯	◯	◯	◯	◯
17.Having fun (yourself) while you are with your mentee	◯	◯	◯	◯	◯	◯
18.Teaching your mentee social skills (like table manners, how to meet people, etc.)?	◯	◯	◯	◯	◯	◯
19.Involving academics in the match	◯	◯	◯	◯	◯	◯
20.Getting your mentee to think about serious issues in his/her life (school, work, relationships, etc.)?	◯	◯	◯	◯	◯	◯

5. What is your match like?

For each statement below, please say how much you agree by ticking the relevant tick box.
Mark only one oval per row.

	Completely disagree	Mostly disagree	Tend to disagree	Tend to agree	Mostly agree	Completely agree
1.My mentee and I hit it off right away	◯	◯	◯	◯	◯	◯
2.My friends and family are glad I am a mentor	◯	◯	◯	◯	◯	◯
3.I am so busy that it is difficult to see my mentee regularly	◯	◯	◯	◯	◯	◯
4.I think I might be a better mentor for someone who had fewer problems (or less severer)	◯	◯	◯	◯	◯	◯
5.My mentee's parents/guardians are actively involved with our match	◯	◯	◯	◯	◯	◯
6.LifeXchange provided training and support that helped me to become a better mentor	◯	◯	◯	◯	◯	◯
7.My mentee wishes I were different (younger/older, more/less physical etc)?	◯	◯	◯	◯	◯	◯
8.Being a part of this match has meant I can't spend time as I would like with friends or family	◯	◯	◯	◯	◯	◯
9.My mentee is so busy that it is hard to schedule with him/her	◯	◯	◯	◯	◯	◯

10.My mentee needs more from me than I can give.	◯	◯	◯	◯	◯	◯
11.My mentee's parents/guardians strongly influence our match	◯	◯	◯	◯	◯	◯
12.I get regular guidance/supervision from LifeXchange staff.	◯	◯	◯	◯	◯	◯
13.My mentee and I have similar interests	◯	◯	◯	◯	◯	◯
14.My friends and family support my efforts as a mentor (encourage me, help me come up with ideas for activities, etc.)	◯	◯	◯	◯	◯	◯
15.The distance I have to travel to see my mentee is a problem for me	◯	◯	◯	◯	◯	◯
16.I have had experiences that help me understand the important challenges and issues in my mentee's life	◯	◯	◯	◯	◯	◯
17.My mentee's parents/guardians interfere with our match	◯	◯	◯	◯	◯	◯
18.The support I get from LifeXchange makes me a better mentor	◯	◯	◯	◯	◯	◯
19.My background makes it easy for me to relate to my mentee	◯	◯	◯	◯	◯	◯
20.My being a mentor has had a negative effect on my relationships with friends and family	◯	◯	◯	◯	◯	◯
21.Issues related to money affect the time I can spend with my mentee	◯	◯	◯	◯	◯	◯
22.It is hard for me to deal with my mentee's behavior	◯	◯	◯	◯	◯	◯

23.It is hard for me to get in touch with my mentee's parents/guardians	◯	◯	◯	◯	◯	◯
24.LifeXchange provides special activities or events that I can go to with my mentee	◯	◯	◯	◯	◯	◯
25.I wish I had a different kind of mentee (younger/older, more/less physical, etc)	◯	◯	◯	◯	◯	◯
26.My friends and family advise me on activities for me and my mentee	◯	◯	◯	◯	◯	◯
27.I think my mentee and I are a good match	◯	◯	◯	◯	◯	◯

Appendix D

LifeXchange Mentee Survey
* Required

1. **Date**

   ....

   Example: December 15, 2012

2. **Name**

   ....

3. **How does your match feel?** *
   For each sentence, please choose a response from the scale to say how true it is for you.
   Mark only one oval per row.

	Not True At All	Not Very True	Sort Of True	Very True
1. I talk with my mentor when I have problems or things that worry me.	◯	◯	◯	◯
2. My mentor lets me choose what we do, or else we choose it together.	◯	◯	◯	◯
3. I have learned a lot from my mentor.	◯	◯	◯	◯
4. My mentor makes me happy.	◯	◯	◯	◯
5. My mentor and I hit it off right away (liked each other quickly).	◯	◯	◯	◯
6. My mentor and I are close (very good friends).	◯	◯	◯	◯
7. I just want my mentor to be fun, not someone who helps with work or problems.	◯	◯	◯	◯
8. My mentor focusses too much on school/work.	◯	◯	◯	◯
9. My mentor makes me feel special.	◯	◯	◯	◯
10. My mentor is a good match for me.	◯	◯	◯	◯
11. I am doing better in life because of my mentor's help.	◯	◯	◯	◯
12. I know a lot about my mentor's life (his/her family, job etc.).	◯	◯	◯	◯
13. I want my mentor to teach me how to do things.	◯	◯	◯	◯
14. I wish my mentor would not try so hard to get me to talk about things I don't want to talk about.	◯	◯	◯	◯
15. My mentor has helped me with problems in my life.	◯	◯	◯	◯

15. My mentor has helped me with problems in my life.	◯	◯	◯	◯
16. I can always count on my mentor (to show up, to do what he/she promises etc.).	◯	◯	◯	◯
17. My mentor and I like to do the same things.	◯	◯	◯	◯
18. My mentor really cares about me.	◯	◯	◯	◯
19. I am willing to try new things that my mentor suggests (food, activities etc.).	◯	◯	◯	◯
20. I wish my mentor would not get on my case so much (about how I act, what I wear etc.).	◯	◯	◯	◯
21. My mentor helps me get in less trouble (make better decisions, behave better etc.).	◯	◯	◯	◯
22. I get to see my mentor regularly.	◯	◯	◯	◯
23. My mentor and I like to talk about the same things.	◯	◯	◯	◯
24. My mentor knows what is going on in my life.	◯	◯	◯	◯
25. I want my mentor to help me do better in school/work.	◯	◯	◯	◯

4. **What do you do with your mentor?**

Please choose a response from the scale below to tell us how often you do different things with your mentor.

Mark only one oval per row.

	Never	Less than half the time	Half the time	More than half the time	Every time
1. Do activities that are really fun?	◯	◯	◯	◯	◯
2. Talk about things you hope will happen in your life (your hopes and dreams)?	◯	◯	◯	◯	◯
Do new things - things you never did before you got matched?	◯	◯	◯	◯	◯
4. Goof around and do things that make you laugh?	◯	◯	◯	◯	◯
5. Talk about problems you have, or things that worry you?	◯	◯	◯	◯	◯
6. Talk about how you are doing at school/work?	◯	◯	◯	◯	◯
7. Just hang out and do things like watch TV, eat or play games together?	◯	◯	◯	◯	◯

8. Talk together about people you know (friends, brothers/sisters, neighbours etc.)?	⬭	⬭	⬭	⬭	⬭
9. Talk about how to behave well and stay out of trouble (self-control, making better decisions etc.)?	⬭	⬭	⬭	⬭	⬭
10. Do things that are boring or that you don't like?	⬭	⬭	⬭	⬭	⬭
11. Talk about good things that happen to you (things that make you happy)?	⬭	⬭	⬭	⬭	⬭
12. Learn about things that interest you?	⬭	⬭	⬭	⬭	⬭
13. Do the thing that you really wanted to do that day (your top choice)?	⬭	⬭	⬭	⬭	⬭
14. Talk about any bad things that happen in your life?	⬭	⬭	⬭	⬭	⬭
15. Work on assignments or projects together?	⬭	⬭	⬭	⬭	⬭
16. Do something that is a big deal, like travelling or going to an event?	⬭	⬭	⬭	⬭	⬭
17. Talk about the things you care about the most?	⬭	⬭	⬭	⬭	⬭
18. Talk about how to be a good person (being honest, responsible etc.)?	⬭	⬭	⬭	⬭	⬭
19. Do activities with people you know (friends, brothers/sisters etc.)?	⬭	⬭	⬭	⬭	⬭
20. Go to places you had never been to before you got matched?	⬭	⬭	⬭	⬭	⬭
21. Talk about your family (how you're getting along with them, what it's like at home etc.)?	⬭	⬭	⬭	⬭	⬭
22. Do activities that teach you something, or make you think?	⬭	⬭	⬭	⬭	⬭

Appendix E

LifeXchange Mentor Evaluation Form

Thank you very much for taking a few minutes to provide this information. Please be as honest as possible, it will help us strengthen our mentoring process and projects in the future. All the individual data from this form will be kept anonymous.

* Required

1. **Date** *

    ....

    Example: December 15, 2012

2. **Mentoring Project** *
    Mark only one oval.

    ⬭ Ocean View

    ⬭ Lavender Hill

    ⬭ Rocklands Youth Cafe

    ⬭ BKB

    ⬭ GrainCo

    ⬭ SIDZ

3. **Mentor Name** *

    ....

4. **Mentee Name** *

    ....

Mentoring Process Assessment

5. **What is your general assessment of the mentoring process? ***
   Mark only one oval.

   ○ Very successful

   ○ Successful

   ○ Moderately successful

   ○ Unsuccessful

6. **How satisfied were you with your mentee match? ***
   Mark only one oval.

   ○ Very satisfied

   ○ Satisfied

   ○ Dissatisfied

7. **Did you receive adequate assistance from LifeXchange staff? ***
   Yes/No and please explain

   ....

   ....

   ....

   ....

   ....

8. **Please rate each of the following process components ***
   Mark only one oval per row.

	Not Enough	Just Right	Too Much
Information about process at recruitment stage	○	○	○
Information about mentee	○	○	○
Mentor training	○	○	○
Regular mentor support	○	○	○
Interaction with Process Coordinator	○	○	○
Networking with other mentors	○	○	○

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9. **What advice do you have for future mentors regarding the LifeXchange mentoring process?**

....

....

....

....

....

Mentoring Experience Assessment

10. **How satisfied were you with your experience as a mentor?** *
    Mark only one oval.

    ⬭ Very satisfied

    ⬭ Satisfied

    ⬭ Moderately satisfied

    ⬭ Dissatisfied

11. **How effective do you feel as a mentor?** *
    Mark only one oval.

    ⬭ Very effective

    ⬭ Effective

    ⬭ Not very effective

    ⬭ Not at all effective

12. **Please indicate the reasons for your feelings.** *

....

....

....

....

....

13. **How did mentoring affect you personally?** *

Mark only one oval per row.

	Very much	Somewhat	Not at all
I learned new things about myself.	⬭	⬭	⬭
I found it easy to be a mentor.	⬭	⬭	⬭
I have a better understanding of diversity issues.	⬭	⬭	⬭
I feel more significant after mentoring.	⬭	⬭	⬭
I feel more efficacious after mentoring.	⬭	⬭	⬭
I would like to mentor again.	⬭	⬭	⬭

14. **What is the single most important thing you got out of your LifeXchange mentoring experience?**

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Appendix F

Mentee Evaluation Form

What did you think about the length of the process? Should it have been longer or shorter? Would you have preferred more contact with your mentor?

Was it difficult to arrange meetings due to school, site location or other obstacles? Please explain.

How did you feel about your mentoring relationship in general? Describe a particularly memorable experience.

Describe something that you found challenging or frustrating. Please feel free to offer suggestions that could help us improve in this area.

What skills did you learn? These could be anything from technical to personal. Please list.

Describe how your relationship with your mentor progressed. Were you comfortable with them? What have you learned from them?

Would you like to continue the relationship? Were you invited to make contact again? Will you or have you?

What more would you have liked to get out or learn from being mentored?

Any other comments, suggestions, reactions...?

Submit

Appendix G

UNIVERSITEIT·STELLENBOSCH·UNIVERSITY
jou kennisvennoot • your knowledge partner

Approval Notice
Stipulated documents/requirements

14-Oct-2013
OOSTHUIZEN, Johannes Jacobus

Proposal #: HS889/2013
Title: RESTORING THE CIRCLE OF COURAGE IN THE LIVES OF YOUTH AT RISK THROUGH MENTORING

Dear Mr Johannes OOSTHUIZEN,

Your **Stipulated documents/requirements** received on **14-Oct-2013**, was reviewed by members of the **Research Ethics Committee: Human Research (Humanities)** via Expedited review procedures on **14-Oct-2013** and was approved.
Sincerely,

Susara Oberholzer
REC Coordinator
Research Ethics Committee: Human Research (Humanities)

Appendix H

PO Box 22396

Fish Hoek

7974

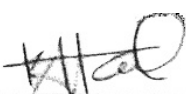19 January 2014

Dear Mr. Oosthuizen

Consent for research proposal

Your proposal to use the Lavender Hill Mentoring Project as a case study for research purposes, was discussed at a Board Meeting on 10 January 2014. We wish to inform you that your proposal was accepted on the condition that you will not use 'observation' concerning mentor/mentee meetings as a method of data collection. We want our mentor and mentees to have their meetings without any third party to keep it as natural as possible. We do invite you to attend all group sessions, activities and mentor socials, which you may use for observation purposes. We also grant you access to all programme documentation concerning the Lavender Hill Mentor Intervention Programme and ask that you will use care to not mention any names of mentors or mentees.

You will work directly with Tamsin Mewes which is the assigned Process Coordinator for the programme. You can contact her directly at: tammy@lifexchange.co.za.

Do not hesitate to contact me at any time, should you require additional information.

Regards,

K.J. Hart

LifeXchange Chairperson

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Appendix I

STELLENBOSCH UNIVERSITY

CONSENT TO PARTICIPATE IN RESEARCH

RESTORING THE CIRCLE OF COURAGE IN THE LIVES OF YOUTH AT RISK THROUGH MENTORING

PROGRAMME STAFF CONSENT FORM

You are asked to participate in a research study conducted by J.J. Oosthuizen, from the department of Practical Theology at Stellenbosch University. You were selected as a possible participant in this study because of your involvement with LifeXchange.

1. PURPOSE OF THE STUDY

The Circle of Courage theory is a theory concerning the development of certain characteristics within young people to help them live with 'strength and dignity' even in life's most difficult circumstances. The researcher is interested whether mentoring is an effective 'vehicle' for the Circle of Courage theory and therefore is doing an implementation evaluation of a mentoring process where the Circle of Courage theory will be used as a framework. Since LifeXchange is using the Circle of Courage as the foundation of their mentoring process, it is perfect for this research.

2. PROCEDURES

If you volunteer to participate in this study, we would ask you to be aware that:

- The researcher was granted permission by the LifeXchange Board of Directors to access all programme documentation linked with the Lavender Hill Mentor Intervention Programme. The researcher will ask you to provide all information you hold, as hard copies or in electronic format, concerning the programme.
- You will be interviewed twice during the course of the programme implementation.

3. POTENTIAL RISKS AND DISCOMFORTS

There will be no physical risks or discomforts.

4. POTENTIAL BENEFITS TO SUBJECTS AND/OR TO SOCIETY

You will not personally benefit directly from this study. LifeXchange as an organization will receive some suggestions and recommendations as to HLMIP can be strengthened. Your participation in this study will contribute greatly towards those involved in youth intervention by providing significant information. Your involvement in this research, might leave a legacy behind that will benefit many other organizations such as LifeXchange.

5. PAYMENT FOR PARTICIPATION

Participation in this study is voluntary, thus no payments will be made to those participating.

6. CONFIDENTIALITY

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by law. Confidentiality will be maintained by means of providing numbers to all participants that will be used instead of names. Only the researcher will be able to connect numbers with names.

The researcher is planning to publish results of study. The publication will not disclose any personal information that can link participant with data used for publication. All data will be stored on a server which is password protected and only accessible to researcher.

7. PARTICIPATION AND WITHDRAWAL

You can choose whether to be in this study or not. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. The investigator may withdraw you from this research if circumstances arise which warrant doing so.

8. IDENTIFICATION OF INVESTIGATORS

If you have any questions or concerns about the research, please feel free to contact:

Cobus Oosthuizen
Principal Investigator
Phone: 073 303 8533
Address: 171 Dorpstraat, Stellenbosch,7600

Kevin Hart
Life Exchange Chairperson
Phone: 021 443 0416

Address: 7 Kinrie Crescent Fish Hoek

Dr. A. Cloete
Research Supervisor
Phone: 021-8082614
Address: 171 Dorpstraat, Stellenbosch,7600

9. RIGHTS OF RESEARCH SUBJECTS

You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study. If you have questions regarding your rights as a research subject, contact Ms Maléne Fouché [mfouche@sun.ac.za; 021 808 4622] at the Division for Research Development.

SIGNATURE OF RESEARCH SUBJECT OR LEGAL REPRESENTATIVE

The information above was described to _____ by J. J. Oosthuizen in English and I am in command of this language, or it was satisfactorily translated to me. I was given the opportunity to ask questions and these questions were answered to m*y* satisfaction.

I hereby consent voluntarily to participate in this study. I have been given a copy of this form.

_____

Participant

_____

Date

Appendix J

STELLENBOSCH UNIVERSITY

CONSENT TO PARTICIPATE IN RESEARCH

RESTORING THE CIRCLE OF COURAGE IN THE LIVES OF YOUTH AT RISK THROUGH MENTORING

MENTEE CONSENT FORM

You are asked to participate in a research study conducted by J.J. Oosthuizen, from the department of Practical Theology at Stellenbosch University. You were selected as a possible participant in this study because of your involvement with LifeXchange.

10. PURPOSE OF THE STUDY

The Circle of Courage theory is a theory concerning the development of certain characteristics within young people to help them live with 'strength and dignity' even in life's most difficult circumstances. The researcher is interested whether mentoring is an effective 'vehicle' for the Circle of Courage theory and therefore is doing an implementation evaluation of a mentoring process where the Circle of Courage theory will be used as a framework. Since LifeXchange is using the Circle of Courage as the foundation of their mentoring process, it is perfect for this research.

11. PROCEDURES

If you volunteer to participate in this study, we would ask you to be aware that:

- The researcher will have access to all programme documentation, including to information that you might share in confidentiality.

12. POTENTIAL RISKS AND DISCOMFORTS

There will be no physical risks or discomforts.

13. POTENTIAL BENEFITS TO SUBJECTS AND/OR TO SOCIETY

You will not benefit directly from this study. This said however, your participation in this study will contribute greatly towards those involved in youth intervention by providing significant information. Your involvement in this research, might leave a legacy behind that will benefit many other young people like yourself.

14. PAYMENT FOR PARTICIPATION

Participation in this study is voluntary, thus no payments will be made to those participating.

15. CONFIDENTIALITY

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by law. Confidentiality will be maintained by means of providing numbers to all participants that will be used instead of names. Only the interviewer will be able to connect numbers with names.

The researcher is planning to publish results of study. The publication will not disclose any personal information that can link participant with data used for publication. All data will be stored on a server which is password protected and only accessible to researcher.

16. PARTICIPATION AND WITHDRAWAL

You can choose whether to be in this study or not. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you don't want to answer and still remain in the study. The investigator may withdraw you from this research if circumstances arise which warrant doing so.

17. IDENTIFICATION OF INVESTIGATORS

If you have any questions or concerns about the research, please feel free to contact:

Cobus Oosthuizen
Principal Investigator
Phone: 073 303 8533
Address: 171 Dorpstraat, Stellenbosch,7600

Tammy Mewes
Life Exchange Process Manager
Phone: 084 781 0312
Address: 63 Beach Road, Noordhoek

Dr. A. Cloete
Research Supervisor
Phone: 021-8082614

Address: 171 Dorpstraat, Stellenbosch,7600

18.   RIGHTS OF RESEARCH SUBJECTS

You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study. If you have questions regarding your rights as a research subject, contact Ms Maléne Fouché [mfouche@sun.ac.za; 021 808 4622] at the Division for Research Development.

SIGNATURE OF RESEARCH SUBJECT OR LEGAL REPRESENTATIVE

The information above was described to [*me/the subject/the participant*] by [*name of relevant person*] in [*Afrikaans/English/Xhosa/other*] and [*I am/the subject is/the participant is*] in command of this language or it was satisfactorily translated to [*me/him/her*].   [*I/the participant/the subject*] was given the opportunity to ask questions and these questions were answered to *[my/his/her]* satisfaction.

[I hereby consent voluntarily to participate in this study/I hereby consent that the subject/participant may participate in this study.] I have been given a copy of this form.

_____

Name of Subject/Participant

_____

Name of Legal Representative (if applicable)

_____

Signature of Subject/Participant or Legal Representative

_____

Date

Appendix K

STELLENBOSCH UNIVERSITY

CONSENT TO PARTICIPATE IN RESEARCH

RESTORING THE CIRCLE OF COURAGE IN THE LIVES OF YOUTH AT RISK THROUGH MENTORING
MENTEE CONSENT FORM FOR THE GAURDIANS OF MINORS

You child has been asked to participate in a research study conducted by J.J. Oosthuizen, from the department of Practical Theology at Stellenbosch University. He/she was selected as a possible participant in this study because of his/her involvement with LifeXchange.

19. PURPOSE OF THE STUDY

The Circle of Courage theory is a theory concerning the development of certain characteristics within young to help them live with 'strength and dignity' even in life's most difficult circumstances. The researcher is interested whether mentoring is an effective 'vehicle' for the Circle of Courage theory and therefore is doing an implementation evaluation of a mentoring process where the Circle of Courage theory is used as a framework. Since LifeXchange is using the Circle of Courage as the foundation of their mentoring process, it is perfect for this research.

20. PROCEDURES

If you child volunteers to participate in this study, he/she will be asked to do the following things:

- The researcher will have access to LifeXchange documentation which will include information about your child – it is important to note that all information will be dealt with confidentially and therefore neither your child or your family will be identifiable.

21. POTENTIAL RISKS AND DISCOMFORTS

There will be no physical risks or discomforts.

22. POTENTIAL BENEFITS TO SUBJECTS AND/OR TO SOCIETY

Your child will not benefit directly from this study. This said however, his/her participation in this study will contribute greatly towards those involved in youth intervention by providing significant information. His/her involvement in this research might leave a legacy behind that will benefit many other young people like him/her.

23. PAYMENT FOR PARTICIPATION

Participation in this study is voluntary, thus no payments will be made to those participating.

24. CONFIDENTIALITY

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by law. Confidentiality will be maintained by means of providing numbers to all participants that will be used instead of names. Only the researcher will be able to connect numbers with names. The researcher is planning to publish results of study. The publication will not disclose any personal information that can link participant with data used for publication. All data will be stored on a server which is password protected and only accessible to researcher.

25. PARTICIPATION AND WITHDRAWAL

Your child and you as a legal guardian can choose whether to child should be in this study or not. As legal guardian, you have the final say. If he/she volunteers to be in this study with your approval, he/she may withdraw at any time without consequences of any kind. He/she may also refuse to answer any questions he/she doesn't want to answer and still remain in the study. The investigator may withdraw him/her from this research if circumstances arise which warrant doing so – this will be discussed with you as guardian in full.

26. IDENTIFICATION OF INVESTIGATORS

If you have any questions or concerns about the research, please feel free to contact:

Cobus Oosthuizen
Principal Investigator
Phone: 073 303 8533
Address: 171 Dorpstraat, Stellenbosch,7600

Tammy Mewes
Life Exchange Process Manager
Phone: 084 781 0312
Address: 63 Beach Road, Noordhoek

Dr. A. Cloete
Research Supervisor
Phone: 021-8082614
Address: 171 Dorpstraat, Stellenbosch,7600

27. RIGHTS OF RESEARCH SUBJECTS

You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study. If you have questions regarding your rights as a research subject, contact Ms Maléne Fouché [mfouche@sun.ac.za; 021 808 4622] at the Division for Research Development.

SIGNATURE OF RESEARCH SUBJECT OR LEGAL REPRESENTATIVE

The information above was described to [*me/the subject/the participant*] by [*name of relevant person*] in [*Afrikaans/English/Xhosa/other*] and [*I am/the subject is/the participant is*] in command of this language or it was satisfactorily translated to [*me/him/her*]. [*I/the participant/the subject*] was given the opportunity to ask questions and these questions were answered to *[my/his/her]* satisfaction.

[I hereby consent voluntarily to participate in this study/I hereby consent that the subject/participant may participate in this study.] I have been given a copy of this form.

_____
Name of Subject/Participant

_____
Name of Legal Representative (if applicable)

_____
Signature of Subject/Participant or Legal Representative

_____
Date