

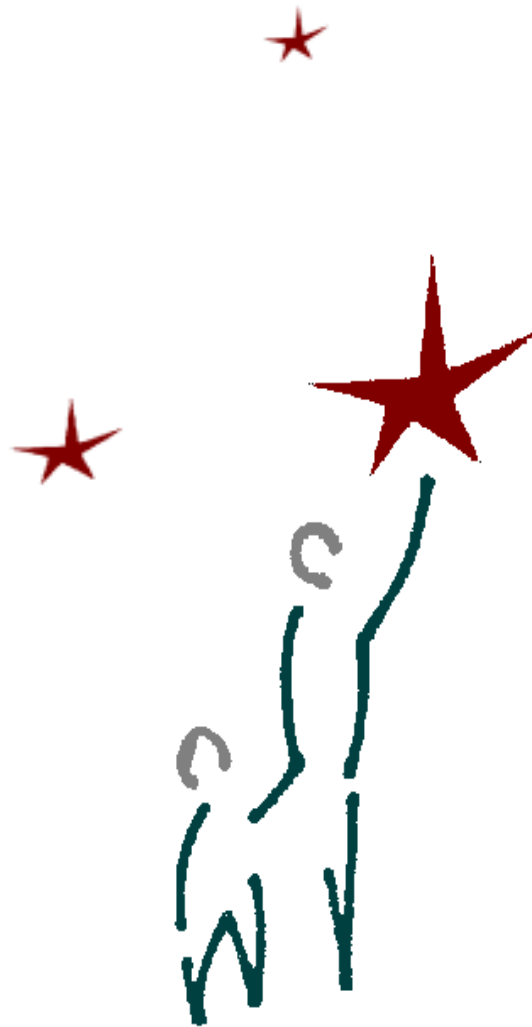


The Mentoring Center's

Philosophy And Opinions

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Executive Director

A major part of TMC's mission is to expand the definition of mentoring as it is currently espoused and used so that it becomes an effective concept and tool for youth of all circumstances and need.



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"Where young minds cannot fail."

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The Mentoring Center's Mentoring Philosophy And Opinions



Traditionally, “mentoring” was an ancient form of personal and character development, and psycho-social-cultural replication. Within this context, the adults of the respective society aimed their mentoring (youth development) efforts at the personal, social, cultural and/or skill development aspects of the youth. Today (since the 1980’s) mentoring has been refashioned as a “social problem solving” effort. Although this social/youth problem solving version is conducted under the auspices of youth development, this 1980’s version of mentoring came about as a “reaction” to youth crisis (i.e. crime, gangs, low academic achievement and school drop outs, teen sex and pregnancy, drug and alcohol abuse, etc.). **In this regard, mentoring is generally defined as “a relationship(s) over a prolonged period of time between two or more people (one-on-one and/or group), where older, wiser, more experienced adult volunteers provide support, guidance, learning and concrete help as needed, through personal contact/interaction, with younger at-risk persons as they go through life” (the key words here are volunteer, personal contact/interaction and at-risk).** In most cases, this modern-day version, definition and use of mentoring would attempt to address youth social problem solving or youth development uncoupled from its traditional psycho-social-cultural context. Whereby The Mentoring Center (TMC) accepts the modern-day definition of mentoring with its emphasis on “social problem solving” and “youth development”, TMC wishes to make clear that it also accepts the traditional “psycho-social-cultural context” version of mentoring as well as other useful paradigms and definitions. **In fact, a major part of TMC’s mission is to expand the definition of mentoring as it is currently espoused and used so that it becomes an effective concept and tool for youth of many circumstances and needs. The field’s ability to fully embrace an expanded definition and use of mentoring will depend on its ability to truly embrace the differences between youth (people) and therefore their different developmental needs.** Understanding and appreciating the different needs of youth is particularly important in a multi-cultural/multi-class society. Even more important, in a society where psycho-social-cultural experiences and differences are so vast in many cases; and where some cultural groups have historically had a difficult time (“Voluntary Immigrants” vis-à-vis “Involuntary Immigrants”- John Ogbu, 1992) with the many mechanisms of disenfranchisement. Along this line, it is important to understand that there should be differences in mentoring program paradigms, designs, objectives and processes (modality), but, their major features should always be their volunteer and personal contact aspects.



As mentioned, TMC accepts the traditional or natural version of mentoring because through this paradigm, there is an understanding that *naturally* embraces and appreciates the mentees for who they are. This aspect made mentoring, in a natural sense, highly accomplishable/successful. This was true because the basic psycho-social-cultural similarities were readily present in both the mentor and the mentee. There were no blatant chasms (barriers) with respect to language, values, worldview, attitudes, behavioral characteristics, etc. A youth's feelings, attitudes and behaviors were not subject to frequent misinterpretation and/or unfair tracking/punishment. Traditional or natural mentoring was not problem solving. Youth were not to be fixed, but developed/prepared. All youth were viewed and treated as valuable and capable. This made the process and/or modality readily discernable and acceptable by both the mentors and the mentees.

Today's social problem solving/youth development version of mentoring, which often and deliberately matches mentors and mentees of different psycho-socio-cultural orientations, fosters inherent issues that are not readily discernable by either party. Because of the different psycho-socio-cultural orientations between the program operators and the mentors on the one hand, and often times the mentee (and the parents) on the other, the youth's attitudes and behavior are often mis-interpreted and inappropriately responded to. These issues/concerns only occur when there is an uncoupling of the social problem solving effort from the psycho-social-cultural context. This psycho-social-cultural chasm brings forth and accentuates ambiguity regarding theoretical and operational design, clarity and expected outcomes. For the most part this ambiguity exist because in today's social problem solving version of mentoring, most practitioners are either not aware of and/or do not readily accept the importance of the social-cultural contexting aspect of mentoring (youth development). This is not harsh criticism but merely an observation.

The "psycho-social" aspect of the "psycho-social-cultural" context refers to the particular and/or unique aspects of the youth's (a people's) personal environment, societal attitudes (mechanisms of disenfranchisement) and life circumstances (i.e. socio-economics, functionality of the family and/or community, quality of available role models, racism, resulting attitudinal and behavioral aspects, etc.). *Youth development and/or problem solving cannot be achieved without clarity regarding the accuracy of problem identification and/or developmental needs.* The appropriate assessment tools used to determine problem identification and developmental needs must be able to effectively distinguish between societal induced causes (dis-ease) and effects (symptoms) and the resulting problematic proclivities/attitudes vis-à-vis true cultural traits. In absence of the psycho-social-cultural considerations, most mentoring programs simply focus on symptoms rather than dis-eases (root causes) regarding youth attitudes and behavior, and/or they are simply unable to distinguish between societal induced traits/conditions and true cultural traits.



The “cultural” aspect of “psycho-social-cultural” refers to the youth’s true (history/family) cultural self and orientation. True cultural self/orientation deals with both true cultural aspects like general worldview, values, attitudes and behavioral aspects as well as the cultural groups adopted mental and behavioral attitudes (responses) towards the dominant culture based on past history and/or current and lingering superior/inferior positioning (John Ogbu-1992). For example, for some cultural groups within the American fabric “academic, economic and social non-performance” is not a representation of inability - oftentimes it is actually “non-cooperation”. Meaning, for some cultural groups, as a traditional response, and passed on through informal channels, adapting to mainstream (European) academic, economic and cultural values is capitulation and/or selling out one’s true cultural self. Oftentimes as time passes, these attitudes and behaviors are not fully understood (with discernment) in accords with their original spirit, however, emulated none the less. They are emulated because the behavior is often rewarded by peers and significant others within the cultural group. For example, in many minority children of involuntary immigrant groups, this emulation starts-out and appears in the form of deliberate low academic achievement, rebellion against authority, “getting over” (hustling, welfare), etc. As the child gets older, after having functioned under these precepts/mentality most of his/her life, s/he actually becomes a low academic achiever who is attitudinally incapable of rendering respect to others, having self respect in some instances, and/or being (legally) self sufficient—s/he lacks true cultural/moral values as well as social and livelihood skills. Youth in these attitudinal situations need to be assisted through “Transformative Mentoring”, in achieving cultural health, social health and livelihood skills.

It’s important for the operators of mentoring programs to have an understanding of this broader view of social/human circumstances and dynamics and therefore a broader understanding of mentoring objectives with respect to the design and operation of social problem solving mentoring programs. Social problem solving and/or “Program-Based” mentoring is an extremely important undertaking on behalf of our Nation’s youth. However, the bottom line should always be fulfilling/addressing the youth’s true needs/issues. With this kind of honesty and care, the youth cannot fail.

The outcomes of mentoring should not be left to happenstance, the outcomes should be predictable more often than not. Predictability of outcomes is achievable when there is clarity of the youth’s exact needs and/or issues (disease vs. symptoms) and clarity regarding the appropriate mentoring paradigm, process and/or system to be designed and utilized to address those needs/issues.

One tool that is available for gaining clarity as to who the youth are and what their corresponding needs may be is TMC’s “Classification of Mentoring Relationship Types” (or our mentoring typology). This tool will help to provide perspective regarding youth categories (youth of different circumstances), the different needs of youth of different categories (psycho-socio-cultural situation/context), and implied considerations for program design, mentor selection and mentor training needs. The following is a review of TMC’s mentoring typology:

THE MENTORING CENTER
CLASSIFICATION OF MENTORING RELATIONSHIP TYPES

Terminology/ Risk Level	Types of Mentoring Efforts/Activities	Youth Profiles	Mentoring Classifications	Needed Mentor Characteristics	Mentor Program Considerations
Assistance Mentoring					
1. Low/Moderate Mentoring (Formally Soft Mentoring) <u>Risk Level "Low"</u>	-Companionship -Academic Tutoring -Career and Professional Guidance -College/higher Education Guidance	A youth with unlimited potential who is well behaved and well guided who could benefit from additional companionship and/or assistance. Very impressionable. Eager for assistance.	Assistance mentoring is designed and utilized to assist (helping hand) youth who have no intrusive attitudinal and behavioral issues that would inhibit and/or serve as an obstacle to receiving basic assistance in academics, career/job counseling, leadership/conflict resolution skills, social recreation activities, minor self-esteem issues, etc. Assistance mentoring is for youth who have not been deeply affected by societal, community and/or family risk factors.	A caring and committed person who recognizes the value of additional companionship and guidance to a young person. In this regard, little patience is needed, but requires a time commitment. Also, thought <u>must</u> be given to appropriate attitudes, activities and techniques used.	- <u>Mentoring Program Coordinator Position:</u> - strong program development & management skills, - strong people skills are pertinent when operating a multi-cultural program, - knowledgeable regarding principles of youth development. - <u>Program Capacity:</u> - must have adequate resources i.e. funding, staff, technology and equipment, before starting mentoring activities. - <u>Matching Considerations:</u> - same culture, gender considerations should be considered, however in this context and classification – it may not be necessary in reaching effective outcomes for youth - mentors must have the skills to assist in relevant (goals/objectives) areas, - mentors must be culturally and gender aware and respectful.
2. Moderate Mentoring (Formally Medium Mentoring) Risk Level "Moderate"	-Companionship -Academic Tutoring -Career and Professional Guidance -College/higher Education Guidance -Self-Esteem Building -Prospective Broadening	A youth with unlimited potential who may or may not have consistent and/or adequate adult companionship or guidance. An average or below academic student who has given little or no thought to career and/or collegiate path. Very impressionable, open to assistance.	Same As Above	A caring and committed adult. Willing to work with youth on normal adolescent and life issues. Requires patience and willingness to get involved in the youth's life. Willingness to come to where the youth functions physically and mentally. Culturally sensitive and abreast of current youth issues. Much thought must be given to appropriate attitudes, activities and techniques used.	Same As Above <u>Note:</u> - <u>Matching Considerations:</u> - matching considerations such as culture and gender may become relevant in this classification and should be considered

Transformative Mentoring

<p>3. Intensive Mentoring (Formally Hard Mentoring) Risk Level "High"</p>	<ul style="list-style-type: none"> -Companionship -Academic Tutoring -Career and Professional Guidance -College/Higher Education Guidance -Self-Esteem Building -Prospective Broadening -Conflict Resolution -Manhood/Womanhood Responsibility -Parenting Skills -Respect for Private Property 	<p>A youth with unlimited potential who has no positive male or female guidance. Basically treats school as a social gathering. Not much positive encouragement and examples regarding academics at home. Has given little or no thought to career and/or collegiate path. Maybe, occasional run-ins with the law or school authorities. Still impressionable but heavily influenced by negative surroundings and/or peer group. A youth who is cynical and very suspicious about unfamiliar "healthy" /"positive" development assistance.</p>	<p>Transformative mentoring is designed (non punitively) to deliberately address and/or affect change of negative/anti-social self-esteem, attitude and behavior in youth who have been profoundly affected by societal risk factors. The transformative mentoring process is a necessary prerequisite in order for most youth in this category to benefit from an assistance mentoring process. Transformative mentoring is for youth who, because of their current attitudes/behavior would not be receptive to assistance mentoring. Transformative mentoring is an expression of profound empathy, sensitivity, compassion and love.</p>	<p>An extremely caring and committed adult. Willing to go beyond casual involvement in a youths' life. Requires patience and a willingness to play several roles in youths' life i.e., teacher, guide, support, resource, challenger, etc. A necessary willingness to come to where the youth functions physically and mentally. Culturally sophisticated and abreast of current youth issues. Much thought must be given to appropriate attitudes, activities and techniques used.</p>	<p>Mentoring Program Coordinator Position:</p> <ul style="list-style-type: none"> - strong program development & management skills, - excellent people skills, particularly when operating a multi-cultural program, - exceptional knowledge regarding principles of youth development, particularly regarding cross-cultural competence and respect for other people's way of life. <p>Program Capacity:</p> <ul style="list-style-type: none"> - must have sufficient resources i.e. funding, staff, technology and equipment, before starting mentoring activities, - must have strong collaborative relationships with community resources, - must have strong and relevant follow-up (support) services in place (the transition from transformative mentoring to assistance mentoring. <p>Matching Considerations:</p> <ul style="list-style-type: none"> - same culture, gender should be a strong consideration for Intensive/Very Intensive mentoring, - mentors must have the skills to assist in relevant (goals/objectives) areas, - mentors must be culturally/gender competent and very respectful of other people's life issues, challenges and way of life.
<p>4. Very Intensive Mentoring (Formerly Hard Core Mentoring) Risk Level "Very High"</p>	<ul style="list-style-type: none"> -Companionship -Academic Tutoring -Career Guidance -College/Higher Education Guidance -Self-Esteem Building -Prospective Broadening -Conflict Resolution -Man/Womanhood Responsibility -Parenting Skills -Respect for Private Property -Respect for Self -Respect for Life -Cultural Awareness & Respect -Respect for Authority/Law 	<p>A youth with unlimited potential who is still reachable however, deeply rebellious. Basically has little to no positive adult influence and/or guidance. Attracted to the seemingly "easy way out." Very much influenced by peer group. Has spent considerable time institutionalized. A youth who is cynical and very suspicious about unfamiliar "healthy"/"positive" development assistance.</p>	<p>Extremely caring and committed adult who basically becomes a surrogate family member. Always in touch and on-call. Requires much patience and love. Required willingness to come to where the youth functions physically and mentally. Culturally competent and abreast of current youth issues. Willingness to remain an advocate for the youth even as they continue to make mistakes. Much thought must be given to appropriate attitudes, activities and techniques used.</p>	<p>Same As Above</p>	<p>Same As Above</p>

Note: The above are broad classifications. The characteristics of each classification type can be interchangeable from youth-to-youth and/or from mentor-to-mentor, meaning there can be variations of characteristics. (Revised 12/00)



Once clarity is achieved regarding youth characteristics and needs, and mentor characteristics needed, assessing one's own personal and/or program's ability to provide needed services through mentoring becomes most important. TMC can now assist individuals and/or programs in making this assessment. As a result of recent research that TMC conducted to re-assess/evaluate our mentoring technical assistance and mentor training service delivery system, we discovered that there are at least three categories regarding "Levels of Experience" (LOE) of active mentoring programs/practitioners in the field: 1) "start-up programs", which have 0-3 years of experience, 2) "emerging programs", which have 3-5 years of experience and, 3) "mature programs", which have 5 or more years of experience. In addition to the LOE issue, we learned that there are various "Levels of Capacity" (LOC) among field mentoring programs. The LOC pertains to an individual's and/or mentoring program's capacity (ability) to develop and sustain a quality program. The LOC is associated with the resources available to an individual and/or program, to include funding, staff size (support), staff expertise, and organizational technology. The LOE along with the LOC determines an individual's and/or program's overall "Level of Readiness" (LOR). The LOR should determine what type and/or size of mentoring effort an agency should endeavor to develop. The "type" and "size" issue refers to the above mentoring typology chart. The categories of "low/moderate", "moderate", "intense" and "very intense" mentoring refers to both the "type" of mentoring (i.e. "assistance mentoring" or "transformative mentoring"), and the "style" of mentoring (one-on-one vs. group vs. combination group and one-on-one mentoring).

Assistance Mentoring and Transformative Mentoring may have or require different paradigms, modalities and/or objectives. An agency's LOE/LOC/LOR will determine its ability to operate and achieve both effective modality and important youth objectives (outcomes).

Assistance Mentoring means exactly that, it assists youth. Assistance Mentoring is designed and utilized to assist (provide a helping hand) youth who have no major self-esteem, attitudinal and/or behavioral issues that would inhibit/thwart and/or serve as insurmountable obstacles to receiving assistance in academics, career/job counseling, leadership/conflict resolution skills, social/recreation activities, minor self-esteem issues, etc. Assistance Mentoring is used when working with youth who have not been significantly affected by societal, community and/or family risk factors. Assistance Mentoring would address the needs of youth that represent the "low/moderate and moderate" categories of the mentoring typology. These are youth that are not "problem" youth or youth whose needs are complex or time consuming. These are basically well-adjusted youth that, based on the inabilities of the family, could benefit from additional adult companionship, support and/or guidance. As an example this may be a youth who is interested in a career path that is technical and/or requires a college education, however, s/he may come from a family/environment where these professions are under-represented or no one has college experience. In this regard, the youth simply needs someone who can assist (guide) him/her



professionally and/or into and through the college maze; or a non-problematic youth who lacks self-confidence/esteem regarding academic abilities, social interaction and/or career/professional drive. This type and style of mentoring would not place major time demands on a mentor, nor would it require intense guidance, role-modeling and/or counseling. Therefore matching strategies and unique mentor character considerations would not be complex or difficult to attain.

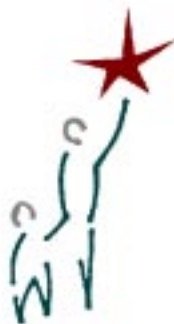
Transformative Mentoring, on the other hand, is designed and utilized to deliberately address and/or affect change of negative self-esteem, attitude and behavior in youth who have been profoundly affected by societal, community and/or family risk factors. Transformative Mentoring is for youth who because of their current attitudes/behavior could not/would not be receptive to mere assistance (mentoring). ***Transformative Mentoring recognizes that the youth needs a transformation of self-esteem and/or attitude (mentality) before s/he can benefit from the assistance mentoring process.*** Transformative Mentoring would address the needs of youth who represent the “intense and very intense” categories of the mentoring typology. These are youth whose needs go far beyond simple companionship, confidence building or relatively minor academic, social or career guidance. The circumstances of this youth’s environment has resulted in a problematic attitude and behavior. The symptoms of this mentality and the resulting behavior can manifest themselves in the form of a self-destructive low self-esteem, lack of self-concept, low academic interest/achievement and/or school drop-out, the use of drugs and/or violence, lack of self respect and/or lack of respect for others and authority, etc. This attitudinal and behavioral type and the resulting kind of mentoring needed requires very different considerations than assistance mentoring. It requires a different kind of mentor with respect to time commitment, personal commitment and character traits. These considerations would necessarily make matching strategies/considerations, mentor characteristics and mentor training needs more complex and intense.

By placing mentoring in this perspective it clearly places the onus of mentee (program) success on the program staff and/or the agency. It is the program staff and/or the agency that should rise to the occasion in terms of its realistic ability to serve youth, through mentoring, in the best manner for the youth’s benefit. When mentoring does not work (e.g. when goals and objectives are not being met regarding the youth’s progress), the program isn’t working, not the other way around. This is true because in most cases it is known beforehand (or it should be known) that youth who are assigned/placed/accepted into mentoring programs have “issues/needs/problems”. When a youth is accepted into a program and the program knows beforehand that the youth has issues/needs/problems then the program is saying upon acceptance of the youth that “with this knowledge, we can help/assist you”. If that help/assistance doesn’t occur in a beneficial manner to the youth, then the program failed to do what it said it could/would do—the youth never made any such claims or promises.



This makes the LOE/LOC/LOR considerations very important. Mere desire and/or having good intentions by a program operator is not enough when young people's lives are at stake. This is especially true when serving "at-risk" and "highly-at-risk" youth, who based on their respective difficulties and/or the gravity of their circumstances, need experienced and well focused services. This is also true with respect to mentors and mentor training and support.

TMC believes that "mentoring" is here to stay. We believe that as social, economic and technological directions and demands continue to impact upon the make-up of the American family and community constructs, mentoring will continue to emerge as one of the most viable and cost beneficial offerings necessary for youth development needs. From this perspective, mentoring must be developed as a solid "discipline". It can no longer operate as a simple reaction to youth crisis.





***The Mentoring Center's Mentoring Philosophy
and Paradigm For Its Operation Of
The African American Males' Transition Program And
The Positive Minds Project; Transformative Mentoring
Models for Highly-At-Risk African American Youth:***

The Mentoring Center's mentoring paradigm and/or "Theory of Change" believes that you cannot expect lasting change of a person's (youth's) behavior unless/until you first assist them in changing the mentality (thinking) that gives rise to their behavior. Our theory of change also asserts/believes that all people (youth) have a "limitless potential" and a sense (desire) for "collective well-being/health". It is TMC's belief that the very way in which young people see (define) and understand (give meaning to) themselves determines how they will "be" (behave) and what they will "become" (aspire to). The key to inspiring young people, we believe, is to get them to "see" the innate goodness in themselves and others. Through cognitive restructuring and cultural realignment, which we address through the delivery of our twenty week, seven foci curriculum, we are able to assist "highly-at-risk" African American youth in breaking the bonds of negative self-imagery and destructive behavior.

TMC applies its philosophy/paradigm or theory of change through the operation of two Transformative Mentoring programs that it operates for highly-at-risk African American youth. **Highly-at-risk-youth are youth who have all of the risk factors of at-risk youth, but their risk factors are no longer probable and/or casual**, they are actual (they have set-in). Meaning, these youth are not at-risk of gangs/violence, drug selling, dropping out of school, being teen parents, etc., these youth are entrenched in gang activity/violence, drug sells, they have dropped out of school or been put out, they are teen parents. Most distinguishing is that they are not solely entrenched in just one risk factor, they are entrenched in multiple risk factors (to include the corresponding mental attitudes).

Youth who need Transformative Mentoring vs. Assistance Mentoring, are youth whose limitless potential and sense of collective well-being are covered up by layers of "bad information", "bad examples", "bad advice" and "bad instructions" (Omega Boys Club, 1994). "Bad" simply means that the quality of the information, examples, advice, and instructions that they live by is not conducive for decent/quality/successful living. It's important to understand, however, that every youth who gang-bangs, drops out of school, engages in promiscuous sex, abandons their child, sells drugs, etc., has what he/she thinks is good information, examples, advice and/or instructions.



Amongst their peers and on the streets, their reasoning and behavior is good/appropriate. In decent society, their reasoning and behavior is “bad”. So, unlike the less complexed Assistance Mentoring, Transformative Mentoring is specifically designed and operated to remove, replace and/or neutralize these layers of “bads”. Once the layers of bads are addressed through the Transformative Mentoring process, then the Assistance Mentoring can begin (i.e. a youth is helped with their academics, career exploration, and normal human development issues).

It is important to understand that Transformative Mentoring is “transforming”; it is not (temporary) behavioral modification through rewards and punishments. Transformative Mentoring successfully motivates, teaches, guides, assists, coaches and supports the youth in understanding that they are attached to something much greater than their individual selves and that they were not born into life to sell drugs, to kill/harm others, to mistreat women/men/themselves, to be without knowledge, to destroy their families and communities, etc. They were born into life to achieve a much higher/greater purpose (cognitive restructuring and cultural realignment). Young people understand and welcome this general message more readily than most would think. This fact supports our belief that these youth are not “bad” but rather the information, examples, advice and instructions which they derive from their peers and communities is bad. Once you change/upgrade the information, examples, advice and instructions (mentality) the bad behavior disappears.

Transformative Mentoring and the process for its delivery must be guided by “inspiration” and not “manipulation”. By this it is meant that one has to tap into the spirit of the youth (the spirit of being human) and thereby ignite their inner potential for goodness. In this regard, all mentors must see their mentees as someone who already contains all of the knowledge that s/he needs, but who must work with older more experienced persons to “remember” what they know. The mentors, therefore, are not only teachers but they also motivate, guide, coach and encourage. They show the way, working from a position of respect and affinity, addressing the knowledge within the young person. The mentees are not bad or ignorant in the eyes of their mentors. The mentees are seen as storehouses, repositories of something the mentors are quite familiar with and very interested in, something the mentors have and know very well. The mentors perceive a presence knocking at the door within the mentees, and accept the task of finding, or becoming, the keys that opens the doors (Melodome Som’e, 1992).

Therefore, according to TMC, mentoring becomes a system of healing (youth development from a holistic perspective) and as such becomes in practice a system of “reconnecting” the mentees (youth) to their limitless potential. TMC clearly believes that “love” must emanate, not only, from the regenerative source of the mentors (healers), but it must be engendered or reactivated in the mentees in order for them to generate and maintain their own healing process. TMC asserts, in this regard, that as young people achieve success in knowing their own true goodness, their personal and physical state/condition will automatically change.



TMC's Theory of Change



TMC's theory of change is conceptualized as having the following four phases of transitional breakthroughs in the developmental process for the youth: 1) **Recognition**, 2) **Declaration**, 3) **Activation**, and 4) **Realization**. While these four transitional phases oftentimes overlap and/or appear to occur almost simultaneously, TMC defines them separately:

The **Recognition** phase is the time when the young person is able to “see” who they *really* are. Through cognitive restructuring (and for some youth “cultural realignment”), the mentee is able to see his/her own goodness.

The **Declaration** phase is the point that is reached when the young person declares and/or affirms his/her new meaning. Again, through cognitive restructuring (and for some youth “cultural realignment”) the young person announces to the objective world their new character. Having declared their new meaning, the next phase is a phase of internalization.

The **Activation** phase signifies the conscious attempt by the mentee to think and behave in ways that are consistent with his/her new meaning.

The final phase is the **Realization** phase. In this phase the young person engages in self-reflection and is able to determine that he/she is indeed as he/she claims himself/herself to be. They have concrete evidence for verifying their own new meaning (attitude/behavior).

This mentoring philosophy/paradigm is not casual, it takes mentoring (youth development) very seriously. It is not superficial problem solving, its intent is to get at the dis-ease and not merely the symptoms. Its effect not only serves the youth but equally important, the community and society as a whole. Although this transformative group mentoring model is currently only being used by TMC with African American youth, TMC believes this model has powerful replicability and can be easily translated and applied in the Latino/Hispanic, Native American, South East Asian, etc. communities as well. In this regard, TMC is currently conducting a three year evaluation of this model so as to be clear with respect to the relationship between curriculum, process and outcomes. Once this evaluation is completed, TMC will commit to identifying other programs and communities who may wish to replicate this model.






The Mentoring Center's



MISSION STATEMENT

The Mentoring Center's (TMC) baseline mission is to improve the effectiveness of the field of mentoring (the national mentoring movement). Conceptually, TMC's work serves to expand the very definition and use of mentoring as a youth development tool. In this regard, TMC works to develop and provide new and acceptable mentoring concepts and models that would be effective in addressing the needs of youth of a variety of life circumstances. In a practical way, TMC works to develop and, where possible, field test and evaluate technical assistance and training best practice curriculum, tools and materials. The Mentoring Center also provides and/or arranges the provision of technical assistance and training workshops to individual mentoring agencies.



Publications of *The Mentoring Center*:

Classification of Mentoring Relationship Types 1994, revised 2000

A Guide to Evaluation Strategies for Mentoring Programs and The Mentoring Center

Final Report on the Reorganization of The Mentoring Center's Service Delivery System

The Mentoring Center's Philosophy and Opinions

Framework for Mentorology





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