

**REVIVING A FORGOTTEN CUSTOM: AN EVALUATION OF A COMMUNITY
BASED MENTORING INTERVENTION - THE JAMESTOWN USIKO YOUTH
PROJECT**

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**Assignment presented in partial fulfillment of the requirements for the
degree of Master of Arts (Counselling Psychology) at the University of
Stellenbosch**



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DECLARATION

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

Signature

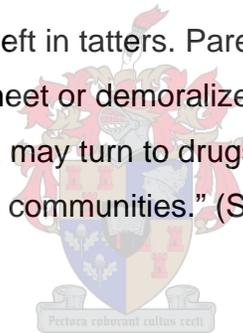


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ABSTRACT

While children are young, they look to their parents for all their needs; they expect them to have the answers to all their questions. When they enter adolescence they go in search of their own answers. If they do not find guidance at home or with other responsible adults within their community, they may start to look to their peers for advice, information, and direction.

“Earlier work on gangs in South Africa has suggested that the effects of poverty and Apartheid’s massive social engineering created social stress to which gangs were a teenage response. The result of this uprooting and neglect is that the solid core of contributing adult members crumbles, and the institutions that provide the foundations of community fall apart. The community safety net is left in tatters. Parents, exhausted by long hours required to make ends meet or demoralized by their inability to cope with the hardships of poverty, may turn to drugs and alcohol. Kids are left on their own in adultless communities.” (Sarah Van Gelder as cited in Pinnock, 1997, p.5)



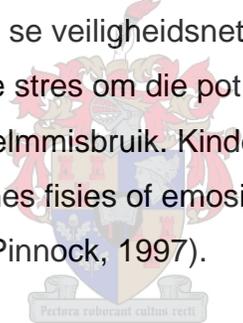
To counteract these negative social patterns that prevail in disadvantaged communities, a community based intervention was conceptualised to provide youth at risk with a rites of passage diversion programme. In 2001, a programme called the Community Building Leadership Programme was developed and piloted by USIKO in partnership with the University of Stellenbosch and a peri-urban community in Jamestown, near Stellenbosch.

Twenty-one boys (mentees) and thirteen men (mentors) from Jamestown and the surrounding areas were selected to be pioneers in this process. This thesis expounds the experiences and recommendations of the thirteen men who were the entrepreneurs of the first Jamestown USIKO Youth Project.

OPSOMMING

Wanneer kinders jonk is, het hulle die verwagting dat hul ouers aan al hul behoeftes moet voorsien; hulle verwag dat hul ouer figure al hul vrae moet kan beantwoord. Wanneer hulle egter adolessensie bereik, soek hulle na hul eie identiteit. As tieners nie die nodige leiding tuis of by ander verantwoordelike volwassenes in hul gemeenskap vind nie, soek hulle leiding by vriende.

Navorsing op bendes in Suid-Afrika het tot die veronderstelling gekom dat bende aktiwiteite die resultaat is van tieners se reaksie op die sosiale stressors wat veroorsaak word deur armoede en die nalatingskap van Apartheid. Die gevolge van dié ontwrigting is dat die kern van verantwoordelike volwassenes ontbreek en dat die instellings waarop gemeenskappe se fondasie gebou is, ineerstort. Gevolglik word die gemeenskap se veiligheidsnet vernietig. Ouers is uitgeput as gevolg van lang werksure en die stres om die pot aan die roer te hou, en soek dus verlossing in alkohol en dwelmmisbruik. Kinders word alleen gelosin gemeenskappe waar volwassenes fisies of emosioneel onbeskikbaar is (Sarah Van Gelder soos aangehaal in Pinnock, 1997).



Om die negatiewe patroon wat binne minderbevoorregte gemeenskappe geskied te bestry, is 'n gemeenskapsbaseerde afwentelingsprogram vir jeug gebaseer op deurgangsrites (rites of passage) begin. Dié program genaamd die gemeenskapsleierskap program is gesamentlik deur die gemeenskap, USIKO en die Universiteit van Stellenbosch in 2001 in Jamestown begin (Naidoo & Fredericks, 2001).

Die baanbrekers in die proses was een-en-twintig seuns en dertien mans van Jamestown en die omliggende omgewing. Hierdie tesis beskryf die ondervindinge en evaluering van die dertien mans wat deel gevorm het van die mentors in die eerste fase van die Jamestown USIKO Projek.

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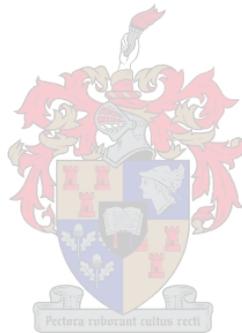
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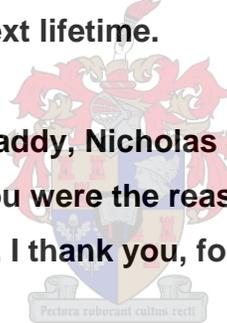
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My husband and angel, André Faulkner, I am humbled and deeply respect your greatness. Your unconditional love has taught me to be true to myself. You are God's special gift to me. I am yours completely, now and forever.

To the One whom I cannot live without. GOD, Your Love and Grace were your gifts to me. My life and its purpose is my gift to You.

All my friends and family whom have supported me through the years, this is the culmination of your sacrifices. It is deeply appreciated...

There are two gifts that parents should impart on their children in this journey of life: The one is anchors; the other wings.....

Author unknown

Our deepest fear is not that we are inadequate. Our deepest fear is that we are Powerful beyond measure. It is our Light, not our darkness, that most frightens us. We ask ourselves: “Who am I to be Brilliant, Gorgeous, Talented, Fabulous?”

Actually, who are you not to be? You are a child of God. Your playing small does not serve the world. There is nothing enlightened about shrinking so that other people won't feel insecure around you. We are all meant to shine as children do.

And as we let our own light shine, we unconsciously give other people permission to do the same. As we're liberated from our own fear, our presence automatically liberates others.



Marianne Williamson

It doesn't interest me if the story you are telling me is true. I want to know if you can disappoint another to be true to yourself; if you can bear the accusation of betrayal and not betray your own soul; if you can be faithless and therefore trustworthy.

It does not interest me to know where you live or how much money you have. I want to know if you can get up, after the night of grief and despair, weary and bruised to the bone, and do what needs do be done to feed the children.

I want to know if you can be alone with yourself and if you truly like the company you keep in the empty moments.

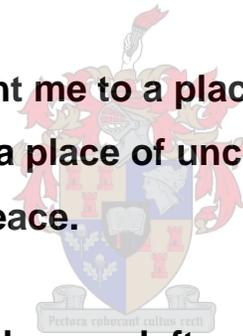
Oriah Mountain Dreamer

DEDICATION

This paper is dedicated to the souls who illustrated to me how GOD intended for this world to be and who unselfishly supports my journey towards enlightenment. The divine in me honours and bless the divine in you.

To Emily Lillian Basson, my very own mentor and fellow schematic: I was born with the wings to fly but you provided the anchor I so desperately needed.

To my Angel: You brought me to a place I yearned for and was searching for all my life: a place of unconditional love, complete acceptance and divine peace.



To the scared little girl, who was left out in the cold: It is ok now! I promise that I will nurture you, love you and mend the wounds you chose to be inflicted on your spiritual journey. Let the healing begin.....

To my MERCY for saying: "No!"

I was never alone....

CHAPTER ONE: LITERATURE REVIEW

1.1 Introduction

Black rural communities in South Africa have been particularly susceptible to exploitation and oppression and have been identified as vulnerable, neglected and marginalised sectors of South Africa. Many of these communities are impoverished and also tend to be low in the pecking order for basic primary and mental health services, resources and developmental initiatives (Naidoo & Fredericks, 2001).

Many families within these communities are trapped in cycles of poverty and oppression and live in difficult social conditions, which perpetuate these cycles. The youth struggle to cross the threshold to responsible adulthood in the absence of role models and guides within the community. Boys endeavour to become men and girls enter womanhood without connecting to the teachings and energies of their elders but rather through identification with their peers.

Consequently, the youth from these communities are particularly predisposed to the social and psychological consequences and correlates of poverty particularly to physical and emotional neglect, high levels of unemployment, alcohol and substance abuse, teenage pregnancy, and heightened susceptibility to gang related activities.

For decades there has been the realisation that the South African mental health services are vastly inadequate, inaccessible and inappropriate for the majority of the population. Community psychology in South Africa, as a response to the oppressive system, seeks to challenge and dismantle the structural inequalities and policies practised by the social and medical sciences (Van Wyk, 2003). According to Pretorius-Heuchert and Ahmed, and Seedat, Duncan and Lazarus (as cited in Naidoo & Van Wyk, 2003), community psychology advocates for a

more equitable and accessible psychology through its activism, seeking to take relevant and appropriate services to people.

The philosophy of community psychology and the reality of inaccessible and inappropriate services have underpinned many projects that progressive psychologists undertook to address the heightened risks that youths were exposed to due to the legacy of social inequities of Apartheid.

This paper focuses on such a preventative youth project initiated in a peri-urban community, Jamestown, to address the needs of the youth in a holistic and integrated manner. The paper aims to describe the first programme of the Jamestown USIKO Youth Project through the eyes of some of its main role players, the mentors. In order to reach that objective, it is necessary to give a detailed background of the project, the recruitment and training of the mentors and their evaluation and recommendations.

1.2 Adolescent development

Hall (cited in Nash, Stoch, & Harper, 1990) coined the term adolescence in 1904. “Adolescence” comes from the Latin verb “adolescere”, which means to grow up, or to grow to maturity (Nash et al., 1990).

In psychology, adolescence is the bridge between childhood and adulthood. It is the stage in which the individual is required to adapt and adjust childhood behaviours to the adult forms that are considered acceptable in his or her culture. Adolescence is “a rope bridge of knotted symbols and magic between childhood and maturity, strung across an abyss of danger” (David Cohen as cited in Pinnock, 1997, p.7).

Defining adolescence is a difficult task because, although psychologists in general agree that it starts with the physical changes that occur during

pubescence, it is more difficult to define the end of adolescence namely, maturity. Maturity or adulthood refers to the age or stage of life of an individual who is fully developed physically, emotionally, socially and intellectually (Dusek, 1987).

Age is not a psychological variable but only a measure of time and is a very rough index of the experiences one encounter that is critical to psychological development (Dusek, 1987). The adolescent period can therefore not be defined through age because it does not encompass the complete range of important psychological changes that accompany what is meant by adolescence (Dusek, 1987).

Adolescence refers not only to biological growth, but also to social growth within a cultural framework, and therefore, in addition to highly individualistic physiological and physical correlates of adolescence, there are also important social and cultural determinants (Dusek, 1987). He further purports that adolescence as such does not even occur in some cultures. In many societies, however, a puberty rite ceremony or rite of passage marks the end of childhood and the immediate beginning of adulthood and adolescence appears to be an extremely short period of time, virtually the time from the beginning to the end of the puberty rite (Dusek, 1987).

Adolescence is viewed as a transition period; a time of change. Firstly, with the exception of infancy, biological changes occur more rapidly than at any other point in the life span. These biological changes result in others' expectations for the individual's behaviour to change and the individual's views of the self to change (Nash et al., 1990). These authors state that the biological changes of adolescence have important consequences for both social and personal development. Finally, a number of important qualitative changes occur during the adolescent years. The adolescent is capable of reproduction; changes in cognition, peer relations, moral thinking and the like also occur.

From a social perspective, adolescence is viewed as an important period of development during which the child acquires the social, emotional and personal skills and attitudes that will help him or her become an appropriately adjusted adult who can contribute to society in meaningful ways (Dacey, 1979). According to Martineau (as cited in Dusek, 1987), an important societal reason for having an adolescent period of development is that it allows the individual to learn other non-work related adult activities and skills. Society suffers unless its adult members are well prepared for their marital, parental and civic roles (Dusek, 1987).

Adolescence takes place within the confines of society. Its social structure nature defines what is expected of adolescents, their tasks; and what is permissible behaviour (Havighurst as cited in Dusek, 1987). Kett's 1977 Rites of Passage (cited in Dusek, 1987) traces the social evolution of adolescence and stresses the importance of considering cultural/ historical events in the discussion of adolescence. Adolescence is seen by him as subject to change; a social evolutionary phenomenon (Dusek, 1987).

The major focus of adolescence is the: "Who am I?" question. The core concept Erikson uses to discuss adolescent development is the acquisition of ego identity, the person's sense of who and what s/he is, his/her evaluation of self. Adolescence is viewed as a marginal time of self-identity (Nash et al., 1990).

Adolescents wrestle with identity questions, issues related to sexual maturity, the learning of adult behaviour and other concerns pertinent to entering adulthood (Dacey, 1979). Adolescence is a period of rolelessness and the adolescent is neither child nor adult. This lack of specificity in role definition leads to a disruption of self concept and identity, leading to the crisis of identity formation versus role confusion defined by Erikson (Nash et al., 1990).

Assuming this crisis is resolved with reasonable success during adolescence, the individual will move into the adult stages of development and their corresponding crises with firm identity. If the individual does not form a coherent and acceptable identity, self-doubt, role diffusion and indulgence in self-destructive activities may result (Nash et al., 1990). Poor images of self may relate to maldevelopment such as juvenile delinquency (Dacey, 1979).

Teachers, coaches, ministers and other social agents can all have a significant influence on the adolescent's rather fragile self-concept (McCandless, as cited in Dusek, 1987). According to McCandless, they reinforce the particular roles tried out by the adolescent and it is the adolescent's evaluation of their reactions that leads, in part, to changes in the adolescent's personality.

During the adolescent's quest for independence, he or she must unlearn certain aspects of childhood socialisation (Dacey, 1979). Children are taught to be dependent on adults and to rely on them for guidance and decision-making but as adolescents they are expected to start making their own decisions. If the adolescent is provided with new behaviours to replace the old ones, the transition is relatively painless (Dacey, 1979) and it is a time during which the individual may begin to integrate various views of the self in meaningful and constructive ways (Nash et al., 1990).

Should the adolescent not be taught new behaviours or not have the appropriate role models and is simply expected to behave in a different way, the redirecting process is likely to produce problems for both the adolescent and parents (Dacey, 1979).

In instances where there is no close match or dissonance between values and beliefs, the adolescent may reject the parents (and all adults) as models and may develop a notion of adulthood that is not acceptable to society as a whole

(Dusek, 1987). The adolescent may become an isolate or an outcast or may engage in deviate behaviour becoming, in effect, a social dropout (Dusek, 1987).

“Modern society bombards the adolescents with a spectrum of values, guides and moral principles. There are no longer undisputed basic values, some values are preached but not acted upon: political leaders talk peace but practice war; co-operation is a value preached on the Sabbath, but ‘rat race’ competition and ‘cut-throat’ business techniques are practiced on other days. How does the searching adolescent make out this ‘fake’ adult society? The search is for structure and an identity; a doctrine that provides firm values becomes a haven- hence the attraction of cults and youth movements” (Nash et al., 1990, p.144).

1.3 Defining Youth at Risk and Rites of Passage

The term “at-risk” is used to describe youths who hail from disadvantaged social circumstances, whom exhibit signs of affective or conduct problems and who lack the support to navigate developmental tasks successfully (Keating, Tomishima, Foster, & Alessandri, 2002). These youths when entering adulthood, have “disproportionately high incidence of divorce, chronic unemployment, physical and psychological problems, substance abuse, and criminal activity” (Patterson, Debaryshe, and Ramsey as cited in Keating et al., 2002, p.717).

Parents of at-risk children are often very concerned, but their own low level of education and the ongoing struggle to survive handicaps them. The consequences are that there is an increased tendency amongst these youths to become ‘drop outs’ (Meyer, 1997).

Adolescents will learn to be well-adjusted adults depending on the degree to which they are exposed to models who are adept and consistent in their adult roles (Dusek, 1987). However, most adolescents are exposed to adults who do

not practice what they preach. These adolescents will consequently view the adult world as being inconsistent and ambiguous (Dusek, 1987). The result is discontinuity between adolescence and adulthood and the adolescent may develop abnormal patterns of behaviour (Benedict as cited in Dusek, 1987).

Examination of adolescent behaviour in different societies shows that the turmoil of indecision, identity seeking and sexual conflict is not universal (Nash et al., 1990). In traditional African society, this period is marked by important initiation rites during which the sexually maturing boys and girls undergo a period of isolation, training for adulthood and physical hardship, which may include circumcision for boys or, in some regions, clitoridectomy for girls (Nash et al., 1990). "The rituals are rigidly prescribed by the community, and the roles of the initiates leave no room for individual doubt" (Nash et al., 1990, p.144).

On completion of these initiation rites, the young men and women are accepted into the adult world. They are committed to the norms and rules of the group and can enjoy the privileges of being an adult (Nash et al., 1990). The authors further state that accepted norms control most activities and that adolescents experience security within these strict regulations.

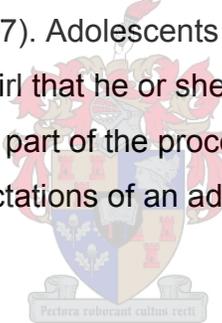
Confirmations in Christian churches and Barmitzvah/ Batmitvah ceremonies for Jewish adolescents are more forms of rites of passage in the adolescent period. The child's status thus changes in defined phases in the gradual progression to adulthood, with these clearly designated rites of passages during adolescence (Nash et al., 1990).

Family migration into an urban environment, with its complex demands, places the adolescent under considerable stress (Dacey, 1979). An adolescent who grows up in a "multicultural, polyethnic, multireligious, class-differentiated society runs the risk of identity diffusion or identity foreclosure" (Dacey, 1979, p.43). The adolescents go astray in a culture bereft of an integrative spiritual and ritualistic

context (Keating et al., 2002). A relationship therefore exists between deviant behaviour and the failure of Western culture to provide context and myth for meaningful rites of passage.

George Leonard (as quoted in Dacey, 1979, p.391) posits: “Young people in many old and wise cultures have been offered ordeals, rites of passage, at some age between 12 and 16 – something to give them a chance to go up against a challenge, to give up childhood. After the ordeal they have their lives reconstituted as an adult in a meaningful society. If we don’t provide that kind of risk in socially sanctioned ways that bring young people back into the matrix of society ... they’ll find their risks in socially destructive ways” (Dacey, 1979, p.43).

A great deal of recognition for the adolescent’s initiation need was given by pre-industrial cultures (Pinnock, 1997). Adolescents underwent a ritual and an initiator “to prove to the boy or girl that he or she is more than mere flesh and blood” (Bly, 1993, p.55), formed part of the process. These initiators aimed to elucidate the function and expectations of an adult male or female within the culture.



For the male adolescent, manhood is not something that happens by itself (Bly, 1993). “The boys in our culture have a continuing need for initiation into the male spirit, but old men in general don’t offer it” (Bly, 1993, p.14). “If you’re a young man and you’re not being admired by an older man, you’re being hurt” avers Robert Moor (cited in Bly, 1993, p.31). A warm relationship with a father, who is himself secure in his masculinity, is a crucial factor in a boy’s mature masculine development (Biller cited in Ingham, 1984).

“The little boy who is starved of a close relationship with his father has little choice but to turn to other sources to satisfy his need for confirmation of himself as a male, to realize his potential male identity. Some are fortunate in finding a real life substitute – “The man next door was more of a father

to me than my dad was.” – but most boys learn to imitate, internalize and model their style of behaviour on the ideas and images of masculinity they pick up from their surroundings. In this respect they come to adopt a stereotype of what it means to be male, rather than learn their maleness through a relationship with a man who is primarily a person with characteristics which may not be stereotypically male” (Ingham, 1984, p.113).

Adolescents, in the absence of constructive role models and faced with disengaged families and community structures, turn to their peers to achieve their quest for acceptance and belonging (Luyt & Foster, 2001). Gangsterism can be seen as the adolescent’s attempt to bond with the grown-up world when clear representations of adulthood are lacking. Gangs offer readily available role models and representations of what adulthood could be about. Gangs also offer impressionable adolescents rites of passage into adulthood.

Gangs are prevalent in contexts defined by rapid population growth and economic deprivation (Luyt, 2001). Gang activity in South Africa has intensified largely due to the chaos and displacement caused during the Apartheid era (Luyt & Foster, 2001). “Urban gangs are therefore argued to function as adaptive social formations in environments of great social stress, providing youth with specific socio-economic needs, which traditional institutions, such as the family are unable to meet” (Pinnock, as cited in Luyt & Foster 2001, p.2).

It is at this stage that the adolescent is susceptible to peer pressure and deviant behaviour. Deviancy implies that some aspect of development is abnormal and is therefore probably socially unacceptable. An individual’s behaviour is considered deviant if it departs in a substantial way from the norm. Deviance, therefore, involves engaging in inappropriate or unacceptable behaviour as defined by the prevailing norm (Dusek, 1987). Gangsterism is normally classified in this category.

When an adolescent's family provides little emotional support, a single-sex peer group, such as a gang, strongly contributes to gender identity and attitude formation (Toch cited in Luyt & Foster, 2001). Gang activity is viewed as performing a pivotal role in the lives of many disempowered males, enabling them to collectively display manly attributes not otherwise available, and thereby reinforcing their status as "true" men in agreement of hegemonic agreements of masculinity. "... gang culture stimulates the expression of hypermasculinity as a source of 'manly' validation in disempowered settings" (Joe & Chesney-Lind cited in Luyt & Foster, 2001, p.3).

Masculine customs that neglect to mirror normative behavioural stipulations, for instance gang rituals, are therefore not always seen as an instantaneous 'protest', in which individuals reject the virtue of hegemonic values, but rather often reflect substitute ways of attaining 'true' masculinity in circumstances of disempowerment (Luyt & Foster, 2002).

Delinquent behaviours may be considered deviant by the broader society and may be punished, but may also be rewarded by subgroups within the larger society (Dusek, 1987). He argues that deviant behaviour is learnt and sometimes upheld by similar psychological mechanisms, as those behaviours deemed suitable.

Although outside the norms of society in general, delinquent behaviours may be viewed as being conventional and acceptable within a particular social, age or ethnic subgroup (Dusek, 1987). The same behaviour that violates the norms of the society may be reinforced by the norms of the particular peer group and subculture to which the adolescent belongs. Hence, delinquency may generally be viewed as a conflict between the norms of society and the behaviours of an individual given a specific culture-norm reference (Dusek, 1987).

The means for the prevention and control of delinquency must be built into the fabric of community life, as it is a community problem (O'Connor & Treat, 1996). The community must accept its share of responsibility for having generated and perpetuated paths of socialisation that lead to sporadic criminal episodes for some youths and careers in crime for others (O'Connor & Treat, 1996). The need thus arises for mentors or role models to assist the youth with their development into adulthood. According to Pinnock (1997):

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



1.4 Mentoring

The term “mentor” is derived from Greek mythology. In Homer’s epic poem, “The Odyssey”, Mentor was the servant of Ulysses to whom the King Odysseus, when setting out for Troy, entrusted his son, Telemachus, to: “Tell him all you know”. Mentor was in charge of the education and training of Telemachus (Whitmore, 1994). Mentor’s responsibility also covered a wide range of additional developmental aspects in Telemachus’ life.

Mentoring is the process where a person “the mentor” provides support, training, and guidance to a less experienced, usually younger person, the mentee, mentoree, or protégé and unlocks their potential to maximise their own performance (Whitmore, 1994). Mentoring has become an important feature of interventions with youth.

Literature tends to emphasise mentoring as imparting skills to another within the commercial field. However, mentoring is not only limited to vocational guidance and training. The mentor is perceived as a guide, an educator, and a guarantor, a mixture of good father and good friend, who invites the young man into the adult world (Daniel Levison as cited in Zey, 1984).

A mentor is an individual who supervises the development of another person through instructing, counselling, protecting and at times promoting or sponsoring (Zey, 1984). He avers that the mentor as a teacher “transmits state secrets to the protégé” (p.15), imparts skills and redirects the protégé’s chosen path to a more appropriate one. As a counsellor and an intervener, the mentor respectively provides psychological support to - and intercedes on behalf of the mentee (Zey, 1984).

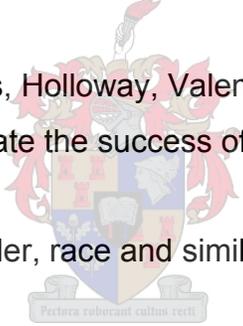
It is essential that individuals who aspire to become mentors should be subjected to meticulous psychological and social assessment procedures before they are selected (Pinnock, 1997). Mentoring is normally a voluntary one-on-one relationship between the mentor and the mentee where neither is paid to be involved in the process. It is evident from the research of Grossman and Furano (1999) that volunteers cannot simply be left to their own devices without training and supervision but rather that programmes need to provide infrastructure that foster and support effective volunteering. DuBois and Neville (1997) also highlighted the need for suitable mentor training and support.

The mentor, as guide, primarily invests his or her time in the mentee’s development but when the individual serves on a counselling level, i.e., provides personal support, the primary element is emotion (Zey, 1984). The mentor gives of him- or herself as well as time and energy. He identifies several risks that the mentor is exposed to within the mentoring relationship.

The mentor exposes him- or herself, i.e., the mentor sheds protective psychic layers in discussing his or her own weaknesses and failures. Committing him- or herself emotionally could potentially be threatening to the mentor. Mentors also risk their reputation, i.e., the mentee may reflect poorly (Zey, 1984). The mentor therefore runs the risk of being viewed as incompetent.

For mentoring to be successful, there needs to be structure and trust must be built between the mentee and mentor. Encouragement, constructive criticism, listening, coaching, guiding and teaching are all necessary components of an effective mentoring relationship (Dumas & Sankowsky, 1998). Another factor associated with successful mentoring relationships is the ability of the mentor to express appropriate empathy towards the mentee (Rhodes, Bogat, Roffman, Edelman, & Galasso, 2002).

Various authors (cited in DuBois, Holloway, Valentine, & Cooper, 2002) propose the following strategies to escalate the success of mentor/mentee relationships (p.159):

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

Although literature emphasises personality fit, Zey's (1984) study shows that more importance is attached to the perceived ability of members of the relationship to fulfill each other's needs. The mentor relationships fail or regress due to the perception of one or both of the parties that they are not receiving payback from the relationship or that the parties are unable to deliver anticipated

benefits. Failure to communicate needs and goals, emotional over-dependence, and mentees' failure to correctly assess mentors' intentions are all supplementary causal factors in the deterioration of and tribulations in mentor relationship (Zey, 1984).

The features of programme design and implementation, characteristics of participating youth, qualities of the mentor-mentee relationships that are formed, and issues relating to the assessment of youth outcomes are all factors meriting consideration as sources of influence on the results of mentoring programme evaluations (DuBois et al., 2002).

Volunteering helps both the recipients of services and the volunteers themselves, as the latter will normally convey how much they acquire from their involvement. Individuals move within relatively small spheres, stratified by age, race, class and location and volunteering rekindles a sense of community and bridge the gulf that exists within society (Grossman & Furano, 1999). Volunteering especially in organisations to which one does not belong, is a powerful way of connecting people from different spheres (Grossman & Furano, 1999).



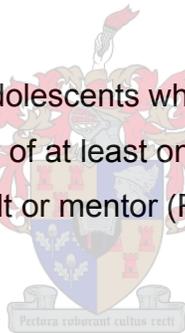
The mentor does not engage in the relationship merely to satisfy altruistic impulses, however, elements of prestige and self-esteem also comes to play (Zey, 1984). His study hypothesises that the mentoring process operates according to an “enlightened self-interest” (p.3) principle. Mentors obtain psychic rewards namely a sense of pride when the protégé excels, personal fulfillment in teaching, ego gratification at organisational level as starmaker, satisfaction that mentee will benefit from mentor's errors, feeling of continuity of own life and sense of worth due to a meaningful contribution (Zey, 1984).

Although most examinations of the mentor relationship view the mentee as the only beneficiary, findings show that mentors consciously cultivate such relationships (Zey, 1984). So far literature on mentoring presumed that mentors

primarily assume the benefactor role because they are fulfilling some deep-seated need to coach, assume a parental role or indulge various altruistic yearnings. Those motivations are integral facets but incentives such as enhancement of mentors' own power and self-esteem are also factors to be considered (Zey, 1984).

Certain benefits of mentoring are: enhancing productivity and teamwork, encouraging continued learning, improving the self esteem of the mentee, and improving the chances of success in the mentee's endeavours (Rhodes et al., 2002). Mentoring another is one of the most effective ways to influence a person, i.e., to implement leadership (Gibson, Tesone, & Buchalski, 2000). Mentoring is also a natural constituent of effectual leadership (Gibson et al., 2000).

Moreover, studies indicate that adolescents who have triumphed over adversity have often revealed the presence of at least one significant, supportive relationship with a nonparent adult or mentor (Rhodes et al., 2002).



1.5 The needs of Youth at Risk pertinent to mentoring

Mentoring for youths at risk is growing at a rapid pace. Youth mentoring programmes differ in their curricula, but most emphasise the relationship between a disadvantaged or troubled adolescent and a caring adult. The relationship generally involves spending quality time together and providing support and guidance, with the aim of helping the young person better negotiate life's difficulties (Rhodes et al., 2002).

The lack of a supportive father in the male adolescent's life is tantamount to him "being in shame" (Bly, 1993). Bly identifies shame as "the sense that you are an utterly inadequate person on this planet, and probably nothing can be done about it" (p.189). Consequently, these youths become alienated from society as

a result of their lack of exposure to positive male role models. In an attempt to fulfill the need for acceptance, belonging and affirmation, they may engage in deviant conduct, by for example, getting involved in gang related activities or other inappropriate behaviour.

Mentoring is increasingly viewed as an intervention for youth at risk, who are vulnerable and probably ill equipped for adult living (Mech, Pryde, & Rycraft as cited in Royse, 1998). There are many theoretical reasons to expect that mentorship will help troubled youth, mostly within a social support framework (Keating et al., 2002). Kasani, Reid, and Rosenberg (as cited in Keating et al., 2002) found that youth, who reported lower levels of social support were more withdrawn, disheartened about their future, inattentive, and dangerous to others than were youth who reported higher levels of social support. Mentoring may provide some of this needed social support and hence improve youth functioning (Keating et al., 2002).

The appeal of mentoring programmes has increased substantially due to the significance that positive relationships with extra familial adults have had in promoting resilience among youth from at-risk backgrounds (Rhodes cited in DuBois et al., 2002). There is substantial evidence that caring relationships are crucial to the development of resilience (Laursen, 2002). She describes the fundamental components of caring relationships to be trust, attention, empathy, availability, affirmation, respect and virtue.

Personal closeness and consistent (at least weekly) contact are causal to thriving mentor/mentee relationships (Freedman cited in DuBois & Neville, 1997). The duration of the mentoring relationship is an additional factor that contributes to its success. Brief relationships (termination within three months) are associated with negative outcomes for the mentees. Enduring mentoring relationships have been found to be associated with a range of benefits to the youth. Mentees, who were

in relationships lasting one year or longer, reported academic, psychosocial and behavioural improvements (Grossman & Rhodes, 2002).

Terminations in mentoring may touch on vulnerabilities in ways that other, less personal interventions do not due to its central component being the formation of intensive one-on-one relationships (Grossman & Rhodes, 2002). They describe many adolescents in mentoring programmes as coming from single-parent homes where they may have already sustained loss of regular contact with their non-residential parent. These youths may feel particularly vulnerable to, and responsible for, problems in subsequent adult relationships (Wallerstein as cited in Grossman & Rhodes, 2002).

Some youth may have been subjected to inadequate or rejecting parental relationships in the past (Grossman & Rhodes, 2002). Adolescents may consequently develop internal representations of relationships that incorporate fears and doubts about other's support for and acceptance of them.

DuBois et al. (2002) used meta-analysis to study empirically based literature on mentoring programmes and found programmes targeting youth exposed to environmental risk factors to be more effective than those targeting youth who display only individual risk characteristics. The latter often require specialised assistance and the mentors are not always equipped to provide this (Freedman cited in DuBois et al., 2002).

The development of self-esteem is a crucial element when working with youth at-risk (Pinnock, 1997). Grossman and Rhodes' (2002) evaluations of mentoring programmes provide evidence of positive influences on adolescent developmental outcomes, including improvements in academic achievement, self-concept, prosocial behaviour and interpersonal relationships. The main goal of mentoring programmes is, therefore, to reinstate adult male modelling and to subsequently diminish the feeling of disconnectedness from the adult

world that youth-at-risk experience. Consequently, a psychological sense of community would be fostered and pro-social behaviour would be promoted.

1.6 Wilderness therapy

Increasingly, youth development programmes are beginning to include wilderness and natural settings purposefully into their interventions.

The wilderness serves to remind us that: "... we are only a single species within a commonwealth of sentient beings. When we forget this we destroy our environment, each other and, ultimately, ourselves." (Pinnock, 1997, p.89) In the wilderness, societal structures hold no real power, resulting in a heightened sense of empowerment and social change (Pohl, Borne, & Patterson, 2000).

Pinnock (1997) states that: "wilderness has the added value of inducing a fear which is possible to overcome but which sharpens attention while it lasts" (p.87). The wilderness gives youth the prospect to cultivate creative problem solving skills (Branken as cited in Knoetze, 2003). Branken further asserts that adolescent development is made possible in a setting such as the wilderness where he or she is challenged.

A common factor in deviant behaviour is the need especially among teenage males to prove their daring and bravery (Dacey, 1979). Risk taking in adolescent boys can be viewed as a desire for initiation (Bly, 1993). Outward Bound programmes, i.e., wilderness programmes, are recommended as ways to achieve the rite of passage in society (Dacey, 1979). He further hypothesises that if alternatives such as Outward Bound programmes are provided as rites of passage, deviant behaviour would be diminished. Wilderness therapy incorporates aspects of rites of passage methods followed by various cultures globally (Russell, 2001).

Wilderness experience programmes are “organizations that conduct outdoor programs in wilderness or comparable lands for the purposes of personal growth, therapy, rehabilitation, education or leadership/organizational development” (Friese, Hendee, & Kinziger as cited in Russell, 2001, p.71). Vester (cited in Fletcher & Hinkle, 2002) has presented a framework of leisure that focuses on wilderness as a form of counselling.

Adventure based counselling (ABC) is a therapeutic tool, that can be adapted to almost any setting (Schoel, Prouty, & Radcliffe cited in Fletcher and Hinkle, 2002). It is a mixture of experiential learning, outdoor education, group counselling, and interpersonal exploration. The conceptual framework of ABC is based on several counselling theories including behavioural and cognitive theories, experiential learning, an affective perspective and a process of events that promotes positive change, and a sense of personal energy (Fletcher & Hinkle, 2002).

“The ABC model includes a motivated (A) learner or programme participant being placed into a prescribed (B) social and (C) physical environment where he or she masters specific (D) problem solving tasks” (Sibthorp, 2003, p.27). “The course (E) instructor act as a guide to ensure that the tasks are both authentic and manageable” (Sibthorp, 2003, p.27) and provides the necessary feedback to aid mastery which in turn leads to participant development, e.g., an increase in self-esteem.

Adolescent males between the ages of 16 and 18 years encompass the bulk of wilderness therapy clients (Russell, 2001). Wilderness programmes use a pragmatic intervention method whose goal is to empower youth at-risk to become accountable for life decisions (Branken as cited in Knoetze, 2003).

Wilderness therapy programmes are typically based on the Outward Bound Programme developed by Kurt Hahn during the Second World War, which was

based on the assumption that “people learn best while doing” (Kimball & Bacon, quoted in Rosol, 2000, p.42). The Walsh and Gollins “ABC” model involves activities in which clients are essentially learning by doing (Gass cited in Sibthorp, 2003). Experiential learning’s effectiveness rests on its promotion of an internal locus of control by transferring responsibility from the facilitator to the participant (Pinnock, 1997).

Kimball and Bacon (quoted in Russell, 2001) portray the Hahnian approach as value centered with the subsequent characteristics (p.71):

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

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

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

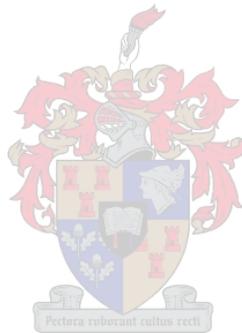
Outdoor experiential programmes and wilderness therapy programmes remain popular for developmental and therapeutic uses. The abundance of affirmative research and evaluation findings supports the notion that these programmes have the potential to enact change in participants and groups among a variety of populations and environmental settings (Pohl et al., 2000). The prevalence of positive research findings indicate that developmental progresses, e.g., increase in self-esteem, self-efficacy, trust, and group cohesion through wilderness-based programmes are probable. Adventure based learning by undertaking wilderness excursions was positively associated with personal growth, accountability, support and trust (Fletcher & Hinkle, 2002).

Some research documents the transference of wilderness experiences into other realms of daily life. Analysis indicates wilderness experiences can influence lives in the form of self-sufficiency, a shift in perspective, connection to others and mental clarity. Because wilderness offers a unique setting, it also offers unique outcomes and the therapeutic value of these outcomes is beneficial (Pohl et al., 2000).

In this chapter I have discussed the development of adolescents, in particular, male adolescent development and how the phenomenon of youth-at-risk arises during this phase. I focused on the causal factors in this occurrence being the absence of rites of passage in communities and, the lack of competent and appropriate male adult role models to guide the young male adolescent on his journey to adulthood.

Mentoring is highlighted as playing a crucial role in improving the functioning of affected youth. Many youth intervention programmes, therefore, place emphasis on reinstating adult male modelling for youth-at-risk. Increasingly, the wilderness is being included in these interventions due to the therapeutic nature of these unique natural settings.

In the next chapter I will expound on a community based youth mentoring intervention programme, which was initiated in the working class-middle class community of Jamestown in Stellenbosch and based on the above-mentioned theoretical framework and philosophy.



CHAPTER TWO: BACKGROUND

2.1 The Jamestown USIKO Youth Project in context

Jamestown is a working class-middle class peri-urban community located 10km south east of Stellenbosch and approximately 60 kilometres east of Cape Town. Jamestown's name originates from a German, Rhenish missionary, Jacob Weber and a benefactor, James Rattery, who established it in 1910.

According to Statistics South Africa (2001), Jamestown has a population of 1 449 but currently the population is estimated to be approximately 5000 residents. The settlement was created primarily for people classified as 'coloured' under the Nationalist government, however, since 1996 other population groups have settled in the community (Van Wyk, 2002). The Jamestown community encompasses the inhabitants of Jamestown, those who live in informal settlements on the outskirts of Jamestown, as well as the farm workers and their families who live on the farms in the area (Naidoo, Shabalala, & Bawa, 2003).

Jamestown is renowned for its scenic beauty and has the appearance of a middle-class socio-economic settlement. However, as with many of the disadvantaged communities, the legacy of Apartheid still lives on and is evident in the many socio-economic challenges that the community is faced with daily.

During the Apartheid era, farmers in the Stellenbosch region were notorious for using the dop-system (tot system) to pay their workers in part with rations of wine for their labour. While this oppressive system is long abolished, the antecedents of this system continue to manifest in the form of extreme poverty, alcohol and substance abuse, high unemployment rate, low income, low educational levels, physical and emotional neglect and abuse (Oppelt, 2003).

Jamestown has two pre-primary centres, a primary school, Weber Gedenk Primary School, and a secondary school, Stellenzicht Secondary School. The majority of the learners at these schools, approximately 70%, are bussed in daily from surrounding farms where their families live (Naidoo & Fredericks, 2001). Typically both parents and their older children who have left school are contracted to work on the farms.

A primary health care clinic, the Don and Pat Bilton Clinic, was opened in Jamestown in 1999 to "provide comprehensive health services to the Jamestown residents as well as farm workers from all the surrounding wine estates and fruit and vegetable farms" (Van Wyk, 2002, p.16).

The nursing manager, Sister R. Barnard, initiated contact with the staff of the Department of Psychology at the University of Stellenbosch, with a request for assistance with the rendering of psychological and developmental services. She estimated that a large percentage of the caseload at the clinic was due to social factors, rather than biological or medical causes. She believed that medical treatment was merely symptomatic relief for social problems, such as, poverty, spousal abuse, high levels of unemployment, lack of recreational facilities, alcohol and substance abuse, teenage pregnancies and gangsterism (Naidoo, 2000b).

According to Scileppi, Teed, and Torres (2000), cultural sensitivity and consultation with relevant role players before intervening in communities are imperatives. Research indicates that community involvement is crucial to the success and sustainability of community projects. Consequently, community participation formed an integral part of this project in an attempt to provide proactive community programmes in collaboration with the community (Petersen & Ramsay as cited in Naidoo & Van Wyk, 2003).

The community leaders, important community role players, staff of the health clinic, principals of both the secondary and primary schools, church leaders, the Jamestown Executive Area Forum and the Stellenbosch municipality were all consulted and involved in the establishment of the project (Van Wyk, 2002).

After a consultation process involving members of the Department of Psychology at the University of Stellenbosch and the relevant community role players, the Jamestown Community Project was established in 2000 as a project of the University of Stellenbosch and the Jamestown community with the aim of addressing the psychosocial needs of this community (Naidoo, 2002).

The philosophy of community psychology and systems theory formed the theoretical orientations that underpinned this project (Naidoo & Van Wyk, 2003). According to Orford (cited in Naidoo & Van Wyk, 2003), fundamental to this approach is the belief that people function within specific social contexts and social systems, and systemic change of the underlying social factors should be the primary focus of interventions.

The Jamestown Community Project has four primary objectives that individually and collectively serve the ends of community development, empowerment and participation. These aims are:

- I. establishing a prototype community partnership model in a rural community;
- II. rendering mental health services to the community as a part of service learning for the university students;
- III. integrating the knowledge gained and impacting on policy formation and intervention for rural disadvantaged communities and youth at risk, and
- IV. developing and implementing preventive life-skills programmes and a wilderness therapy intervention as a prototype for the youth in Jamestown

with the view of adapting the model for other communities requesting assistance.

The project thus aims to combine a dynamic interplay between theory, intervention, research and evaluation in community psychology with a view to developing accountable, empowering models of intervention that can be transferred or adapted to other community settings (Naidoo, 2000b).

During the consultation process it became apparent that the community role players were especially concerned about the male youth in the areas, who were identified as being at risk for becoming involved in gang related activities and amongst whom drug and alcohol abuse was on the increase (Naidoo & Van Wyk, 2003).

Several NGOs were approached in April 2000 with a request for funding to develop programmes for the youth in Jamestown. The National Peace Accord Trust and USIKO were particularly interested in becoming partners to develop a wilderness-training model for youth at risk in the community. Funding proposals for the project were developed and submitted to SANPAD, The National Research Foundation and to USIKO (Naidoo & Fredericks, 2001). In August 2000, USIKO came on board as a funder for the project.

After conducting extensive research into existing diversion programmes worldwide, USIKO formed a core group to develop a youth diversion programme based on the principles of the report: *Gangs, Rituals and Rites of Passage* by Don Pinnock who was one of the founders of USIKO.

USIKO, a Xhosa word, meaning “the first cut” refers to the initiation process, which is the transition from boyhood to manhood. USIKO’s founding principles include “the development in youths of self-mastery, personal growth,

environmental sensitivity, awareness of the effects of wrongdoing, accountability, collaboration, dignity and spiritual healing” (Pinnock, 1998, p.20).

The United Kingdom based Open Society and Comic Relief International, supported the USIKO Trust to explore and develop rites of passage programmes for young South Africans from disadvantaged communities. USIKO was established in 1999 and is responsible for developing and funding youth development programmes in community contexts (Naidoo & Fredericks, 2001). The trust researches, develops and raises funds for the delivery of long term intensive and community based youth development programmes. The focus is on young men from 16 to 19 years of age.

Contact meetings were arranged in Jamestown between USIKO members and community role players to discuss proposals for the wilderness-training programme. In September 2000, USIKO committed funding to sponsor intern psychologists to provide full time service to the Jamestown community for 2001. Funding was also granted to sponsor the development of a diversion programme for the youth of Jamestown in 2001 (Naidoo, 2002).



In partnership with USIKO, a rites of passage intervention was initiated at Stellenzicht Secondary School to address the community’s concerns (Naidoo, 2002). The programme targeted twenty-one boys and was to be of nine-month duration. A group of thirteen men (mentors) were recruited from the Jamestown community and surrounding areas to guide the boys (mentees) through the programme. The focus of this programme was preventive and promotive based on a rites of passage philosophy to assist and mentor the participants in their transition from boyhood to manhood, and in meeting the challenges they are faced with (Naidoo, 2002).

It is within this context that the programme that was called the Jamestown USIKO Youth Project, forming part of the broader community project, the Jamestown Community Project, located itself (Naidoo, 2002).

The USIKO Youth Project is based on four cornerstones:

- i. Rights of passage - The youth are guided on a journey from adolescence to adulthood.
- ii. Wilderness – Wilderness settings are used mindfully as therapeutic space.
- iii. Mentoring - Adult males aid the youth through their rites of passage.
- iv. Evaluation - The process was to be constantly evaluated because it is a pilot programme. Formative evaluation processes were used as a way of consolidating the programme and making recommendations for the new cycle.

2.2 Phases of the Jamestown Usiko Youth Project

The Jamestown Usiko Youth Project was introduced to the community at community meetings, through the local media and the distribution of pamphlets within the community, in February 2001 (Naidoo & Fredericks, 2001).

The boys (mentees) were recruited between May and June 2001. The project co-ordinator made contact with the staff and scholars at Stellenzicht Secondary School and invited interested male learners to apply to join the project by writing a motivational essay on their reasons for wanting to form part of it (Naidoo, 2002). Applications were received from approximately forty boys (Knoetze, 2003).

Teachers identified the twenty-one boys who were finally selected as being particularly at risk due to disciplinary problems and/or poor home circumstances (Naidoo & Fredericks, 2001). The principal was prepared to reconsider his

decision to expel certain boys from school on condition that they became participants in the project (Fredericks, 2001).

Prior to commencement of the project, the twenty-one selected mentees underwent a scholastic, psychological and home context assessment (Naidoo, 2002). Two of the mentors, whom are counselling psychologists, conducted the psychological assessment of the mentees (Knoetze, 2003).

The recruitment of the thirteen mentors occurred between April and June 2001. The mentees' profiles were presented to the mentors, who had signed a confidentiality agreement. Those mentees requiring psychological intervention were referred to the intern counselling psychologist at the primary health care clinic for appropriate treatment (Fredericks, 2001). During the period in which the mentees were being selected and assessed, the mentors were exposed to a wilderness experience and started their own training process (Naidoo, 2002).

During the nine-month life span of the first programme of the Jamestown Usiko Youth Project, the mentees were exposed to many activities. Their programme consisted of two wilderness camps, regular meetings with their mentors, excursions with the mentor and mentee group, weekly group sessions, work experience and planning and executing their own community project. However, the following activities are of note, as the mentors did not directly form part of these processes.

- i. "Two wilderness experiences: The goal of the first experience was to create group cohesion and to prepare the mentees for the unfolding process. The aim of the second experience was to consolidate the commitment of the mentees with a crossing of the threshold ritual." (Knoetze, 2003, p.3)
- ii. Weekly debriefing and life skills workshops conducted by the intern psychologist of the primary health care clinic. Self-awareness,

relationships, communication skills and anger management are some of the topics that these life skills workshops covered (Fredericks, 2001).

2.3 The role of the mentors in the project

2.3.1 Recruitment

Initially community forum meetings were held and members from the community were invited. Advertisements pertaining to these meetings were placed in newspapers like the 'Eikestad' and aired on the local radio stations. Pamphlets were distributed and the news also spread through word of mouth.

Out of a series of these community forum meetings, applicants for mentorship were invited. "Within the language of the project, mentors refer to voluntary men and women from the community who provide support and assistance as role models to the youth" (Oppelt, 2003, p.7). The role of the mentors would be to guide the mentees through their rites of passage process (Naidoo et al., 2003).

Between April and June 2001 thirteen men from Jamestown and the surrounding areas were recruited to become mentors. The mentors had to undergo a rigorous selection process. Each mentor had to complete an application form in which information like previous community involvement; references and motivation for becoming a mentor were requested. The programme co-ordinator and Professor Tony Naidoo then interviewed them.

Most of the mentors hailed from Jamestown and some were significant role players in the community. This, combined with the principal of Stellenzicht Secondary School's decision to avail himself as a mentor alleviated the community's initial scepticism of the project (Fredericks, 2001).

After selection of the mentors, a mentor circle was established and an induction process then took place. Different rituals were held to mark this process. All participants signed a mentor commitment agreement.

One of the core values of community psychology is the creation of a sense of community by encouraging citizen participation (Naidoo et al., 2003). A psychological sense of community refers to “a feeling of belonging, a feeling that members belong to one another and the group, and a shared faith that, members’ needs will be met by their commitment to be together” (Naidoo et al., 2003). Group processes were set up in the mentor training programme to foster group cohesion and a sense of community.

2.3.2 Training

The mentors underwent training to equip them for the forthcoming task. The mentor training consisted of the following activities:

- i. Mentor wilderness training
- ii. Taking a lead training
- iii. Models of manhood training
- iv. Mentoring support meetings



The first training activity was that of a weekend wilderness camp. The goals were that of initiation and bonding. However, more importantly, the aim was to expose the mentors to what the mentees would experience during their wilderness excursion.

The mentors also received training in mentoring. This was called “Taking a Lead” This training compelled the mentors to face their own personal issues and created an awareness of these unresolved conflicts before stepping into the mentor role. Various aspects of mentoring were discussed with the group.

During the “Models of Manhood” training the men were exposed to different challenges. This training aimed to broaden their perspective of manhood to more wholesome and constructive models of manhood.

The mentors as a group had fortnightly meetings throughout the programme. These meetings served as a forum to discuss the mentor –mentee relationship and the issues that arose from it. This was a space where they could deal with and discuss difficulties that they were experiencing with the project. These meetings also served as a support base for the mentors on many other levels.

After the intensive training each mentor was assigned to a mentor. Some mentors were assigned to work with two mentors, because the number of mentees exceeded that of the mentors. Preparation of the mentors to meet the mentees was the next step.

2.3.3 Mentor – Mentee Activities

A special ritual was held during which the mentor and mentee groups were introduced and mentors paired with their mentees. This became known as the mentor commitment ceremony during which a mentor and his mentee/s would stand in a circle and the former would then give the latter an armband as a symbolic pledge of their commitment to the relationship.

This was a public ceremony during which each mentor makes a pledge to uphold the principles of the project and to uphold the rights of the mentee. The ceremony’s goal was to ensure that the checks and balances for the mentor-mentee relationship are in place.

Initially, it was decided that mentors would have a weekly meeting with their mentees. However, with time constraints and geographical location this proved to be difficult. Consequently, mentors were requested to visit their respective mentees once or twice a month for two to four hours.

Mentors were required to submit monthly reports forms with regards to their contact with the mentees, which required information like length and focus of sessions. Besides the regular one-on-one contact with the mentees, the programme also provided for occasional group contact activities between the mentor and mentee groups. This served as bonding activities between the mentor - and mentee group.

The mentors accompanied the mentees on a tour to Robben Island. The focus that the mentors aimed to impart to mentees with this visit was that of rising above one's circumstances. It served as a symbol of the triumph of human spirit over adversity and to not be imprisoned by one's circumstances.

The mentees also took part in an urban weekend which included: a trip up Table Mountain; participation in an HIV/AIDS programme at St George's Cathedral; and participation in a Street Child Experience. The urban weekend sensitised them to the experiences of street life. Mentors helped to supervise this activity with their mentees.

The mentoring programme gave the mentees an opportunity to gain work experience. The Spier Farm work experience's goal was to teach the mentees accountability and responsibility.

The mentees were also involved in their own community project where they could plough back into the community. The boys decided to collect clothes and food for the needy in Jamestown and were involved in the process of handing over the goods. The mentors accompanied them on this activity as well. The aim was to cultivate a sense of community involvement and responsibility.

Mentor and mentees shared several sporting activities, where participants from the Bonteheuwel Youth Project challenged the Jamestown mentors and mentees

in a game of soccer. This created unity and pride in their team. Its objective was to serve as a team building exercise.

The mentors, as a group, had weekend activities for bonding and strategic planning purposes. At times their families were involved in activities in order for them to gain an understanding of the project that the mentors were involved in.

This nine-month programme culminated in the graduation of the mentees. At a special graduation ceremony, attended by parents and residents, the mentors gave their respective mentee a blessing. The mentee and the challenges he had to face were acknowledged.

The first programme of the Jamestown USIKO Youth Project (JUYP) ended with an acknowledgement process for the mentors. During this ceremony they were affirmed for the work that they had done.

This chapter focused on placing the Jamestown USIKO Youth Project in context with regards to its setting, background and inception. I have described the phases and activities of the JUYP and expounded on the different stakeholders and role-players. In particular, I concentrated on the mentors, their recruitment and training.

In the next chapter I will describe the evaluation methodology I adopted to elicit the mentors' appraisal of the JUYP.

CHAPTER THREE: EVALUATION METHODOLOGY

3.1 Introduction

Weiss (as quoted in Scileppi, Teed, & Torres, 2000) proposes that the emphasis of qualitative evaluation is a programme's depth and effects rather than its breadth or quantitative nature. Qualitative methods were utilised in this evaluation in order to elicit rich and descriptive data that are otherwise neglected in a purely quantitative endeavour. Individual interviews and focus groups were used together with an indepth evaluation workshop, involving all the mentors, to gather the qualitative data for this study. The method of thematic analysis was adopted.

Scileppi et al. (2000) define outcomes as "the benefits that clients received as a result of participating in the programme" (p.142). This outcomes evaluation focuses specifically on the application of the USIKO model in the community of Jamestown and was conducted with the aim of assessing the effects of the project from the perspective of the mentors. Knoetze (2003) has reported extensively on the benefits of the project for the mentees.



3.2 Demographic details of the mentors

The demographic details of the mentors were obtained during the individual interviews.

The 13 male mentors ranged from 27 to 56 years of age. The majority was Afrikaans speaking with two of the mentors having English as their mother tongue.

Seven of the mentors were Jamestown residents while four of them lived in one or other nearby Stellenbosch community. These four mentors, however, were also role-players at another level within the project, e.g., principal of the

Stellenzicht Secondary School and a counselling psychologist at the University of Stellenbosch. The other two mentees were the project co-ordinator and the initiator of the programme, from the University of Stellenbosch, and were therefore also involved in the project at different levels.

The group was diverse in terms of vocation, with occupations ranging from a pastor, principal, janitor, teacher, psychologist, farm manager, and salesmen to some being unemployed at the time. Approximately half of the sample had some form of tertiary qualification.

Seven of the participants were married and three of the remaining six were engaged to be married. Of the thirteen mentors, nine were fathers. The majority of the mentors was of a middle-class socio-economic status but had grown up in a working class, disadvantaged background.

3.3 Instruments

The three data collection methods that Scileppi et al. (2000) recommend for assessment of a programme's quality are: 1) open-ended interviews, 2) direct observation, and 3) examination of written documents.

In this study all three forms of data collection were utilised. Individual interviews and a focus group interview were used as open-ended interview instruments. I also directly observed the mentors' interaction during a weekend workshop and in addition recorded information during their evaluation weekend. I had access to written documents such as the evaluation reports submitted to the funders and other stakeholders.

3.3.1 Individual Interviews

An open-ended interview was conducted with each mentor at his house or place of employment. The interviews occurred after the conclusion of the first programme.

A number of open-ended questions were compiled for the participants to elicit information regarding their experiences and impressions of the project. The participants were encouraged to elaborate on and discuss their answers. The mentors were asked to expound the shortcomings of the programme and consequently offered recommendations for improving the project.

Responses were recorded with a tape recorder and written notes of the mentors' responses were also documented. I transcribed all the recordings and the identified and clustered all the different themes.

3.3.2 Focus Group

During compilation of the data from the individual interviews, some controversial areas were identified. A focus group with the mentors was consequently conducted to clarify the different positions held on these gray areas and to address any concerns that arose from the personal interviews. The focus group also served as a means of triangulation to verify the data collected during the individual interviews.

During the focus group, participants were also given the opportunity to reflect on their expectations, offer their views on the existence of different positions of power within the programme and their exclusion from certain of the project's processes.

3.3.3 Evaluation Workshop

In March 2002, the mentors had an evaluation workshop at Elgin in Grabouw. I had the opportunity to join them and record the information. During this period the mentors also implemented a plan of action for the second programme.

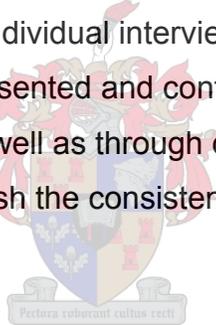
3.3.4 Strengths, Weaknesses, Opportunities and Threats (SWOT)

Analysis

During the evaluation weekend a SWOT analysis of the programme was conducted. An independent consultant, Rosemary Shapiro, facilitated this process.

3.3.5 Reliability and Validity

The focus group was utilised as a tool to enhance the reliability and validity of the conclusions drawn from the individual interviews. The themes drawn from the individual interviews were presented and controversial areas were discussed. During this group, as well as through conducting individual verifications, I was able to establish the consistency and authenticity of the findings of this study.



In retrospect, I have come to comprehend and appreciate the impact that my involvement in the project has had on my objectivity in this research. The tales of absent father figures and incompetent adult role models resonated with my own personal story. I experienced a need to reinforce the mentors' quest to be a beacon of hope in these young men's impoverished lives.

I was astounded by the passion and commitment exuding from the mentors despite the personal obstacles and project challenges that they were faced with. Consequently, I had to continuously caution myself about my own bias and not to misconstrue their responses due to my respect for these men.

During the course of this study, the most overwhelming element was the intimate bond that existed amongst the mentors. This connection simultaneously excited and alarmed me. I was enthusiastic about uncovering the threads that weave such a unique relationship but wary of the exclusion that might be created because of my identity as an outsider.

However, the mentor group embraced me and at times I was concerned that this association might impact the group negatively by contaminating their responses and ultimately the study outcomes. The mentors' loyalty to the project and its aims rendered this concern invalid.

I also had the opportunity to debrief my interpretations and share my reflections with a fellow intern who was also working within the project and whom therefore understood the context and dynamics of the project. This afforded me an objective sounding board that enabled me to discern between my analysis and my own prejudice.

By gaining awareness of my perceptions and the extent to which I have been influenced by my personal experiences, and through subsequently taking responsibility for my frames of reference and testing them against the project's reality, I have endeavoured to produce a more objective view of the mentors' narratives. Through acknowledging and accepting my subjectivity in this whole process, I have with as much objectivity as my bias allows me, recorded a sound reflection and analysis of the experiences of the first JUYP mentors.

In this chapter, I have outlined the evaluation methodology adopted in this research paper. I have given a detailed profile of the demographics of the sample group and the instruments used.

The next chapter will concentrate on the mentors' transcribed evaluations and the analysis thereof.

CHAPTER FOUR: MENTORS' EVALUATION

This chapter covers the mentors' verbatim responses and assessment of the programme. It will be presented thematically under the different data collection methods, i.e., individual interviews, focus group, the evaluation workshop and SWOT analysis.

4.1 Individual Interviews

During the individual interviews that were conducted, the following six questions were posed to the mentors:

- I. How were you recruited?
- II. What motivated you to become a mentor?
- III. What impact did the project have on your family?
- IV. What was the nature of your relationship with your mentee?
- V. Explain the relationship amongst the mentors.
- VI. What were the project's shortcomings and strengths?



4.1.1 Recruitment

The majority of the mentors came to know of the project through word of mouth or was already part of the project at some level:

“Ek het deur die prinsipaal uitgevind want daar was 'n tekort aan mannekrag.”

“The principal told me about the project, because there was a shortage of mentors.”

“M, my vriend, het my uitgenooi na 'n mentor vergadering.”

“My friend, M, invited me to one of the mentor meetings.”

“I formed part of the broader Jamestown programme, the Jamestown Community Project, and lack of resources necessitated me to join up.”

One mentor saw the project advertised and decided to attend a mentor meeting:

“Die projek was adverteer in die Eikestad Nuus, die plaaslike koerant.”

“The project was advertised in Eikestad News, the local newspaper.”

4.1.2 Motivation

Three common themes that emerged when the mentors were asked about their motivation for joining were: 1) a feeling of obligation because they formed part of the community; 2) the lack of mentors; and 3) a need to plough back into the community:

“Die skool sou die vrugte pluk en dit was my plig as hoof om deel te vorm van die projek.”

“It was my obligation as principal to form part of the project; the school would reap the benefits.”

“Daar was ‘n behoefte, te min mentors, en ek wou die ondervinding opdoen.”

“There were too few mentors and I wanted to gain the experience of being a mentor.”

“I was incarcerated for political reasons and as a consequence became passionate to change societal conditions. I wanted to give back to the community.”

“Dit is my veld en ek wou deel raak van die “community”.”

“It is within my field and I wanted to form part of the community.”

“Die seuns in die gemeenskap het ‘n mens nodig. Ek was tien jaar deel van die kerkjeug en wou die jongmense rigting gaan aanwys.”

“The boys in the community need us. I had formed part of the church youth organisation for ten years and wanted to direct the youth.”

A common significant theme was that several mentors had either no or a poor relationship with their own father and identified with the project’s aims:

“I missed a father figure. My father passed away when I was age two.”

“Ek het dit aanvanklik gedoen om ‘n rolmodel te wees. Later het ek egter besef dat ek ‘n neutrale verhouding met my pa het; daar is geen rêrige kommunikasie nie.”

“Initially I wanted to be a role model. Later I realised that the relationship between my father and I was a neutral one. We don’t communicate.”

“Ek het met vrees grootgeword. My ma het my weggehou van my pa. Sy het gesê ek moet weghardloop as hy my sien, want hy gaan my steek. Ek het gesien hoe my broer en vriende knak as gevolg van afwesigheid van ‘n pa.”

“I was raised with fear. My mother kept me from exposure to my father. According to her, he would stab me and I should thus flee when I saw him. I saw how the absence of a father broke my brother and friends.”

“Ons pa en seun verhouding is te oordeel aan die verhouding met my eie kinders. Daar is min kommunikaie en ek spandeer meer tyd aan die kerk en gemeente.”

“My relationship with my father can be seen through my relationship with my own children. I spend more time at church and with the congregation and don’t communicate with my children.”

“My pa het te veel alkohol gebruik. Hy was “physically abusive”. Naweke was hy net weg en ons het dus min interaksie gehad. Volgens hom het sy pligte gestop nadat hy vir ons finansiëel versorg het.”

“My father abused alcohol and he was also physically abusive. Weekends he was not home and we thus had little interaction. According to him, his fatherly duties were completed once he supported us financially.”

Unique motivations for the mentors joining were concerns around their own parenting skills and a need to improve the quality of their own life:

“Ek het sewe kinders en net twee van hulle het groot geraak by my. Daar is “lots of guilt” en ek wou vaderskap ervaar. Dit was ‘n uitdaging; as ‘n ou boom bloei.”

“I only reared two of my seven children. I have lots of guilt and wanted to experience fatherhood. When an old tree blooms, it is a challenge.”

“Ek wou voorraad neem. Ek was net uit ‘n verhouding van vyf jaar. Die mentor program het my verstand weggekry van my “big break up”.”

“I wanted to take stock. My five year relationship had just ended and the mentor programme helped me to focus on something else.”

4.1.3 Impact on family

For the majority of mentors, being part of the project improved the quality of their inter-familial relationships:

“Die kwaliteit van my verhouding met my jonger broer het verbeter, want die dinge wat die mentees deurgemaak het, het hy ook deurgemaak. Ek het meer belangstelling in hom begin toon. In ‘n mate het my kommunikasie, in terme van kwaliteit en kwantiteit, met my pa verbeter.”

“The quality of my relationship with my brother improved, because he was exposed to similar issues to that of the mentees. I took a renewed interest in him. The relationship between me and my father improved with respect to quality and quantity.”

“Voor die program het ek my seun afgeskeep. Ek spandeer nou meer kwaliteit tyd met hom. Daar is meer kommunikasie en ek speel meer met hom en waardeer hom.”

“Prior to the programme I neglected my son. Now I spend more quality time with him. Our communication has improved and I play with him and appreciate him.”

One mentor reported that the project increased the respect that his family and the community had for him:

“Die mentor program het gelei daarnatoe dat mense my meer vertrou en respekteer. Ek het baie geleer van kommunikasie met my kinders en familie. Ek het gevoel dat ek, as swartskaaap in die familie, uitblink.”

“The mentor programme led to people trusting and respecting me more. I learnt a lot about communication with my children and family. As the blacksheep of the family, I felt that I was shining.”

However, a few mentors reported that the demands of the project put strain on their domestic relationships:

“I put ten to fifteen hours a week into the programme. A lot of time was thus spent away from my family and this put strain on us. My wife understood but complained that I was giving too much time to Jamestown and not enough to my own family. I tried to include my family in projects, e.g., invited them to week-end get aways and shared photos.”

“Ek is ook betrokke by die skool en kerk. Die program het baie tyd gevat. Ek het gevoel ek is min by die huis en hier staan ek tyd af vir mense se kinders terwyl ek nie eens tyd het vir my eie kinders nie. My vrou was siek en mentor aktiwiteite het soms inbraak gemaak op familietyd. Ek het dinge by die huis agterweë gesit. Ek het besef dat meeste probleme met seuns as gevolg van afwesigheid van 'n vader figuur is. Dit het my met ander oë laat kyk na my verhouding met my eie seun.”

“I am also involved at school and in church. The project demanded a lot of time. I realised that I was sacrificing a lot of time away from home and with other people’s children whilst I did not have time for my own children. My wife was sick and sometimes the mentor activities impeded on family time. I realised that most of the problems of the boys had to do with the absence of a father figure. It made me look at my relationship with my own son.”

4.1.4 Mentee Relationship

When individuals were asked about the relationship with their mentees, their attitudes were split. Some of them reacted positively whilst others were disappointed. Ambivalence was a common theme amongst the men.

The common positive themes that characterised the mentors’ feedback were: 1) The relationship created an opportunity for personal reflection and introspection; 2) They came to know and connected with the mentee on a personal level; 3) Mentors gained a sense of trust and responsibility; 4) Good open relationships were established with their mentees; 5) The mentors shared their life stories and philosophies; 6) Through giving assignments and tasks to the mentees, the mentors gained invaluable experience.

Following are some mentor responses that attest to this:

“I learnt a lot about the self. The boys taught and reminded me what they go through. This was a humbling experience. Getting to know the families of boys and accorded the honour of being entrusted with the responsibility to hold the process for the boys was phenomenal.”

“Ek het onmiddellik met die mentees “geclick”. Ek het met hulle identifiseer maar die ouers het nie lekker saamgewerk nie. Ek was teleurgesteld met die kontak met mentees as gevolg van “logistics” byvoorbeeld tye om te “meet” bots en “meeting” plek nie lekker nie. Ek voel hulle het my as

toeganklik beskou. Hulle het my vertrou. Dit het egter nie die klimaks bereik wat ek wou hê nie.”

“I immediately connected with the mentees. I identified with them but their parents did not co-operate. I was disappointed with the contact with mentees due to logistics, for instance, meeting times would clash and the venue would not be conducive. I feel they viewed me as approachable and they trusted me. It did however not reach the climax that I anticipated.”

“Daar was ‘n goeie verhouding tussen ons. Ek wou liever ‘n broer as ‘n ouer wees. Ons het ‘n bietjie mekaar gemis in terme van “meetings” en my mentee het belangrike aspekte van die program gemis.”

“We had a good relationship. I wanted to adopt the role of a brother rather than that of a parent. We did not always meet and he missed important aspects of the programme.”

“Ek kon met die mentees identifiseer. Daar was “many similarities” en ek het gehoop dat dit ‘n groot rol in ons verhouding sal speel. Ek het stories “geshare” en my filosofie aan hom oorgedra. Ek wou meer sy vriend wees en het hom min tereggestel. Ek het hom geleer van “problem solving” en om verantwoordelikheid vir “consequences” te vat.”

“I identified with the mentees. We had a lot in common and I hoped that this would play an important role in our relationship. I shared my philosophy and stories with him. I wanted to be his friend and thus did not really reprimand him. I taught him problem solving skills and to be accountable for his actions.”

The negative depictions in the mentors’ analysis included: 1) Some mentees were non-compliant and did not follow through on commitment; 2) The mentees’ parents were unco-operative; 3) The mentees pushed boundaries, and 4) There was ambivalence about the diversion goal of the programme.

The following comments illustrate these trends:

“Die “meetings” was altyd ‘n “reaction to problems”. Die projek kinders het ‘n “gang” gevorm en as een ‘n “wrong” kry met ‘n onnie, het almal ingespring. Die kinders het toneel gespeel. Hulle kan nie meetings toe kom nie, maar is “eager” vir “outings”.”

“The meetings were always a reaction to problems. The boys of the project formed a type of gang; if one had a problem with a teacher then they would all get involved. The mentees were acting. They can’t come to meetings but they are eager for outings.”

“Ek moes my mentee gaan haal vir meetings en hy het nooit rêrig alleen gekom nie. Die ouers het nie genoeg “support” gegee nie. Ek het my mentees opdragte gegee byvoorbeeld “Hoekom wou jy deel van program wees” en “Trek ‘n studierooster op”, maar hulle het nooit die opdragte gedoen nie. Dit alles het my negatief gemaak.”

“I had to go and fetch my mentee for meetings and he hardly came by his own initiative. The parents did not give enough support. I requested my mentees to complete tasks, for example “Why did you join the programme?” and “Draw up a study timetable”. They never executed these tasks. All these issues made me negative.”

“Ek was baie negatief aan die einde van die program, want ek het gevoel ek het niks bereik nie. Ek het probeer afspraak rëel met die hele familie, maar die mentee het nie opgedaag nie. Hy het ook nooit “gepitch” vir “individual meetings” nie. Ek wou meer bereik met mentees. Ek kon nie inplant wat ek wou nie. Ek het hoë vereistes van myself gehad, maar ek het baie ervaring opgedoen.”

“I was very negative at the end of the programme, because I felt that I had not accomplished anything. I tried to arrange meetings with the whole family but the mentee never attended. He never pitched for individual meetings. I wanted to achieve more with the mentees. I could not plant the

seeds that I wanted to. I had high ambitions but at least I gained experience.”

“My mentee saw me as pliable. He tried to see how far he could push me. I can’t say the programme had direct benefits for him. There are lots of unfinished issues between mentor and mentee.”

One mentor particularly struggled with ambivalence around the diversion objective:

“Ek voel skuldig want ek het nie my plig nagekom nie. Ek het nie opgedaag vir afspraak nie. Die mentees het ’n komplot teen my gesmee en dit het oorgedra na die mentor verhouding. Dis ’n probleem dat die mentors direk verbonde is aan skool waar mentees is. Dis nie belangrik wat die mentees van my dink nie, maar liewers die feit dat ek die regte ding doen. Die rol wat program speel om kinders te beskerm is nie reg nie. Die kinders was betrokke in “crimes” en dit het gevoel dat die mentors dit toesmeer deur hulle te help uit die tronk. Ander probleme met mentees was respek teenoor goeie verhouding met mentors byvoorbeeld die “issue” van rook by Vigs naweek.”

“I feel guilty because I failed to do my duty. I did not attend meetings. The mentees formed a conspiracy against me and this carried over to the mentor relationship. The fact that the mentors are directly linked to the school that the mentees attend, is a problem. What’s important is that I did the right thing rather than what the mentees’ feelings are about me. The programme’s way of protecting the children is wrong. They were involved in crimes and it felt like the mentors were covering it up by bailing them out of jail. Another problem was the mentees’ lack of respect for the mentors as opposed to the mentors being liked by the mentees e.g. the issue of smoking during the AIDS weekend.”

4.1.5 Relationship amongst mentors

The mentors were unanimous in their view regarding the egalitarian and compassionate bond that existed amongst them.

In particular the following aspects were highlighted:

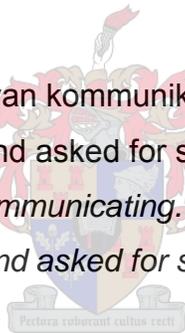
1) The interaction amongst the mentors and their meetings created a secure base for the men where they risked being vulnerable and received support:

“Die mentors se vergadering het ‘n positiewe effek. Jy voel swak as jy ingaan en goed as jy uitgaan. Ons het “touchy stuff” geleer byvoorbeeld, “hugging” .”

“The mentors’ meeting had a positive effect. You feel weak when you go there and strong when you leave. We were taught some touchy stuff, for instance hugging.”

“Daar was ‘n diep manier van kommunikeer. We brought the mentee relationship to the group and asked for solutions.”

“We had a deep way of communicating. We brought the mentee relationship to the group and asked for solutions.”



2) The diverse nature of the mentor group was beneficial in terms of learning from each other and transferring skills:

“Ons was mentors van mentors vir mentors. Daar was ‘n “good synthesis” van groep en ons het baie van mekaar geleer. Die feit dat ons ‘n uiteenlopende groep was, was die beste eienskap. Ek was meer van nut vir mentors as mentees. Die mentor groep het maklik gejel, was “committed” en het van hulself gegee. Informasie was gedeel en groepwerkery het “individuals” gehelp.”

“We were mentors of mentors for mentors. There was good synthesis amongst the group and we learnt a lot from each other. Our best characteristic was the diverse nature of the group. I was of more use to the mentors than the mentees. The mentor group connected easily, was

committed and gave of themselves. Information was shared and the groupwork helped individuals.”

“We met as strangers and left as friends. “Commitment” van mentors teenoor program byvoorbeeld G was ‘n inspirasie. So ‘n groot groep van verskillende “backgrounds” het “gebond”. Eerlikheid en vertroulikheid was die belangrikste.”

“We met as strangers and left as friends. The mentors’ commitment e.g. G was inspirational. Such a big group from diverse backgrounds bonded. Honesty and confidentiality was the most important aspects.”

“It was a space where I put in a lot and received a lot. I was encouraged by the commitment. Taking ownership made the men proud.”

3) The mentors had different expertise that complemented one another:

“Hulle almal is “pure” van heart en goeie rolmodelle. Ek was laas so deel van ‘n hegte groep toe ek deel van ‘n mansliga was. Sterk energie was vrygestel in groep byvoorbeeld C se wysheid en G se deursettingsvermoë. Die mentors kampe en die ritueel by kampe was positief.”

“They are all pure of heart and good role-models. The last time I formed part of such a close-knitted group, was when I was part of the men’s league. Strong energy was released in the group, for instance, C’s wisdom en G’s perseverance. The mentor camps and its rituals were positive.”

“Die mentors is soos bloedbroers. Hulle het baie en verskillende talente.”

“The mentors are like bloodbrothers. They have many diverse talents.”

“The group was empowered and became egalitarian, because everyone had different expertise and life stories. Q and J had the functional power, T the expert power, C was the orator, etc. The age disparity led to the

younger mentors being less vocal. The older mentors would therefore be in positions of more responsibility and this led to stress due to their jobs and family responsibility. However, the younger mentors were closer to the mentees in terms of age and this was a positive factor. We thus started off as a disparate group but through the process of active engagement around becoming egalitarian, different meanings of power were established.”

4) The relationship amongst the mentors superceded both status and prescribed societal norms:

“The interaction with other mentors was a safe space for the men. There was no judgement, no threat, no having to prove you are better. The other men in the group were my mentors. However, there were no unequal relationships. Irrespective of social status, the mentors’ opinions have equal weight. Society or men in general do not operate that way.”

“We need to reach out to each other as men and overcome our fear and distrust of one another. We suffer in silence and it’s difficult for society to understand the depth. We need to create a safe space for men to heal and to heal each other and learn how to take care of themselves.”

A unique variation to this was:

“Daar was kompetisie in terme van “success and failure” met mentee, maar dit was openlik aangespreek. There was a focus on goals rather than process due to not realising that we were at the start of the journey. Daar was baie “transference” tussen mentor en mentee. Ons wou nie hê die mentees moet dieselfde foute maak nie. Mentors wou letterlik die mentees verander en vinnig ook. Waar mentees “allowed” was om self die lig te sien, was die proses “powerful and changing”. Die vraag het ontstaan: Is my motief self-ontwikkeling of die mentees se groei?”

“There was competition with regards to success and failure pertaining to the mentees. There was a focus on goals rather than process due to us not realising that we were at the start of the journey. There was transference amongst the mentors and mentees. We did not want mentees to make the same mistakes we did. Mentors wanted the mentees to change quickly. The process was powerful and changing when the mentees were allowed to come to their own insights. The question arose: Is my motivation self development or the mentee’s growth?”

4.1.6 Shortcomings

Whilst being queried about the project’s shortcomings, the participants also highlighted its beneficial aspects and formulated recommendations for future programme development. The majority of the shortcomings that were identified by the mentors centred on: 1) Training; 2) The different roles mentors had to adopt; 3) Community and family involvement; 4) Length of the project; 5) Mentee processes, and 6) Organisational and project functioning. The mentors also offered insights that they gained as a result of participating in the project.

Training

The mentors felt disempowered because they were not consulted by the project co-ordinator with respect to the facilitators for the project’s training and the substance of the training:

“The training was excellent, but we should’ve had more say in what processes or training must take place. Programme needs to be better planned in consultation with mentors. There was too many pre-determined stuff and we had little input into certain events. Mentors were disempowered in a strategic way. They had no access or input into the financial status of programme.”

“Mentors moes “input” gegee het rondom”facilitators and training”. Ons moet ons eie studente en mense gebruik vir opleiding.”

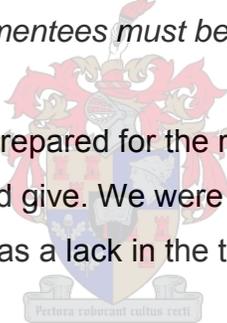
“The mentors should’ve given their input regarding the training and the facilitators. We must utilise the skills of our own people and students.”

Most mentors felt that despite the training being beneficial, it was still insufficient in preparing them for their mentor function:

“Die “training” of werksinkels het ‘n impak op my lewe gemaak. Ek is bekommerd dat ons nie die nodige kontakte met ander groepe het wat ons “training” kan gee nie. Opleiding was goed maar daar is leemtes. Dinge soos konflikhantering en hoe om met moeilike mentees te werk moet na gekyk word.”

“The training or workshops had an impact on my life. I am concerned that we do not have exposure to other groups who might offer training. The training was good but there were gaps. Issues like conflict resolution and how to deal with difficult mentees must be addressed.”

“We were inadequately prepared for the role we were supposed to play and the support we should give. We were given inadequate training to tune into youths. There was a lack in the training with regards to skills and goals.”



The mentors also made some recommendations for future training needs:

“Een werksinkel op kleurling geskiedenis vir mentees en mentors moet gegee word. As daar dieper op dit ingegaan word, sal dit meer karakter gee.”

“A workshop on the history of coloureds must be given to the mentors and mentees. This will give character to the programme.”

“Mentors moet getrain word om die seuns self op die “wilderness experience” uit te neem.”

“Mentors must be trained to take the mentees on the wilderness experience.”

Different roles of mentors

Mentors struggled with divorcing themselves from the different hats that they had to wear within the project and this resulted in their optimal functioning within the mentor group being undermined:

“I needed to understand the different layers; to be a participant observer. In retrospect, I was trapped because I could not pull rank. I was too aware of power dynamics. I was the project leader, who had to develop the mentor programme; the driver who had to pick up links with the community; the funding liaison; the supervising psychologist for the Jamestown interns; and the academic who struggled to keep the project based on firm psychological principles and a framework or paradigm that shaped how the project developed. This informed the way I operated in the group. I let the group determine the process and would throw in a proposal when I saw gaps.”

The different roles that some mentors had to adopt within the project limited the time with their mentees and weakened their bonding with them:

“My time with the mentees was limited because of my position as project co-ordinator. The pressure and responsibility of organising everything stopped me from deepening my relationship with the mentees.”

“Ek voel dit was moeilik vir mentors wat betrokke by die skool was om rolle te skei. Tydens die naweek was daar “bonding” en in die week was jy onder die hoed van onderwyser. Ek was nie in die hoedanigheid as mentor nie maar liewers die proses fasiliteerder op die skool.”

“I feel that it was difficult for the mentors involved at the school to separate roles. During the weekends you bonded with the mentees and during the week you had to be their teacher. I adopted the role as project facilitator at school rather than mentor.”

Community and family involvement

Mentors felt that the mentees' families should have been more actively engaged and recommended that the parents be sent on training courses:

“Ek wou meer betrokke raak by die families. Dit moet eerste prioriteit wees, een week met mentee en die volgende week met die hele familie. In die program moet gewerk word om spesifieke tye met ouers ook te” meet” en daar moet ‘n neutrale ontmoetingsgrond wees. Ouers moet meer betrokke wees met wat ons doen. Hulle moet insae het byvoorbeeld watter bydrae hulle kan lewer met betrekking tot die “goals” van program. Ouers moet op ‘n “workshop” gaan om hulle te leer byvoorbeeld van Erikson se “stages”. Ouers was egter “supportive”.”

“I wanted to get more involved with the families. That should be our first priority. One week we should meet with the mentee and the next with the whole family. Meeting with the parents at specific times and at a neutral place should be worked at within the programme. The parents must be more involved in what we do. They must give input, for example, what they could contribute with regards to the goals of the programme. The parents should go on a workshop, for example, Erikson’s life stages to guide them. However, the parents were supportive.”

The majority of the mentors experienced the mentees' teachers to be critical and unaccommodating. They suggested that in future teachers must be educated around the project's objectives and limitations:

“Die onderwysers sê altyd dat dit al weer die program se manne is. ‘n Mens kan nie die kinders oornag verander nie. Die onderwysers het ‘n “upperclass attitude” teenoor die kinders. Hulle voel dat die kinders met “kid gloves” behandel word; die kinders dink dat hulle die skool kan oorvat. Die onderwysers moet weet dat die program nie ‘n “magic wand” is nie. Ek het sleg gevoel oor die onderwysers se kritiek.”

“The teachers commented that it was always the programme’s boys (that were involved in trouble). You cannot change the children overnight. The

teachers have a snobbish attitude towards the mentees. They felt that we were treating the children with kid gloves and therefore the mentees felt that they could rule the school. Teachers should know that the project is not a magic wand. I felt bad about the teachers' critique."

"Al die partye moet "involved" word byvoorbeeld die skool waar projek is. Ons moes nouer werk met die ouers en skoolpersoneel. Die teachers was "critical and uncooperative". Die onderwysers moet saamwerk want dis afbrekend. Die onderwysers moet weet dat die program nie 'n kitsoplossing is nie. Miskien sal hulle meer begrip toon as nuusbriewe vir die skool gestuur word sodat hulle kan weet wat die kinders deurgaan."
"All parties must be involved, for example, the school which houses the project. There should've been a closer working relationship between parents, the teaching staff and us. The teachers were critical and uncooperative. This was demoralising and they should thus work with us. Teachers must know that the programme is not an instant solution. Maybe they'll be more understanding if we distribute newsletters to inform them about what the kids are going through."



Mentors expressed a need for the project to have had more contact with the broader community and for the project to be extended to neighbouring communities:

"Die program moet meer "exposure" aan die publiek of "community" kry byvoorbeeld sokker "games" in community. Hulle moet vroeër blootstelling aan die publiek kry. Die program moet ook werk in omliggende areas byvoorbeeld Cloetesville. Die mentors moet van Jamestown "community" wees, want jy as mentor voel nie deel van die gemeenskap of kry nie "support" van hulle nie omdat jy nie daar woon nie."

"The project should have more exposure to the community and the public, for example, soccer games within the community. They must be exposed earlier. The programme should be extended to neighbouring communities

such as Cloetesville. The mentors must be from Jamestown because you do not feel like part of the community and you don't get support if you don't live there."

Length of the project

Certain mentors felt that the time allocated for the project was too short a period for it to reach its objectives:

"Die tyd was 'n probleem. Die program was te kort vir R (mentee). Hy het meer leiding nodig. Hy is te onvolwasse."

"Time was a problem. The programme was too short for R. He needs more guidance. He is too immature."

"Nege maande is te kort, verleng dit."

"The programme needs to be extended, nine months is too short."

One mentor remarked that the time period was adequate if the programme was executed according to the predetermined time lines:

"Die tyd vir die program is "sufficient" as program presies gevolg word."

"The length of the programme is sufficient if it is followed exactly."

Mentee processes

Mentors felt that the recruitment process of the mentees must be amended:

"Daar moet dieper opdragte vir mentees gegee word, as hulle gekies word. Keuring van mentees moet ernstig na gekyk word. Voor die mentees gekies word, moet hulle 'n verslag skryf. 'n Mentor "co-ordinator", wat mentees kan hold en instaan as mentors nie "meetings" kan bywoon nie, moet aangestel word. Die mentors moet liewers individueel met mentees praat as in 'n groep. Daar moet meer afleiding vir mentees wees."

"When the mentees are chosen they should be given more in-depth tasks.

We should assess the selection of the mentees. Mentees should write a

report before they are selected. A mentor co-ordinator who acts as a substitute when mentors can't attend meetings should be appointed. Mentors should have individual talks, with mentees rather than group talks. There should be more excursions for the mentees."

The mentors commented on the impracticality of a mentor having two mentees. Mentors also felt that the individual mentee-mentor meeting should be structured and that more emphasis must be placed on teaching the mentees specific life-skills:

"Een mentor moet een mentee het. Daar was 'n "lack in systems" om twee mentees te "support" want daar was te min mentors. Meer "structured" ontmoetingsessies byvoorbeeld in 'n klaskamer moet gehou word. Daar was baie onsekerhede wat mentors rondom die program gehad het. Die mentees kom vra my by die skool dan weet ek nie, want die datums het verander of iets."

"A mentor should only have one mentee. There was a lack of systems in place to support two mentees. The lack of mentors was the reason for us having two mentees. The meetings with the mentees should be more structured by having it in a classroom. The mentors had a lot of uncertainties regarding the programme. At school mentees would request information from me then I would not be able to answer them due to dates etc. having changed."

"Ontmoetings was altyd 'n reaksie op mentees se behoeftes maar ek voel daar moet "structured" sessies wees byvoorbeeld," Vandag praat ons oor self-konsep." Daar moet ingezoom word op mentees se ontwikkeling. Mentees was nie genoeg "skills" geleer nie byvoorbeeld om te praat voor byeenkoms. Daar moet meer "focused input" tot spesifieke doelwitte wees byvoorbeeld "structured sessions" oor hoe mense kommunikeer en "skills training". Meer tyd is dan nodig vir die program byvoorbeeld meer Saterdag oggend werkswinkels."

“The meetings were always a reaction to the needs of the mentees. I feel more structured sessions must be held, for example: “Today we are going to talk about self-concept.” We must zoom in on the development of the mentees. The mentees were not taught enough skills like addressing the assembly. We must give more focused input around specific goals, for instance communication skills. Thus more time would have to be allocated to the programme, for example, more Saturday workshops.”

The view was unanimously held that the service provider, to whom the mentees' wilderness experience was outsourced to, excluded the mentors from the process and to some extent estranged the mentees from the mentors:

“The mentors needed to meet with the mentees earlier. There was a gap between training and meeting the mentees. The mentors were excluded from the wilderness experience. It was too secretive. This led to disconnection with the men and lack in understanding of the process. We should have more joint activities with the mentees to escalate modelling.”

“Daar moet beter beplanning vir mentees se kamp naweke wees. Die hele groep (mentors en mentees) moet saamkom; 'n “joint activity”. Maak die afsien van die seuns op die eerste wilderness experience 'n prioriteit. Die wilderness experience moet nie tydens skoolure plaasvind nie. Dit sit die mentees op 'n “pedestal” bo ander kinders. Die mentees was almal ondergemiddeld en het skoolwerk verloor. Keep on with the songs: “Never give up” en, “Banana Songs”.

“The mentees' camp must be better planned. All the mentors and mentees must be involved. It must be a joint activity. The sending off of the boys on their first wilderness experience must be a priority. The wilderness camp must not occur during school time. The mentees are then put on a pedestal. The mentees were below average students and missed out on a lot of schoolwork. Keep the songs: “Never give up” and, “Banana Songs”.

“Daar was ‘n gevoel van Organisasie X versus mentors. Die “secrecy” rondom Organisasie X moet gescrep word. Mentees het heeltyd oor die “wilderness experience” gepraat. Wannere seuns bos toe gaan moet een of twee mentors saam gaan. Ons het eers drie maande na die mentees se “wilderness experience” vir hulle ontmoet.”

“A feeling of Organisation X versus the mentors existed. The secrecy around Organisation X (i.e., the wilderness experience) must be scrapped. The mentees constantly spoke about their wilderness experience. When the mentees go to the wilderness one or two mentors must accompany them. We only met with the mentees three months after their wilderness experience.”

“Die structure van Organisasie X se program was verkeerd. Uitputting en om kinders sonder kos te laat bly, maak kinders wat aggressief is nog meer aggressief. Ons moet kyk na gewone kinders teenoor “youth at risk”. Die eerste groep kry nie sulke “outings” nie dus word boodskap oorgedra dat dit “benefit” om kwaad te doen.”

“The structure of Organisation X’s programme was wrong. To exhaust and starve the mentees will lead to their inherent aggression escalating. We must examine selecting normal children as opposed to youth at risk. The former group does not get the opportunity to go on such excursions and thus thinks that it is beneficial to exhibit unsocial behaviour.”

One mentor questioned whether bonding allowed the mentees to become too familiar with the mentors:

“Tyd wat mentees gecliek het met ons, het hulle respek verloor. Was “bonding” positief of negatief?”

“When the mentees connected with us, they lost respect. Was bonding positive or negative?”

An important theme was that the mentors had contributed to the well-being of the mentees and that the project had delivered on its objective:

“In die stoutste en deurmekaarste kind is daar iets goed. Ek was deel van iemand anders se beter toekoms. Ons het tussen 90 en 95% sukses gehad met “boys”. Die program het definitief groei vir die mentees voortgebring. Die probleme met die seuns is minder en hulle is minder by die kantoor. Hulle kry nou respek by maats en neem leiding in die klas.”

“There is some good in the naughtiest child. I was part of someone’s better future. We had 90 to 95% success with the boys. The programme definitely brought about growth for the mentees. The problems with the boys are less and they are less at the office. They have gained respect from their peers and take the lead in the classroom.”

Organisational processes and project functioning

Mentors felt that they were barred from the decision making process concerning fundamental elements of the project:

“We wanted a map but the map was more in X’s head than with the group. This led to frustration. The process was in evolution in all fairness. X was mandated by the funders. They gave him carté blanche to deliver project, for instance which service provider to use and what life skills programs would be delivered. To make things work the community must be made priority and have access to power around processes, money, and training. There was a lot of tension and the funders gave him quite a lot of power. He had direct accountability to them and they did not worry about community processes.”

“The mentors should have accountability and empowerment through allocation of funding. The co-ordinator should report back to the group. A direct relationship must exist between the mentors and funders. All important decisions in planning and implementation of programme need to be sanctioned by a mentor committee.”

Exceptions to these themes were:

“Daar was ‘n leemte in terme van godsdiens. Daar was geen fokus op dit nie. Die kinders moet getuienisse wees, nie net in die program nie, maar in die alledaagse lewe ook byvoorbeeld sang-aande in ander gemeenskappe.”

“A lack in religion existed; there was no focus on any of it. The kids must be models not only in the programme but also in everyday life. For example they should have choir evenings in other communities.”

“Verander die “Western model” van die program, byvoorbeeld daar moenie “for granted” gevat word dat die mentees rugsakke, “hiking boots”, ensovoorts het nie.”

“The Western model of the programme must be changed. It should not be taken for granted that the mentees possess backpacks, hiking boots, etc.

Insights

For many of the mentors participating in the project resulted in them having shifts in perspective regarding their lives and gaining greater insight into their own behaviour:

“Die “mentor experience” was “important in order to come to terms” met my “own issues” as ‘n man. Ek het “wiser” geraak om met jong manne te gesels en te werk. Ek het selfbeheersing en om te gee en te ontvang geleer.”

“The mentor experience was important in order to come to terms with my own issues as a man. I became more adept at working with and talking to young men. I learnt to give and receive and to have self control.”

“The project helped me to re-run the rearing of my children. It helped me to think differently. I became more aware of the mistakes I made. I could’ve been more understanding. The training made me confront me.

Issues with my own father came up. He was present but not emotionally affirming.”

“Ek verstaan nou dat my pa binne die Apartheidsstelsel so baie moes gedoen het. “Society” se stelsel: ma maak kinders groot en pa werk. Ek kan hom nie kwalik neem nie want die stelsel dryf mens daarnatoe. My “resentment” het in verstaan van die “bigger picture” verander.”

“I understand now that my father had to accomplish so many things within the Apartheid system. Society’s system prescribed that the mother stays at home and rear the children while the father works. I can’t blame him because the systems force you to operate in certain ways. My resentment turned to understanding of the bigger picture.”

4.2 Focus Group

In addition to the individual interviews, the mentors were brought together in a focus group. During the focus group the mentors were asked to point out discrepancies between their expectations and the ultimate outcomes, to expound their feelings around their exclusion from certain of the project’s processes, to clarify the impact of the different roles that they had to adopt and to give a final assessment.

4.2.1 Expectations versus Ultimate outcome

Some mentors’ expectations were met and they felt that they had brought about a positive change in the lives of the mentees:

“Ek het die program met ‘n “clean slate” begin. Ek het gedog dis so ‘n groot projek en gewonder of dit moontlik sou wees. Ek het meer gedink dit sal ‘n workshop wees en ek het nie gedink dit sal so intiem wees nie. Dit was ‘n uitdaging. My verwagtinge was oorskry. Dis ‘n kans om op ‘n ander manier iets te doen as om kinders te straf.”

“I started the programme with a clean slate. I felt it was a huge project and questioned its feasibility. I thought that it would be a workshop and did not think that it would be so intimate. It was a challenge. My expectations were exceeded. It was an opportunity to do something other than punishing children.”

“Die program het tog op ‘n sekere manier, hoe gering ook al, geraak.”
“The programme touched (the mentees) in some small way.”

Mentors believed that a window of opportunity was created for the mentees that would ultimately change their perceptions:

“Despite omgewing kan jy lewens positief beïnvloed. Dis ‘n kans om in te gryp in kind se lewe en ‘n positiewe voorbeeld te stel.”

“Despite the environment you can influence lives positively. It is an opportunity to intervene in a child’s life and to be a positive role model.”

“Die “experience” was persoonlik. Ons gee die geleentheid aan jongmanne om veranderinge te maak.”

“The experience was personal. We gave the opportunity to young men to make a difference.”

“My verwagtinge was dat die kinders hul lewenswyse moet verander en ‘n nuwe lewensopvatting moet het. My verwagtinge was “gemeet”.”

“My expectations were that the children would change their lifestyles and adopt new life perceptions. My expectations were met.”

Other mentors felt that the success of the programme could only be measured over a longer period of time through formative evaluations and that the mentees would still need support:

“Ons moet kyk na die program as ‘n proses. ‘n Klein venster was vir die kinders gegee. Die eerste program moet nog ondersteun word. Die kind gaan terug na sy familie maar hulle kan nie die proses verder sit nie.”

“We must view the programme as a process. A small window was opened for the children. The first programme must still be supported. The child returns to their family but they cannot proceed with the process.”

“Daar is nog leemtes want die eindpunt was nog nie bereik nie. Die seuns moet nog steeds “gemonitor” word. Die mentors was verryk. Die kinders het ook verwagtinge gehad en hulle verwagtinge was nie “gemeet” nie.

Meetings met die breë groep moet gehou word om sukses te “evaluate”.

“There are still gaps because we did not reach the final stage. The mentees must still be monitored. The mentors were enriched. The mentees also had expectations but their expectations were not met. Meetings with the group of mentees must be held to evaluate success.”

“Ek wou glo dat as mense saam as groep staan dinge kan verander. Ons het ‘n kiem geplant en gaan nie die groei oor nege maande sien nie. My verwagtinge begin nou. Wat ons nou leer moet in die volgende program toegepas word.”

“I believe that if people unite then things can change. We planted a seed and the results will not be seen in nine months. My expectations start now. What we have learnt we must apply in the new programme.”

4.2.2 Exclusions

The majority of the mentors concluded that all aspects of the project should be discussed and decided on collectively. They experienced the exclusions as negative and felt incapacitated by them:

“Dit was lekker aan die begin om geen “responsibilities” te het nie. Later was dit ‘n probleem om nie insae te hê nie. Dis meer effektief om insae te het, want ons is op die “ground level”.”

“Initially it was nice not to have any responsibility. Later not having any input (into certain processes) became a problem. It will be more effective (for us) to give input because we are on the ground level.”

In particular, their negativity centred around their exclusion from the project’s financial matters and Organisation X’s concealment:

“Ek wil nie weer in so ‘n situasie wees nie. Ons moes instaan as ouers wanneer ons die kinders wegvat van die huis, maar ons mag en kapasiteit is van ons af weg geneem as gevolg van finansiële uitsluiting. Every level of decision making must be a collective one.”

“I don’t want to be in a situation like that again. We had to be substitute parents for the mentees when we took them from home, but our power was taken from us and we were incapacitated due to the financial exclusion. Every level of decision making must be a collective one.”

“Was dit nie vir mentor verhouding sou ek nie my volle gewig agter die program gesit het nie, want ek het heeltyd gevoel dat ek besig was om iemand anders se program te doen. Ons moet meer aktief betrokke wees by fondse uitdeling. Organisasie X se “secrecy” breek die verhouding tussen die mentee en mentor af. Daar is geen “continuity” nie, want hulle luister na verskillende boodskappe, waardes, ensovoorts. Ons was uitgesluit. Dinge het van bo afgekom.”

“I would not have contributed fully was it not for the (good) mentor relationships, because I constantly felt like I was doing someone else’s project. We must be involved in fund allocation. Organisation X’s secrecy breaks down the relationship between the mentor and mentee. There is no continuity because they hear different messages, values etc. We were excluded. We received mandates from the top.”

“Organisasie X en ons het ’n ander siening. Ons manier van werk en hulle syn “clash”. Die mentors moet saam met die mentees gaan op hul “wilderness experience”.

“Organisation X and the mentors have different perceptions. Our way of operating and theirs differ. The mentors must go with the mentees on their wilderness experience.”

“Die spanbou van Organisasie X was miskien negatief deur die kinders opgeneem en hulle het soos mafia begin raak. Die onderwysers het die situasie “geamplify”.

“The teambuilding of Organisation X was incorporated negatively by the mentees because they became like mafia. The teachers amplified the situation.”

A distinctive view was a parallel drawn between the mentors’ exclusion from processes and the manner in which the parents were excluded:

“Net soos Organisasie X “secretive” was teenoor ons, is ons “secretive” teenoor die ouers.”

“We were just as secretive toward the parents as Organisation X was with us.”

A unique variation to these feelings of frustration was:

“Die feit dat dinge van bo gekom het, het die struktuur gegee en het dit ons los gemaak van die finansiële “burden”.

“The fact that mandates came from the top structure gave the project structure and released us from the financial burden.”

4.2.3 Different Roles / Hats

The mentors felt that their divergent roles left them in conflict and occasionally impeded crucial processes:

“Daar was misverstande as gevolg van interaksie op verskillende vlakke.”
“There were misunderstandings due to the operation (of the mentors) on different levels.”

“Dit was verwarrend en moeilik om van predikant na rol van mentor te gaan. Ek was in konflik oor die feit dat jy uit die rol as predikant moes uitklim en die rol as mens ten volle tegemoetgaan.”

“It was difficult and confusing to switch from the role as pastor to mentor. I was in conflict due to having to step out of the role as pastor and having to fully embrace that of human being.”

“Ek het baie rolle gedra. Ek was versigtig om in mentor groep net rol as mentor te speel. Ek kon nie skielik op ander vlak intree nie. Ek voel spyt daaroor, want mens kon op ander manier na die probleme gekyk het. Jy gaan genoodsaak wees om meer as twee hoedens te dra byvoorbeeld werk en mentor.”

“I occupied many roles. I was careful in playing only the mentor role in the group. I could not suddenly adopt another role. In retrospect I regret that because problems could’ve been approached in a different way. You will be forced to wear two hats, for example, your occupation and that of mentor.”

“Jy, as deel van program, voel sleg as ‘n mentee in die kantoor oor probleme is.”

“As part of the project you feel bad if mentees are sent to the (principal’s) office due to behavioural problems.”

“Hoe tree jy ferm teenoor mentee op sonder om afbreek te doen aan julle verhouding, want jy moes juis alternatiewe maniere wys.”

“How do you balance being firm with the mentees and still maintaining a good relationship with them? You had to show them an alternative route.”

4.3 Evaluation Workshop

At the evaluation workshop, a thorough assessment of the project was conducted. The mentors' recommendations concentrated on the following focal points: 1) Recruitment, 2) Training, 3) Mentor and Mentee processes, and 4) Community issues. Many of these recommendations were reiterated in the individual interviews and the focus group:

4.3.1 Recruitment

- I. The criteria or requirements within the adverts for recruitment must be reviewed.
- II. Community meetings must be held and the members must relay the project's goals and objectives to their constituencies.
- III. The project must recruit from the extended community. Members from the community, who could possibly be mentors, must be identified and approached.
- IV. Recruitment must happen through word of mouth. Personally speaking to people builds trust.
- V. The mentors and mentees must be interviewed and they should give referees.
- VI. The backgrounds and scholastic records of potential mentees must be scrutinised.
- VII. The application process for mentors must serve as a screening process.
- VIII. Before selection mentors must undergo psychological testing. However, the psychological assessment must be constructive for growth.
- IX. A welcome meeting of accepted members must be conducted.

4.3.2 Training

- I. The person who facilitates the training should be carefully selected.
- II. The training must be an engaging process rather than the feeling of someone talking down at you.

- III. Training sessions have to consider the level of the mentors and the mentees.
- IV. Training must be more of an experiential nature.
- V. Training sessions must be made more relevant through giving participants the opportunity to draw from their personal experience.
- VI. Culturally relevant “Models of manhood” training should be presented. The white male issues presented were not relevant for this specific mentor group.
- VII. Research on the rites of passage of Khoi – San and other indigenous groups should be conducted to create an understanding of how their culture and rites of passage can be brought into the project’s own process.
- VIII. The mentors must be consulted with respect to the content of the life skills awareness programmes for the mentees.
- IX. The following types of training must be included: Criminology, Crisis management, Counseling and listening skills, Drugs and substance abuse, Sexuality and AIDS education, Mentoring, Rituals and rites of passage, and presentation skills.
- X. The mentors must be given practical applied counselling skills.
- XI. Processes on how to deal with crisis must be set in place.
- XII. Mentors must attain greater insight and understanding into adolescent dynamics.
- XIII. The wilderness experience needs to be extended to three days.
- XIV. People within the community must be trained as wilderness guides.

4.3.3 Mentor & Mentee Processes

- I. The mentee group should be expanded to twenty or twenty-five mentees.
- II. The mentors and mentees preparation should run parallel.
- III. The programme must look at creative ways and incentives for mentees to honour commitment, e.g., each meeting would give the mentee a credit. A certain amount of credits would be needed to graduate from the programme.

- IV. The boys must take collective responsibility for each other.
- V. The meeting place of the mentors and mentees needs to change. The school is not a good venue.
- VI. During the mentor weekly meeting the time factor is a problem. Tighter control on time must be kept.
- VII. The mentors should make connection with mentees sooner after the latter's first wilderness experience.
- VIII. Mentors need to know how the different parts connect, e.g., they must receive feedback around the mentees' sessions with the life skills facilitator and be more involved in the mentees' wilderness experience.
- IX. More interaction should occur between mentors and outside service providers and mentors need to be knowledgeable about the wilderness experience.
- X. The mentors must undergo the same initiations as the mentees in their wilderness experience.
- XI. Mentors must be part of the wilderness experience. There should be a joint mentee and mentor wilderness experience.
- XII. More joint activities between the mentor and mentee must arise.
- XIII. Given the vacation work activity for the mentees, USIKO needs to apply for indemnity regarding the Child Labour Act, from the Department of Labour.

4.3.4 Community

- I. The project must stay aware of other systems in the community, e.g., the family and school systems. If it does not then, "us" and "them" is created.
- II. The project should move away from labelling by opening up the programme to all children.
- III. A meeting must be conducted with all the mentees' parents in order to obtain their support right from the start. Here more than just a verbal commitment from the parents must be obtained.

- IV. The project must in return support the parents regarding the development of their skills.
- V. Little communication happened between family members and the mentors thus the family did not support mentors. The mentor must have more meetings with the family and there should ultimately be more mentor-family involvement.
- VI. Teachers attach negative connotations to the project and its kids. Information should be shared with them at regular intervals, e.g., once every 3 months.
- VII. The teachers must be informed as to what exactly the programme is about. The mentors should take responsibility for this process.

Unique recommendations that were made include the following:

- I. A similar programme for women should be initiated.
- II. The project needs to diversify. However, this requires further discussion: Which direction should the project take? Should a separate programme be developed for boys and one for girls? Should only troubled children or all children be included?



4.4 SWOT Analysis

Within the SWOT analysis exercise that was conducted as a summative evaluation exercise, at the end of the first programme, the main themes that emerged were: 1) Community, 2) Project functioning, 3) The mentors' process, 4) Mentees and the mentoring process, and 5) Financial matters:

4.4.1 Community

Strengths

The project was community based.

Some mentors hailed from the community.

It was a project by the community for the community.

Weaknesses

There was a lack of awareness and involvement of teachers and parents.
A deficiency in community involvement existed.
There was little connection with Jamestown but the project was located at the local high school.

Opportunities

An opportunity for community building and development was created.
The project led to job creation.
The gap between academics and the community was bridged.
A need for an additional programme was created.
Healing could be facilitated within the broader community.
Psychology was made relevant to the South African experience.
The cycle of psychological oppression and poverty can be broken.
The programme can be exchanged with other communities.
Indigenous heritage and rites of passage were reclaimed.
Society's faith in men may be restored.
Men could reach out to one another.
The healthy balance of power between men and women may be restored.

Threats

There was little family involvement.
Negative perceptions of the programme were held.
The lack of psychological services within the community created a risk.
The community, school and the mentees had a lack of understanding of the project's objectives and context.
Too little community development took place.

4.4.2 Project functioning

Strengths

The project was unique: Men for Men, Rites of passage.

Ongoing evaluation occurred.

There was plenty of university involvement.

The programme received support from the local psychology internship.

The project functions as a safety and support network.

Weaknesses

There was no local input into programme design. Everything was pre-designed.

There was a lack of preliminary and intermediate strategic planning.

Communication with the partner organisation, between mentors and teachers, and mentors and families was insufficient.

Opportunities

The programme can be taken to conferences. It can be published.

A programme for young women can be developed.

Threats

There was a lack of transparency between working groups.



4.4.3 Mentors' process

Strengths

Mentors increased in maturity and self-esteem.

Community development transpired and strong community links were established.

Some mentors had in-depth knowledge of the community.

The mentors had a strong team approach and supported each other.

The mentors utilised their collective wisdom and had a joint decision making process.

It was a homogenous group that ran the programme.

The unity of the group led to an intimate awareness of one another's issues.

Personal growth for the mentors occurred.

The programme led to their parenting skills improving.

The mentors' honesty and openness to change and critical thinking was a positive factor.

Confidentiality, commitment and trust were high priorities.

Weaknesses

The programme consisted of too few mentors.

The training and preparation of mentors was inadequate.

There was no "early warning signals" training.

A lack of community involvement existed.

Preliminary and intermediary strategic planning was needed.

Opportunities

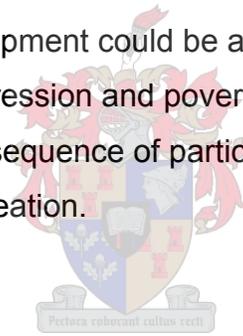
A meaningful impact on the lives of mentees can be made.

Community building and development could be achieved.

The cycle of psychological oppression and poverty can be broken.

Personal growth may be a consequence of participation in the project.

The project could lead to job creation.



Threats

Sometimes there was a lack of commitment.

The mentors had an incomplete understanding of the programme objectives.

The mentors' capacity to deal with complex issues was limited.

The psychological services were insufficient.

No proper assessment procedures existed.

At times, there were personality clashes between the mentors.

The mentors' power and personal status motives endangered the project's objectives.

It was difficult to recruit new mentors.

Despondency, disillusionment, and indiscernable positive results were risky factors.

Mentors had over ambitious goals.

Demotivation crept in as a consequence of perceived failure.
Some mentors did not practice what they preached.

4.4.4 Mentees and the mentoring process

Strengths

For most mentees the project was beneficial and brought about constructive transformations.

Weaknesses

There was a lack of trust between the mentors and the mentees.
An imbalance as it pertains to the mentee-mentor ratio existed.
The two groups had disrespect for each other's time.

Opportunities

A meaningful impact on the lives of the mentees could be made.
Mentees can become mentors.
The project acted as a skills development programme for the mentees.

Threats

There is a lack of continuity due to loss of existing mentees.



4.4.5 Financial matters

Strengths

The project had committed funds and resources for two years.

Weaknesses

The project did not have any local funding.
Service providers became an imposition and should've been chosen by the mentors.
The funders placed pressure on the project with regards to delivery.

Opportunities

Local funders must be approached and involved.

Threats

There was a defect in the project's financial management.

The project's funds must be diversified.

This chapter deliberated on the mentors' assessment of the project and its outcomes. I have attempted to describe and analyse their appraisals and coherently cluster the different concerns that surfaced. I also outlined the suggestions that the mentors proposed for future project implementation.

In the following chapter I will summarise the study findings that I obtained from the mentors' evaluations. Given the time lapse in terms of when I gathered the data and where the project has now evolved to, I will include an addendum of the recommendations that have been acted on.



CHAPTER FIVE: DISCUSSION

Within this chapter I will provide an integration of the theory and findings, discuss the limitations of the study and the variations that were implemented after the first programme.

5.1 Summary of study findings

The salient points that were extracted and summarised in order to give an overview of the evaluations are as follow:

- I. Multiple recruitment methods or strategies should be used but strong reliance on word of mouth, i.e., personal recruitment of mentors for the project, appeared to be more beneficial.

In addition as Pinnock (1997) emphasises, aspiring mentors should be subjected to meticulous psychological and social assessment procedures before they are selected.

- II. The mentors had diverse motivations for joining the project:
 - Their leadership roles in the community created a sense of obligation to partake in the project.
 - Experiences with no father figure or a poor one in their own upbringing motivated many mentors.
 - Political and social conditions urged them to assist in creating a change.
 - The urge for personal growth and help with their father role in their own family created a need to participate.
- III. The mentors subsequently reported positive effects that involvement in the project had for them:

- There was improvement in their relationships with other members of the family, i.e. their father, brother or sons.
- The programme led to improved communication with their family.
- They gained an enhanced awareness of their own role in the family and the issues of their children.

Consequently, it can be deduced that mentoring helps both the recipients of services and the mentors themselves. Zey's (1984) study hypothesised that the mentoring process operates according to an "enlightened self-interest" (p.3) principle. For these mentors the project had the dual consequence of enhancing and improving both another and their own lifestyles.

The negative impact included:

- The time demands of the project put pressure on some mentors but this was countered by active efforts to include their family in the project's progress.

IV. Mentors had mixed feelings about the impact of the mentoring relationship:

Positive outcomes included:

- They connected with the mentee on a personal level and consequently established open relationships and deep personal bonds.
- Mentors shared their life stories and philosophies with the mentees as a method of passing on wisdom.

Zey (1984) avers that the mentor as a teacher "transmits state secrets to the protégé" (p. 15), imparts skills and redirects the protégé's chosen path to a more appropriate one. As a counsellor and an intervener, the mentor respectively provides psychological support to - and intercedes on behalf of the mentee. Encouragement, constructive criticism, listening, coaching, guiding and teaching are all necessary components of an effective mentoring relationship (Dumas &

Sankowsky, 1998). Another factor associated with successful mentoring relationships is the ability of the mentor to express appropriate empathy towards the mentee (Rhodes et al., 2002).

- The opportunity to gain a sense of responsibility and to experience themselves as trustworthy was created.

Mentors obtain psychic rewards namely a sense of pride when the protégé excels, personal fulfillment in teaching, satisfaction that mentee will benefit from mentor's errors, feeling of continuity of own life and sense of worth due to a meaningful contribution (Zey, 1984).

- Giving assignments and tasks to the mentees gave the mentors invaluable experience.

Mentors commented that mentor-mentee meetings should be more structured by prescribing tasks for the mentees and DuBois et al. (2002) propose that this strategy would escalate the success of mentor/mentee relationships.



Negative evaluations included:

- Some mentees were non-compliant, pushed boundaries and did not follow through on their commitment.

For mentoring to be successful, there needs to be structure and trust must be built between the mentee and mentor. Although literature emphasises personality fit, Zey's (1984) study shows that more importance is attached to the perceived ability of members of the relationship to fulfill each other's needs. The mentor relationships fail or regress due to the perception of one or both of the parties that they are not receiving payback from the relationship or that the parties are unable to deliver anticipated benefits. Other causal factors are failure

to communicate needs and goals, emotional over-dependence, and mentee's failure to correctly assess mentor's intentions (Zey, 1984).

Criteria such as gender, race and similar interests should be used to pair mentors and mentees. Mentors and mentees must be provided with the opportunity to inform each other of their expectations of the mentor/mentee relationship and utilise mentor logs to monitor the implementation of the commitment (DuBois et al., 2002).

- The mentees' parents were unco-operative.
- Ambivalence around the diversion objective of the programme existed.
- Most of the negative evaluations appear to be linked to the delay in linking the mentees and the mentors, i.e., three months after the mentees' wilderness camps and to the mentors feeling displaced and disconnected as they were excluded from the wilderness camp experience.

Wilderness therapy intervention gives youth at-risk the prospect to cultivate creative problem solving skills and to empower them to become accountable for life decisions (Branken as cited in Knoetze, 2003). It is imperative that mentors, as the guides of these adolescents, are not only present on this journey but are also the custodians of these challenges that the mentees are exposed to en route to their development into adults.

- V. The mentors were undivided regarding the affirmative bond created amongst them:
- The feedback was unanimous that the supportive relationship among mentors was experienced as very positive resulting in team building, sharing of knowledge, collective problem solving, learning from one another, and transference of skills and experience.

Individuals move within relatively small spheres, stratified by age, race, class and location and volunteering rekindles a sense of community and bridge the gulf that exists within society (Grossman & Furano, 1999). The mentors' demographical details varied with respect to age, vocation and skills. However, an egalitarian bond, which transcended their diversity, existed among them. The mentoring process thus served as a powerful catalyst in connecting these men from different spheres of life.

- However, some sense of competition existed amongst the mentors pertaining to their success with their respective mentees.

It was evident that elements of prestige and self-esteem also come into play (Zey, 1984). For these mentors there was personal fulfillment if their mentee exhibited acceptable behaviour and feelings of perceived failure if their mentees were non-compliant.

The mentor, as teacher or guide, primarily invests his or her time but when the individual serves on a counselling level, i.e., provides personal support to the mentee then the primary element is emotion (Zey, 1984). The mentor gives of him- or herself as well as time and energy. He identifies several risks that the mentor is exposed to within the mentoring relationship. These are: exposure of self, i.e., the mentor sheds protective psychic layers in discussing his or her own weaknesses and failures; reputation, i.e., the mentee may reflect poorly and the mentor risks being viewed as incompetent; and the mentor risks committing him- or herself emotionally. Mentors subsequently need to be aware of their own sense of self and have insight into their developmental areas.

VI. Regarding the project's shortcomings the mentors identified the following general themes:

- Training needed to be more consultative and more structured to prepare the mentors for their role.

It is evident from the research of Grossman & Furano (1999) that volunteers cannot simply be left to their own devices without training and supervision but rather that programmes need to provide infrastructure that foster and support effective volunteering. Furano (quoted in DuBois & Neville, 1997) highlighted the need for suitable mentor training and support.

- Mentors needed to differentiate between their role in the project and their role in the community
- There was a need for the involvement of the mentees' parents and also more community participation.

Involving and providing support for the parents of the mentees is one of the strategies that will spiral the success of mentor/mentee relationships (DuBois et al., 2002). The means for the prevention and control of delinquency must be built into the fabric of community life, as it is a community problem (O'Connor & Treat, 1996). The community must therefore accept its share of responsibility for having generated and perpetuated paths of socialisation that lead to sporadic criminal episodes for some youths and careers in crime for others (O'Connor & Treat, 1996).

- The negative feedback regarding the teachers highlights the need for the project to invest in improving relationships with the schools where the project is hosted.

The adolescent is part of different social systems of which his/her educational institution is probably one of the most important. Therefore, teachers can have a considerable influence on the mentee's fragile self-concept. According to McCandless (as cited in Dusek, 1987), they reinforce the particular roles tried out by the adolescent and it is the adolescent's evaluation of their reactions that leads, in part, to changes in the adolescent's personality. Consequently, it is

imperative that mentoring programmes form powerful alliances with the mentees' school.

- Ambivalence existed around whether the time allocated for the programme, i.e., nine months, is adequate.

Personal closeness and consistent (at least weekly) contact are fundamental to thriving mentor/mentee relationships (Freedman cited in DuBois and Neville, 1997). The duration of the mentoring relationship is an additional factor that contributes to its success. Brief relationships (termination within three months) are associated with negative outcomes for the mentees. Enduring mentoring relationships have been found to be associated with a range of benefits to the youth. Mentees, who were in relationships lasting one year or longer, reported academic, psychosocial and behavioural improvements (Grossman & Rhodes, 2002). Nine months of intensive mentoring coupled with less intensive sustained contact with the mentor appear to be adequate.

- Mentee selection was identified as needing improvement and only those who were motivated should be included in the project.

DuBois et al. (2002) found programmes targeting youth exposed to environmental risk factors to be more effective than those targeting youth who display only individual risk characteristics. The latter often require specialised assistance and the mentors are not always equipped to provide this (Freedman cited in DuBois et al., 2002). Adolescents will learn to be well-adjusted adults depending on the degree to which they are exposed to models that are adept and consistent in their adult roles (Dusek, 1987) but most are exposed to adults who do not practice what they preach.

Consequently, they view the adult world as being inconsistent and ambiguous and accordingly discontinuity between adolescence and adulthood will arise with

the adolescent developing abnormal patterns of behaviour (Benedict as cited in Dusek, 1987). Mentors require more training and assistance in understanding the dynamics of adolescents and mentees must undergo rigorous assessment procedures in order to assist them in producing effective results.

- One-to-one mentoring was strongly recommended.

A one-on-one relationship between the mentor and the mentee would produce more opportunities for transference of skills, guidance and caring.

- There was a unanimous concern that the wilderness camp should not be outsourced but should rather be designed and implemented by the mentors themselves. Mentors felt disconnected from the mentees and the processes they had experienced during the wilderness camps.
- Mentors felt that they were excluded from the decision-making processes and allocation of finances of the project. While this may have been an artifact of the funders' prescription of the success of the pilot phase of the project, mentors felt the need for more direct participation in the running of the project.

VII. For many mentors participating in the project resulted in them altering personal perceptions and gaining insight into their own behaviour:

- It afforded them the chance to re-run the rearing of their children.
- Many came to terms with their own issues as men.
- It produced an awareness of the impact that social systems had on their upbringing.

VIII. An important theme was that mentors felt that they had contributed to the well-being of the mentees and the project had delivered on its objective.

- IX. The focus group discussion and the summative evaluation workshop helped to consolidate the individual perspectives into consensus evaluations. These processes helped to translate the evaluations into constructive recommendations to improve the implementation of programmes for the ensuing year.

The features of programme design and implementation, characteristics of participating youth, qualities of the mentor-mentee relationships that are formed, and issues relating to the assessment of youth outcomes are all factors meriting consideration as sources of influence on the results of mentoring programme evaluations (DuBois et al., 2002).

5.2 Limitations of the study

The following aspects played a role in confining the outcomes of this study:

- This was a qualitative evaluative study, rather than a quantitative one, with a view to informing the evaluation and development of the study.
- The generability of the findings of the study to other contexts is limited.
- This research paper only reflects the project from the perspective of the mentors.
- My own subjectivity, as a participant in this community project, and in interpreting the evaluations, i.e., my researcher's bias, must be taken into account.

5.3 Variations to the first programme

Since the inception of the JUYP in 2001, already many of these recommendations reported in the previous chapter have been implemented and found expression in the following ways:

- The project is now firmly established having run five rites of passage programmes for boys. It has subsequently expanded to two other communities, Cloetesville and Lyndoché. Rites of passage diversion programmes for boys were started in the Cloetesville community, at the Cloetesville High School. More than 120 boys have already participated in this programme. A diversion programme for youth referred by the court system has also been started.
- Following the successful implementation of the boys' programme, a similar project for girls was initiated in 2003 at the Weber Gedenk Primary School in Jamestown. This transition programme consisted of 10 girls from the Grade 7 class and three programmes have been completed. The girls' programme has also been introduced at the high schools in Jamestown and Cloetesville.
- From an initial group of 13 male mentors in 2001, the project now has trained 40 male and 20 female mentors. Mentors have been recruited from Ceres and they were included in the training. Mentors were also recruited from Idas Valley and Cloetesville, known for its high level of gangster activity, to start up a similar project within these communities. More mentors, however, need to be recruited to reach the one-to-one mentoring ideal.
- The aims of the project have expanded from its primary focus of establishing rites of passage programmes for at risk youth to include the following: Life skills programmes at Jamestown, Cloetesville and Lyndoché Primary School have been developed. All the programmes boast a healthy follow-through rate.

Other adjustments that occurred from the first programme are:

- During the second programme for the males, the wilderness experience was not outsourced to Organisation X. The mentors designed their own wilderness camp and have taken full responsibility for the running of the camps.
- The group of mentors has now evolved into the beginnings of a non-profit organisation. The project is now co-ordinated by a management committee elected by the mentors and retains full executive and fiscal responsibility for the project.
- Four psychology internships have been supported by the project in the communities of Jamestown and Cloeteville providing counselling and psychological services where none existed before to the boys and girls in the programme, to the schools and to the residents of Jamestown and Cloeteville, Lyndoché, and the surrounding farms.
- In line with the mentors' capacity building vision, three men who were voluntary mentors in the first programme were appointed as the first employees of the project. They were capacitated to hold positions within the project in order to assist the project co-ordinator.
- The community psychology students from Stellenbosch University provide support to the project.
- Mentors had the opportunity to report about the project to funders in February 2004. They are also given the opportunity to give reports about the work done by the project at national conferences. The work of the project has subsequently been reported at international conferences in New Zealand, Spain, Mexico, and Puerto Rico. The project was also subjected to an intensive external evaluation in 2003 (Oppelt, 2003).

5.4 Conclusion

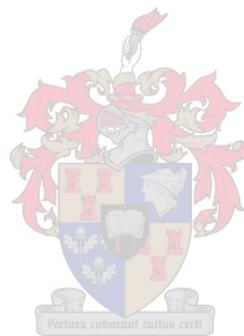
The Jamestown USIKO Youth Project attempts to address the practical needs of disadvantaged communities and deprived youth by providing an array of curative, preventative and development programmes and services namely mentoring; separate rites of passage diversion and transition programmes for boys and girls; life skills programmes at schools; psychological services such as individual and group counselling; opportunities for training and skills development; and job creation.

Following the historic path since its recent inception, it is highly evident that the JUYP is an exceptional burgeoning asset to both the Jamestown community as well as the broader South African community. This radical project grants an incisive, challenging and intuitive demonstration of the implementation of community psychological ideas (Oppelt, 2003). The results of this study underscore the potent value of the role of mentors in youth programmes especially in disadvantaged communities.

The results also reveal the serendipitous benefits and psychosocial outcomes for the mentors participating in the project. Moreover, the formative and summative evaluation processes embedded in the project have helped not only to improve the structure and functioning of the project, (Knoetze, 2003; Oppelt, 2003), but have also contributed to the empowering of the mentors to become fully participating in the running of the project and in their community affairs.

The JUYP (now called the “Stellenbosch USIKO Youth Project”, in its expanded form) proved to be an innovative intervention for the community of Jamestown where the local resources, that are essential for upliftment and empowerment, are negligible. Its overwhelming success can be attributed to the vision of integral role players, the commitment, passion and perseverance of the mentors, accompanied by the dedication and the enthusiasm of the mentees.

The subsequent gratitude of the Jamestown community, the anticipation and escalating hope of surrounding communities for opportunities to improve their sense of empowerment and ultimately quality of life in an impoverished environment is indicative of the Stellenbosch USIKO Youth Project's success.



POSTSCRIPT

I have come to believe that we do not choose our thesis topics; they choose us. This can be seen in how many individuals' thesis are based on issues that they are battling with, their own limitations and personal experiences. This project and my encounters with the mentors have created a paradigm shift within me. In the words of one of the mentors: "It is decisions not conditions that determine our destiny." I choose to believe that the decisions of these thirteen men have not only altered some of the perceptions of the mentees and led them to aspire to new heights but it has also inspired many other impoverished souls.

I want to pay tribute to these men who in their struggle to enrich another's life have silently made tremendous sacrifices. They have made the words of Oliver Windell Holmes: "What lies before us and what lies behind us, are tiny matters compared to what lies within us" come to life for me.

Tony, Gaby, Clenn, Sammy, Pokie, Justin, Willem, Kenneth, Marquard, Gerrit, Cedric, Arnold, Quentin, pioneers of the Jamestown USIKO Youth Project, I salute you and on behalf of everyone whose lives you have touched with your vision, courage and love, I thank you.

This research paper signifies the final step in the long entrepreneurial journey that was undertaken by the first group of mentors of the JUYP in April 2001. This outcomes evaluation is but yet another generous contribution that they unselfishly imparted to not only the Jamestown community but also to other communities with identical needs.

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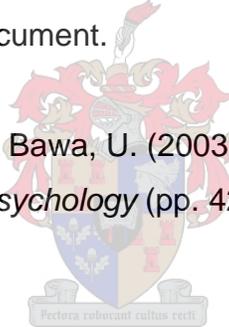
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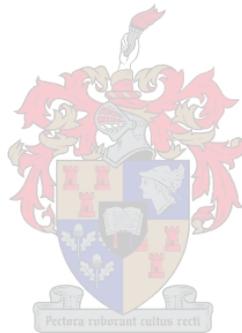
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USIKO COMMUNITY BUILDING LEADERSHIP PROGRAMME

JAMESTOWN COMMUNITY PROJECT



Mentors Commitment Agreement

I commit to participate in the Jamestown USIKO Programme and I volunteer my time and energies as a Mentor.

In honouring this commitment, I hereby pledge:

- To serve as mentor for the duration of the 9 month programme
- To attend all mentor training and support sessions
- To meet as designated with the mentors and mentee participants
- To adhere to the guidelines, advice, directives and coaching set out by the mentor support group
- To seek assistance when I feel unable to handle any aspect of the mentoring responsibility
- To respect the rights, dignity, integrity and independence of the participants at all times
- To obtain prior parental consent before inviting a participant to my home
- To respect the privacy and confidentiality of all the participants in all aspects of their life experiences, remarks and actions.

/2.

My personal goals during the programme are:

For myself

.....

.....

For the young mentee (s)

.....

.....

For my family

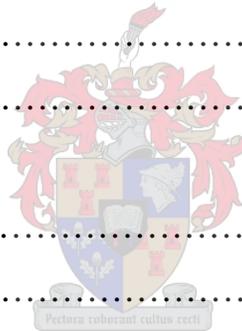
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For my community

.....

.....



I hereby declare my commitment.

Mentor:

Date:

Witness:

USIKO JAMESTOWN / USIKO JEUG PROJEEK



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Mentor Aansoekvorm

Aansoek om posisie as VRYWILLIGE MENTOR

Vertroulik

Pos aan of lewer aansoek asseblief af by:

Mnr. Justin Newman
Stellenzicht Senior Sekondêre Skool
Posbus 11039
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Waar en by wie het u gehoor van die projek?

Persoonlike besonderhede

Van	Voorname

Titel	Geboortedatum	Adres
	19	

Huwelikstaat	Tel. no. (werk)	Tel. no. (huis)	Sel. no

E - pos adres	Faks no.

Kwalifikasies

Naam van instansie	Kwalifikasie verwerf	Hoofvakke	Datum
Skool			
Kollege			
Technikon			
Universiteit			
Ander			
Ander			
Ander			

Huidige betrekking

Naam en adres van werkgewer

Posisie wat u tans bekle

Vryetyd aktiwiteite

--

Gemeenskapsbetrokkendheid

Dui aan die gemeenskapsorganisasies / projekte waaraan u al deelgeneem het of huidiglik aan deelneem.

(Begin vanaf die mees onlangse gemeenskapsbetrokkendheid.)

Organisasie / projek	Projekleier/voorsitter	Aard van u betrokkenheid	Periode van betrokkenheid

Referente

Verskaf die name, adresse en telefoonnommers van minstens twee persone wat as referente kan optree en genader mag word (een referent moet verkieslik uit u mees onlangse werksomgewing wees).

Naam en adres van referent uit huidige of laaste werksomgewing	
Tel.no.:	

Naam en adres van tweede referent	
Tel.no.:	

Verklaring

Ek verklaar dat ek nie 'n kriminele rekord het nie en dat alle inligting op hierdie vorm na my beste wete waar en korrek is.

Handtekening: _____

Datum: _____

USIKO COMMUNITY BUILDING LEADERSHIP PROGRAMME

JAMESTOWN COMMUNITY PROJECT



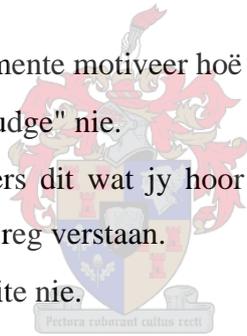
Mentor Individual Interview Form

- I. How were you recruited?
- II. What motivated you to become a mentor?
- III. What impact did the project have on your family?
- IV. What was the nature of your relationship with your mentee?
- V. Explain the relationship amongst the mentors.
- VI. What were the project's shortcomings and strengths?

"Mentor Moets en moenies checklist"

Moets

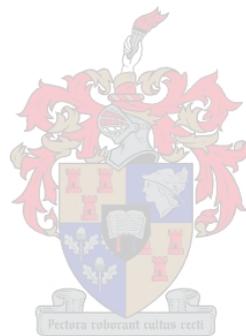
- Begin waar die mentee is, en met wat hy weet
- Vind uit oor "nicknames" of 'n naam wat die mentee wil hê jy hom moet noem.
- Vind uit waarvan die mentee hou om na-skool te doen.
- Wees OPREG!! Toon respek, vertroue en "understanding". Dan en slegs dan sal 'n eerlike verhouding begin ontwikkel.
- "Challenge" leer en ondersteun jou mentee.
- Deel jou stokperdjies, belangstellings en ervarings met jou mentee.
- Skep hoë verwagtinge by jou mentee, maar wees realisties.
- Betrek die ouers waar moontlik.
- Vang jou mentee wanneer hy iets goed doen, en komplimenteer hom.
- Vra altyd eers of jy kan help.
- Positiewe en opregte komplimente motiveer hoë prestasies.
- Moenie vinnig wees om te "judge" nie.
- Tydens gesprekke, skakel eers dit wat jy hoor om in jou eie woorde sodat die mentee kan aandui of jy hom reg verstaan.
- Luister vir idees en nie net feite nie.
- **LUISTER**



Moenies

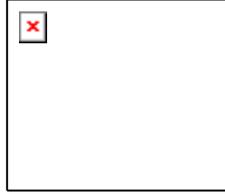
- Moenie probeer om jou mentee se ouers of onderwysers te vervang nie.
- Moenie kant kies wanneer jou mentee jou probeer afspeel teen sy ouers of onderwysers nie.
- Moenie jou integriteit prysgee ten einde 'n verhouding met die mentee te vestig nie.
- Moenie jou geduld verloor en pessimisties word nie.
- Moenie praat oor hoe dinge in jou tyd gedoen was nie.
- Moenie jouself uitbeeld as 'n outoritêre figuur nie.
- Moenie "miracles" verwag nie. Dinge gaan nie oornag verander nie.
- Moenie manipulerend wees nie.

- Moenie vals wees nie.



JAMESTOWN USIKO YOUTH PROJECT

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VRYWAARDINGSVORM EN TOESTEMMING VAN OUER OF VOOG

As ouer/voog gee ek, _____, hiermee my
toestemming vir _____ om as deel van die
Jamestown Usiko Jeugprojek saam met _____ as mentor op te
tree.

Ek is ingelig dat hulle saam in buitemuurs aktiwiteite sal deelneem en dat hy ook af en toe by
die mentor se huis sal kuier.



Ouer/Voog Handteken: _____

Mentor Handteken _____



USIKO MENTORKAMP: TERUGVOERING

Naam: (optioneel)

Gebruik asb. die volgende skaal om die aspekte van die kamp met 'n kruis (X) te evalueer:

1 **2** **3** **4** **5**
Baie Onseker **Onseker** **Neutraal** **Betekenisvol** **Uitstekend**

Opleidingsaktiwiteit	1	2	3	4	5
Self-ekplorasië Oefeninge					
Taking a lead Oefeninge					
Personal Object Oefening					
Mandela Oefening					
Solo ervaring in die berg					
Rivier ritueel					
Solo debriefing					
Mentor Opleiding					
Hoe was die waarde van die opleiding vir jouself					
Ander Aspekte van die Kamp					
Hoe was die organisering van die kamp?					
Hoe was die gehalte van die kos en maaltye?					
Hoe was die fasilitering oor die algemeen?					
Gebruik van rituele?					
Hoe sal jy die kamp as geheel evalueer?					

Wat was vir jou die mees betekenvolle aspek van die kamp?

Wat het jy uit hierdie kamp van jou self as persoon geleer?

Watter aanbeveling so jy wil voorstel om die kamp te verbeter?

Ander opmerkings:

