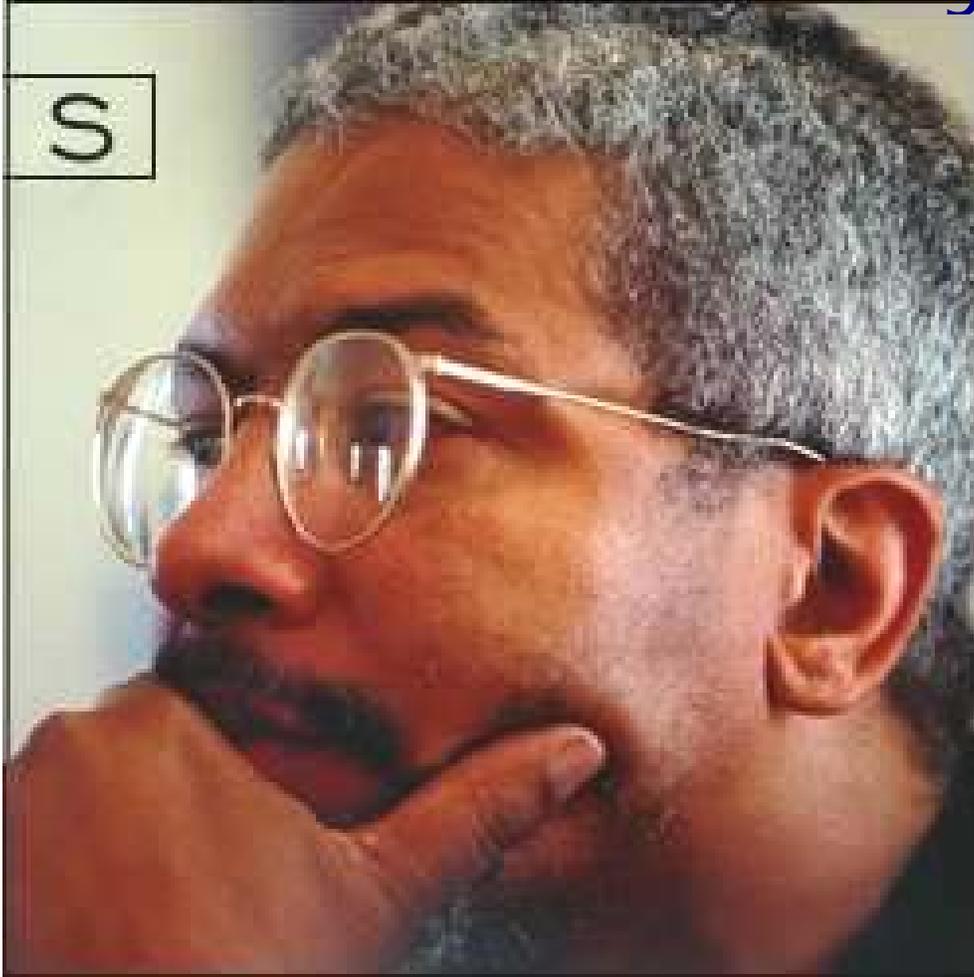


GOD

and the Inner City



Introduction

God and the Inner City's media outreach campaign is part of the Reentry National Media Outreach Campaign, a new effort of the Making Connections Media Outreach Initiative. This **Reentry Discussion Guide** supports local community dialogue and action related to faith-based social programs as well as to achieving The Annie E. Casey Foundation's Core Results.

Reentry National Media Outreach Campaign

The Reentry National Media Outreach Campaign is timely in raising awareness and supporting discussion and action related to individuals leaving prisons to return to their families and communities. Nationally, over 600,000 men and women will be released from state and federal prisons this year. Not only are more prisoners returning home than ever before, but they are also returning less prepared for life on the outside.

But just as the potential costs are great, so too are the opportunities for interventions that could enhance the public safety, health, and cohesion of communities. Some of the most important work in the reentry field is occurring at the community level. These grassroots efforts have changed the reentry framework by energizing local faith and community capacity to meet the new challenges.

The Reentry National Media Outreach Campaign is designed to expand public awareness and dialogue about solution-based and promising reentry programs that foster public safety and support healthy communities, provide media-based resources, and work in partnership with key organizations engaged in local initiatives to strengthen families and neighborhoods.

Prisoner Reentry Defined

Prisoner reentry is the process of an ex-offender leaving prison or jail and returning to society. All experience reentry, whether they are released on parole or are released to no supervision in the community. If the reentry process is successful, there are benefits in terms of improved public safety because of decreased rates of recidivism, and better long-term reintegration of the former prisoner into a more supportive environment.

Critical to the success of the outreach campaign will be its focus on issues that are of primary concern to policy leaders, faith- and community-based organizations, and public television stations, and that can lead to desired outcomes. Public safety gains are typically measured in terms of reduced recidivism. Successful reintegration outcomes would include increased participation in the labor force, families, communities, schools, and faith-based organizations. Both financial and social benefits are associated with successful reentry.

Campaign issues were defined through conversations with producers; strategic partners including the Urban Institute and The Annie E. Casey Foundation; and advisors, such as the Council of State Governments' Re-Entry Policy Council (CSG/RPC) and the campaign's Faith Advisory Committee; public television stations; as well as other key stakeholders. The following issues/themes will be highlighted in the outreach campaign and productions:

- Health: substance abuse, HIV, mental health, domestic violence
- Family reunification: men, women, and children
- Housing / transitional housing
- Education, job training, employment
- Faith / faith ministry
- Public safety

The last theme, public safety, was recommended by CSG/RPC, which stated that this is a key issue for policymakers and, therefore, critical to the campaign's ability to gain their attention. One additional theme, the moment of release (the critical hours, days, and weeks following release from prison), will be integrated within the other issues.

Television documentaries that are currently part of the Reentry National Media Outreach Campaign include the following:

- A Hard Straight, 2004
- A Justice That Heals, already broadcast
- Aimee's Crossing, Nomadic Pictures, 2005
- Every Child is Born a Poet, When in Doubt Productions, April 6, 2004
- Finding the Soul of a Teenager (w.t.), Hudson River Film & Video, 2004
- Girl Trouble, 2004
- God and the Inner City, Michael Pack, 2003
- Manhood and Violence: Fatal Peril, Hudson River Film & Video, 2004
- Prison Lullabies, broadcast TBD
- Redemption, Nomadic Pictures, 2005
- Road to Return, current PBS Plus offering through 2005
- What I Want My Words to Do to You, December 2003

All productions incorporate the theme of reentry into family and community by individuals who were formerly incarcerated. Additional television and radio documentaries may be added as the Reentry Campaign progresses. Since PBS will have licensing agreements on most of the television shows for three years, the campaign will evaluate how they are received by various audiences and consider the potential for extended outreach.

Making Connections Media Outreach Initiative

The Making Connections Media Outreach Initiative links public television stations to local stakeholders, which serve various constituencies, as a means of becoming vital partners in the movement to help strengthen youth and families and connections to more effective and supportive neighborhoods. Launched in March 2001, the MCMOI is designed and managed by Outreach Extensions and is part of an overall public awareness and will-building effort by the Annie E. Casey Foundation (AECF).

The MCMOI offers media support to local coalitions, which are part of AECF's *Making Connections* initiative, a multi-faceted, long-term endeavor to improve the life chances of vulnerable children by helping to strengthen their families and neighborhoods. AECF's intent is to stimulate and support a local movement that engages residents, civic groups, political leaders, grassroots groups, public and private sector leadership, and faith-based organizations in an effort to help transform tough neighborhoods into family-supportive environments. The MCMOI specifically serves 22 cities: Atlanta, Baltimore, Boston, Camden, Denver, Des Moines, Detroit, Hartford, Indianapolis, Louisville, Miami, Milwaukee, New Orleans, Oakland, Philadelphia, Providence, San Antonio, San Diego, Savannah, Seattle, St. Louis, and Washington, D.C.

Believing that diverse media play an essential role in motivating and mobilizing community action, AECF wants to help *Making Connections* organizations gain access to the media to bring public attention and resources to critical issues. Thus, the MCMOI provides stations and their partners with effective media tools and strategies, derived from broadcast programming, to encourage dialogue and advance community action.

God and the Inner City: The Production

God and the Inner City examines faith-based social programs from a public policy as well as a human perspective. A faith-based approach to fighting inner city social problems, such as drug addiction, juvenile violence, teen pregnancy, and job training, has received much attention recently, both in the press and at the highest levels of government. This one-hour documentary for PBS gives the policy debate a human face.

Program Description

THREE EMOTIONAL STORIES ABOUT THE BATTLE FOR THE SOULS OF OUR CITIES AND OUR YOUTH.

Pastor Eugene F. Rivers, 3d knows how to work his streets, the Dorchester neighborhood outside Boston. As a kid, he was in a street gang in Philadelphia. As a young man, he attended Harvard. Then, he dropped out of college to live with and help the poor. His mission is to reach the tough young men others have written off. He spends a lot of time walking around the neighborhood and solving problems—on the streets, in the courts, and in the jails. He is a charismatic minister who can speak the language of the streets. Rivers has also convinced other ministers to do this work and, amazingly, to collaborate with the police. The result has been a substantial drop in crime dubbed “the Boston miracle,” putting Rivers on the cover of *Newsweek*.

The reality of the faith-based organizations that are really doing street work seldom fits our stereotypes of inner city ministries. *GOD AND THE INNER CITY*, a sixty-minute documentary, tells the story of Rivers and two other groups and their struggles. They are profiled in a cinema verite style, interspersed with expert commentary. The actress Phylicia Rashad provides voice-over narration.

The Amachi program in Philadelphia is designed to help children of prisoners—the most “at risk” group in the nation. It’s a mentoring program based in local churches but run by Big Brothers/Big Sisters, a national secular organization. The film follows the story of one mentor and the ten-year-old boy he is trying to help.

The third program, Teen Challenge, is evangelical in content. A Christian drug rehab program, its goal is spiritual transformation—replacing drugs with spiritual fulfillment. The film focuses on one man as he starts the program and comes to terms with his past and his future.

These faith-based organizations have recently been the beneficiaries of presidential action and proposed legislation. The film reviews the controversy of government support, especially the issue of church/state separation. Interviews include: Barry Lynn, Executive Director of Citizens United for the Separation of Church and State, Richard Land of the Southern Baptist Convention, and John Dilulio, the University of Pennsylvania professor who was picked by President Bush to launch his faith-based initiative.

The real issue is effectiveness. Some believe that these groups form a powerful new social movement, “a second civil rights movement.” The question is, can they transform America’s inner cities, reversing decades of failure and neglect?

The **Principal Content Advisor**, John J. Dilulio, Jr., is Frederic Fox Leadership Professor of Politics, Religion, and Civil Society at the University of Pennsylvania. During his leave from Penn in academic year 2000-2001, he served as first Director of the White House Office of Faith-Based and Community Initiatives. Professor Dilulio is Senior Fellow at the Brookings Institution. From 1986 to 1999, he taught at Princeton University. He is author, co-author, or editor of a dozen books, the most recent of which include *American Government: Institutions and Policies* (with James Q. Wilson, Houghton-Mifflin, ninth edition, 2003); *What's God Got to Do with the American Experiment?* (with E.J. Dionne, Brookings, 2000); and *Medicaid and Devolution* (with Frank Thompson, Brookings, 1998).

The Producer, Manifold Productions

Producer/Director **Michael Pack** is the former president of Manifold Productions, Inc., an independent film and television company based in Chevy Chase, Maryland. Pack's credits include *Rediscovering George Washington*, *The Fall of Newt Gingrich*, *The Rodney King Incident*, *Campus Culture Wars*, and *America's Political Parties*. Pack currently serves as the Senior Vice President for Television Programming at the Corporation for Public Broadcasting. In 1992, Pack was the Director of Worldnet, the U.S. Information Agency's television and film service. Also, he was previously co-chair of the International TV Council at the Corporation for Public Broadcasting. Last year, President Bush nominated and the Senate confirmed Mr. Pack to serve on the National Council of the Humanities, which oversees the National Endowment for the Humanities.

Major funding for the production of GOD AND THE INNER CITY has been provided by The Pew Charitable Trusts. Additional funding has been provided by The Lynde and Harry Bradley Foundation, the Ford Foundation, the John M. Olin Foundation, The Bodman Foundation, and The Randolph Foundation.

Additional outreach funding has been provided by the John Templeton Foundation and The Annie E. Casey Foundation.

God and the Inner City features three faith-based organizations that serve youth and families in Dorchester/Boston, Washington, D.C., and Philadelphia.

The Ella J. Baker House

Mentoring, monitoring, and ministering to high-risk youth and the community.

411 Washington Street
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Tel: 617.282.6704
Fax: 617.822.1832
www.thebakerhouse.org



The Ella J. Baker House is a non-profit, community based organization created and supported by the Azusa Christian Community and led by **Reverend Eugene F. Rivers, 3d**. Since 1988, Baker House has provided direct service to help thousands of high-risk youth and their families avoid violence, achieve literacy, and access jobs by working and living in Dorchester's Four Corners neighborhood in Boston, Massachusetts. They have developed creative strategies and partnerships, through the practice of "doing what it takes" to serve the pressing needs of neighbors and clients.

Created in the early 1980's as a Harvard University student organization, the Azusa Christian Community based itself in Four Corners/Dorchester in 1988. The neighborhood was young, black and Latino, poor, and violent. The work of the Azusa Christian Community led to the development of the *Boston Ten-Point Coalition*, the *National Ten-Point Leadership Foundation*, and *Operation 2006*. Through these initiatives, The Ella J. Baker House has been a key player in the reduction of youth violence in Boston.

Youth from Dorchester account for 46% of the total juvenile caseload for the city of Boston, while accounting for only 14% of the city's youth population. Draper Street, eight blocks from Baker House, has the highest concentration of juvenile corrections cases in the state. Dorchester Court has over 1,100 youths (17 to 25 year-olds) under probation supervision.

Baker House combats these startling statistics with its strong, consistent work in the Dorchester community. Its key assets include:

- Proven sustainability with a 14-year track record
- Local indigenous leadership
- Grassroots organization; over 70% of staff live in the neighborhood
- Staff and volunteers' passion for knowledge creates a learning community
- Addresses spiritual aspect of youth's humanity
- Unlike many faith-based youth programs, the Baker House serves all youth and their families, regardless of religious belief or church-affiliation.
- Predominately male, African-American staff

Teen Challenge

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Fax: 417:862.8209

www.teenchallenge.com

Teen Challenge is the oldest, largest, and most successful program of its kind in the world. Established in 1958, Teen Challenge has grown to more than 160 centers in the United States and 300 centers worldwide. Many of the centers offer a one-year residential program for adults designed to help men and women learn how to live drug-free lives. During their stay, they do not hold down outside jobs, as all of their attention is focused on the program. The program challenges the residents to embrace the Christian faith. They believe that when they do, their lives are transformed and they find true meaning and purpose. While most of its centers are for adults, some do offer residential programs for teenagers.

The Teen Challenge program teaches its participants how to live again – how to get up early in the morning and begin the day productively; how to get along with others and engage in group endeavors. Residents follow strict rules and discipline. They adhere to a daily schedule that includes chapel, Bible classes, work assignments, and counseling.

As shown in *GOD AND THE INNER CITY*, Pastor Mike Zello in Capitol Heights, Maryland runs a Bible-based drug rehabilitation program for men. Reverend Zello believes that drug addicts need a force greater than themselves to overcome the powerful chemical lure of drugs. Successful drug rehab, he believes, requires healing the hurt that incites drug use in the first place. He wants to substitute God for drugs.

Teen Challenge offers a number of services to the community, many times free of charge. For over 40 years, Teen Challenge has been going into schools around the world working with teens to educate them about the dangers of drugs. Teen Challenge reaches out to people in juvenile halls, jails, and prisons. Its "jail teams" help show inmates that there is hope for them to turn their lives around. More importantly, they educate them on how to change their lives.

Note: Manuel Baerga is executive director of the Capitol Heights office of Teen Challenge. Formerly the program director at Capitol Heights, Mike Zello is now the executive director of a new center in Fredricksburg, MD.

Amachi Mentoring Program

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Amachi

"People of Faith Mentoring Children of Promise"



Amachi is a West African word meaning, "Who knows but what God has brought us through this child." The **Amachi Mentoring Program** is a collaborative effort to provide mentoring to a very special group of Philadelphia's children and youth -- those with a parent currently or formerly incarcerated.

Amachi's goals are twofold: to assist these specific children and youth in achieving their highest potential by engaging them in transformational mentoring relationships with people of faith; and to identify, evaluate and report to policy leaders, public officials and funders the most effective strategies and practices of urban faith-based mentoring.

Amachi is a partnership of Public/Private Ventures, the Big Brother Big Sister Association, local congregations, and the Center for Research on Religion and Urban Civil Society at the University of Pennsylvania.

Amachi staff are working with pastors to identify children of prisoners from their churches' communities and with prison chaplains to solicit child information from prisoners. Both incarcerated parents and custodial parents are asked for permission to engage the children in the mentoring program.

At the same time, staff have identified 50 congregations that are willing and able to participate in mentoring. More than 750 mentoring volunteers have come from these churches. Additional congregations, representing all faiths, will be added in ensuing years.

Key On-Screen Individuals in God and the Inner City

Reverend Eugene Rivers 3rd, a Pentecostal minister, is president of the Ella J. Baker House. He also founded the Boston Ten-Point Coalition, the National Ten Point Leadership Foundation, and Operation 2006.

Andre Norman, lead field organizer, Ella J. Baker House; “I’m coming from doing 14 years [in prison] myself.”

Mike Zello, program director, Teen Challenge, Capitol Heights, MD.

Dr. John Dilulio: University of Pennsylvania; senior fellow at Brookings Institution; resigned from post of executive director of the Office of Faith-Based and Community Initiatives; created the Amachi program soon after he left the White House.

Dr. Richard Land, Southern Baptist Convention; president of the SBC's Ethics & Religious Liberty Commission and is a nationally known radio host through his *For Faith & Family* broadcast ministry.

Reverend Barry Lynn: executive director, Citizens United for the Separation of Church and State.

Victoria Harrington: mentor to teenager Aja in Amachi program.

Rubin Ortiz: mentor to Juan in Amachi program.

Mentoring Models

The Amachi Mentoring Program can be adapted for use in other communities. The following is an account from Amachi's executive director, Reverend Wilson Goode, on the process of implementing a faith-based mentoring program.

By every measure, children of current and former prisoners are among the most severely at-risk children and youth, as they suffer from high rates of child abuse and neglect, illiteracy, drug and alcohol abuse, crime, violence, incarceration and premature death. Although there is no single approach to measurably improving the life prospects of these children, Public/Private Venture's evaluation of Big Brothers Big Sisters of America (BBBS) documented that having a mentor significantly reduces a young person's initiation of drug and alcohol use, improves their school performance and attendance, reduces their incidences of violence, and improves their relationship with their custodial parent. Providing the children of incarcerated parents with this kind of support is the focus of the Amachi mentoring program. The goal is to involve consistently caring and supportive adults in the lives of prisoners' children.

The Amachi Model

Volunteer mentors recruited by congregations are matched with the children of current or former prisoners. The Amachi program offers three types of mentoring programs:

1. Community-based, one-to-one mentoring perfected by BBBSA over many years, which pairs one child with one mentor who meet weekly for at least one hour, choosing their own activities, schedule and location;
2. School-based, one-to-one mentoring, in which the pair meets at the child's school at least one hour a week at a time cleared with school administrators, and engages in either recreational or educational activities; and
3. Church-based, one-to-one mentoring similar to school-based mentoring with the exception that the mentoring pair meets on church property rather than at the school. Big Brother Big Sister case managers screen the volunteers and provide case management and supervision for all of the matches.

In training volunteers, emphasis is on the developmental approach identified in the P/PV study of BBBS as more productive than a prescriptive approach that only offers youth such advice as "stop drugs" or "go to church." Instead, volunteers will be trained to focus on developing trust, engaging in enjoyable activities and waiting for the youth to ask the mentor for guidance.

Project Organization

Amachi staff work with pastors to identify children of prisoners from their churches' communities and with prison chaplains to solicit child information from prisoners. Both incarcerated parents and custodial parents are asked for permission to engage the children in the mentoring program.

At the same time, staff have identified 50 congregations that are willing and able to participate in mentoring. The churches are organized into four clusters of 10 to 12 churches per cluster in Southwest Philadelphia, West Kensington, North Central Philadelphia and South Philadelphia. These areas were chosen because of the great number of children of incarcerated parents in these areas as well as P/PV staff's familiarity with the congregations and neighborhoods.

One religious organization in each cluster has hired a Community Impact Director to manage the recruitment of volunteers, as well as volunteer pre-match training and post-match support. In turn, each of the 50 churches has designated a Church Coordinator, who helps mobilize and support the volunteers once they begin meeting with youth. Finally, each congregation is responsible for maintaining at least ten volunteer mentors in Amachi at all times. Continued participation in the project is based on the cluster maintaining that number of volunteers.

To date, 750 volunteers have been recruited from congregations located in the four selected Amachi neighborhoods and from one suburban congregation. BBBS staff and volunteers have screened, trained and approved the volunteers. These Amachi volunteers represent an 84% increase in the number of mentors involved with the local BBBS affiliate. A concentrated effort has been underway to specifically recruit additional male mentors. Amachi staff have identified almost 2000 children interested in having an Amachi mentor.

BBBS staff are currently engaged in an intensive effort to match children and volunteers. Five hundred matches have been made to date, and the goal is to make 600 total matches.

The Amachi program is working well. Already there are testimonies from children and mentors of lives being changed.

Faith-Based Mentoring

So, you'd like to start a faith-based mentoring program? Mentoring - the presence of caring individuals who, along with parents or guardians, provide young people with support, counsel, friendship, reinforcement and a constructive example - is a strategy that can help young people of all circumstances to achieve.

Congregations of all faiths are fertile places to develop mentoring programs. They have a long tradition of instilling spiritual values and moral strength, key elements in mentoring. As part of a faith-based institution that can draw freely on the talents and time of committed member volunteers, mentoring puts faith into practice, and everyone benefits.

Faith-based mentoring:

- Offers young people the chance to develop a relationship with one or more adults who become friends, role models and advocates for them.
- Is based in a house of worship and reflects the values and beliefs of that religion.
- Typically occurs after school hours and/or on weekends.
- Can take several forms, including career exploration, life skills development, game playing and going to sports, entertainment or cultural events.
- Can serve young people from the congregation or from throughout the local community.

Mentoring occurs when an older individual engages in building a healthy, trusting relationship with a younger person. Mentors provide support, guidance, friendship, role modeling, assistance, and an attentive ear. Informal (or non-structured) mentoring takes place in all types of youth programs and services. Teachers, coaches, tutors, counselors, scout leaders, other professionals, and even family members all regularly provide mentoring to young people. Such contact may be valuable and it may be "mentoring" but it is not always a "mentoring program."

A formal or structured mentoring program strives to match older volunteers with younger participants for the specific purpose of building a relationship of trust and respect. At the same time, mentors and program staff often provide support and guidance to the mentee, and this is sometimes accomplished by integrating a variety of program themes such as conflict resolution, pregnancy prevention, goal setting, tutoring, leadership, career development, sports, computers, camping, or a number of other areas.

Although these themes may be important elements to mentoring programs, it's good to remember that the main goal of a formal mentoring program is the development of the relationship. In service of supporting these relationships, well-managed mentoring programs have expert staff who screen and train their volunteer mentors, and they also consistently monitor each match throughout the mentoring cycle.

Getting Started

- Mentoring programs need planning and structure. Quality mentoring programs need a carefully conceived structure, which includes clear and comprehensive program guidelines.
- Programs need resources and support. You may need to hire one or more professional program staff. In addition, if you are part of a larger organization, your mentoring program will need the support and endorsement of your institution.
- Many programs take on too much, too soon. Before you consider implementing a mentoring program within your organization, it is best to check out what mentoring programs already exist in your neighborhood. Perhaps a partnership with an already established and successful program will prove to be a better option than starting from scratch.

Mentoring FAQs

Several models of mentoring exist among current programs. Some match only one-on-one, others do group, team, or peer mentoring. There are even programs that use the Internet as a means for mentors and mentees to connect.

- *What is a reasonable number of mentor/mentee matches that one supervisor can adequately monitor and support in order for mentoring to be safe and effective?*
The number of matches one supervisor can manage will depend on the expertise of the supervisor(s), the time commitment mentors can give, whether or not mentors have unsupervised contact with their mentees, the type of mentoring model used, and the level of “at-risk factors” of the mentee population. It is extremely important that mentors receive strong training and support and that the matches are properly monitored.
- *How many mentors can I expect to recruit, train, and supervise in a new program?*
A new program may want to start with no more than five to fifteen matches. Starting small makes it much easier to manage any problems that may arise and to keep the program responsive to its participants as issues are addressed. Once the first group of matches is completed, you will have a much clearer picture of what it takes to run their program, and they can then decide on how many matches to make during the next cycle.
- *Can a program be operated by a volunteer or a minimally paid program manager?*
Many programs are run by program managers or coordinators that either volunteer or agree to a minimal salary.
- *What do we need in terms of documentation to begin our program?*
 1. A statement of purpose and a long range plan
 2. A recruitment plan for mentors and mentees
 3. An orientation for mentors and mentees
 4. Eligibility screening for mentors and mentees
 5. A readiness and training curriculum for all mentors and mentees
 6. A matching strategy
 7. A monitoring process
 8. A support, recognition, and retention component
 9. Closure steps
 10. An evaluation process
- *How long will it take to develop the program? How soon can my first group of youths be matched with mentors?*
A good estimate of time needed to design a program, establish a training system, recruit and screen the first group of volunteers, and train them is about six months. The implementation of the program should be synchronized with the organization’s calendar of operation. For instance, school-based programs often determine their matches in September and then have their formal kick-off in early October.
- *How much and what kind of training do volunteers need?*
The level of volunteer training depends on the at-risk factors of the mentee population being served, what mentors will be doing with their youth, and the level of support and supervision mentors will receive once they’ve been matched. Typical mentor programs that have mentees with a moderate level of at-risk factors usually have trainings that range from three to six hours in length. Many professionals recommended that mentors

receive at least six hours of training if they are to have unsupervised contact with youth. Mentor trainings typically include subjects such as: background and history of mentoring, mentoring concepts and practices, program policies and procedures, confidentiality and child abuse reporting, crisis management, communication skills, beginning the match, enrichment activities, plus modules of training that focus on understanding the specific population being served.

- *What is the minimum time commitment for mentors in terms of hours per month and length of the match?*

As a general rule, the more time a mentor can spend with his mentee, the better it is for the young person. Most programs ask mentors to spend one to two hours per week with their mentees

- *Are mentors ever paid?*

A few programs offer stipends or other forms of compensation for their mentors. They may do this to facilitate the recruitment of quality mentors, or because they recognize that community members are sacrificing valuable time to be with their mentees. Regardless of stipends and other compensation, mentors generally do not make their living via mentoring; therefore, mentoring is considered a volunteer-driven intervention for youth.

The Importance of Training

Volunteers come to mentoring programs because they want to make a difference in the lives of youth. But, like any worthwhile enterprise, mentoring skills can be refined through training as well as supervision. Your organization can set the stage for a quality mentoring program and boost the confidence of new recruits through providing orientation and training for new volunteers.

In “Training New Mentors” (March 2001), Linda Jucovy provides a set of activities for two workshops that offer five to six hours of training. The set of activities provided would be helpful as a format for mentoring programs, helping to accomplish the following:

- Help participants understand the scope and limits of their role as mentors.
- Help them develop the skills and attitudes they need to perform well in their role.
- Introduce them to the concept of positive youth development.
- Provide information about the strengths and vulnerabilities of the children or youth in the program.
- Provide information about program requirements and supports for mentors.
- Answer questions.
- Build the confidence of participants.

Jucovy’s packet (1st item, below) and other **mentoring training materials** may be useful to your organization as you seek to establish a mentoring program.

Training New Mentors. (2001). Written by Public/Private Ventures for the Northwest Regional Educational Laboratory (NWREL).

Available through the National Mentoring Center at NWREL, 101 S.W. Main Street, Suite 500, Portland, OR 97204. Phone: 1-800-547-6339. Or download at www.nwrel.org/mentoring or www.ppv.org.

Training Guide for Mentors. (1999). By Jay Smink for the National Dropout Prevention Center. Available from their online bookstore at www.dropoutprevention.org.

Mentor Training Curriculum. (1991). National Mentoring Working Group. Washington, D.C. Available through The National Mentoring Partnership. Phone: 202-338-3844; or through the "Volunteer Marketplace Catalog." Phone: 1-800-272-8306.

Volunteer Education and Development Manual. (1991). Big Brothers Big Sisters of America. Available through BBBSA 230 North 13th Street, Philadelphia, PA 19107. Phone: (215) 567-7000.

E-mail: national@bbbsa.org.

How To Be a Great Mentor. (1999). A guide produced by Kaplan, Newsweek, and the National Mentoring Partnership.

Available through The National Mentoring Partnership. Phone: (202) 338-3844.

How to be an Effective Mentor

A study (1995) of Big Brothers Big Sisters by Public/Private Ventures, a research organization in Philadelphia, looked at why some mentoring relationships were doing well while others had come apart. The key reasons had to do with the expectations and approach of the mentor. Most of the mentors in the relationships that failed had a belief that they should and could "reform" their mentee; and, even at the beginning of the match, they spent at least some of their time together pushing the mentee to change. Almost all of the mentors in the successful relationships believed that their role was to support the youth, to help him or her to grow and develop. They saw themselves as a friend. Those successful mentors also understood that positive changes in the lives of young people do not happen quickly or automatically. If they are to happen at all, the mentor and youth must meet long enough and often enough to build a relationship that helps the youth feel supported and safe, develop self-confidence and self-esteem, and see new possibilities in life.

See: *Building Relationships: A Guide for New Mentors.* (2001). Written by Public/Private Ventures for the

Northwest Regional Educational Laboratory (NWREL).

Available through the National Mentoring Center at NWREL, 101 S.W. Main Street, Suite 500, Portland, OR 97204. Phone: 1-800-547-6339. Or download at www.nwrel.org/mentoring or www.ppv.org.

Mentoring Do's and Don'ts

1. Do:

- Encourage, praise, and compliment -- even the smallest of accomplishments.
- Be concrete in explanations.
- Be straight, honest and sincere with them. (They pick up on falseness and shallowness.)
- Ask their opinions and have them take part in decision making.
- Be enthusiastic -- it's contagious.
- Be fair -- they notice if things aren't equal.

Don't:

- Don't be lenient in order to be liked -- it won't earn their respect, and they need consistency and structure.
- Don't refer to youth that reside in public housing as being from "the projects."
- Don't tell them what to do. (Instead, you should suggest, invite, encourage. The choice is theirs).
- Don't make promises you can't keep.
- Don't pry into the child's life. If a child pries into your affairs, it is OK to say that some things in your life are private, just as they are in the child's life.

2. Honor Your Commitment

Children can overcome a thoughtless comment, a misunderstood deed, or an occasional disappointment. They may never overcome abandonment. A mentor needs to be there for the child on a regular basis over a sustained period of time, usually nine months to a year.

3. Be Positive!

A mentor should:

- Be caring, positive, encouraging, and supportive.
- Be patient, dependable, honest, and sincere.
- Be a responsible individual and citizen. Expect the same from the child.
- Have realistic expectations and acknowledge accomplishments, big and small.
- Be consistent, but flexible. Expect changes in plans.
- Be an active listener. Respond in language the child can understand.

4. Avoid Negatives

Children need adults to listen without interruption and accept them as individuals with dignity and worth, especially if they have little self-esteem. Teasing, sarcasm, telling a child what he/she should do has a negative impact on a relationship. It is important that mentors are not critical, judgmental, negative, or prying about any aspect of the child's life. It's all he or she has at the moment.

Sharing your own problems with a child or youth is confusing and distressing, but it is a good idea to mention if you are tired or irritable so that the child does not think you are upset with her or him. Use the time together to enjoy the relationship and accomplish something positive.

5. Appreciate What's Special About Children and Youth

- They respect adults as long as they are given respect in return.
- They might get angry with you one day, and forget about it the next (don't take it personally).
- They're very bright, and can be experts at manipulating your words (so just be honest and sincere).
- They can be highly perceptive, so be straight with them.
- They can have a lot of energy and could use help channeling it.
- They are usually loyal to family and friends.
- They may have difficulty thinking about the future.

7. Have Fun!

Mentors are people who enjoy interacting with children and who derive pleasure from helping children become self-sufficient and positive about growing up. Some of the best sharing may occur during a checkers game or walking in a park. It is through activities that children will begin to trust a mentor -- but it takes time. Having fun together and learning from each other is the foundation for a good relationship.

These models are adapted from materials developed by the EMT Group of Folsom, CA (www.emt.org), as well as the following mentoring resources:

National Mentoring Partnership - www.mentoring.org
National Mentoring Center – www.nwrel.org/mentoring
The Mentoring Group – www.mentoringgroup.org
Public/Private Ventures – www.ppv.org

Discussion and Community Action

GOD AND THE INNER CITY and other powerful documentaries can be used as a catalyst for community dialogue, and ultimately, change. Community screenings, religious education classes, library events – these can all be settings in which community stakeholders come together to breathe new life into their families, neighborhoods, houses of worship, or even, places of employment.

GOD AND THE INNER CITY uses a discussion forum model to extend the life of the film into local communities. These informal gatherings often capture the spirit of important local leaders and grassroots advocates who stimulate creative strategies to address community needs.

The following is a reference to guide your event toward effective results in your community.

Choosing a Group Facilitator

When using media as a community-building or education tool, a good facilitator will help a group to move toward positive action or decision-making. In choosing a facilitator for your event, keep in mind the role of this person – to maintain the flow of discussion and stay on target with your agenda and goals – not to offer his/her own opinions and overshadow the contributions of other participants.

At the same time, your facilitator(s) should be knowledgeable about the subject matter discussed as well as have the trust and respect of those in attendance. A competent facilitator can be of immeasurable importance during the planning period for your activity. They may know the important local leaders in your neighborhood, the “hot-button” issues, or the most important needs in your area. The facilitator can also be helpful in choosing a neutral location that feels welcoming to all participants.

Location and Set-Up

Now that you’ve identified your location, how will you make it most comfortable to facilitate discussion? Some issues to consider are:

- Is this location accessible to those with disabilities?
- Do we have refreshments?
- Are there adequate restroom facilities? Parking? Public transportation?
- Do we have appropriate A/V equipment? Can everyone see and hear? If not, do we need to rent equipment?
- What’s our seating? Do we need to have theater-style seating, or a more intimate round table?
- What resources will we have available? Videotapes for participants? Handouts? Local resource information?

Moving Toward Outcomes

One of the greatest results of hosting community screenings and discussions is that your outcomes are localized. They can utilize national models to adapt to action steps to overcome innate challenges. In *GOD AND THE INNER CITY*, you view three programs that address such social and economic issues as joblessness, juvenile crime prevention, youth development, health issues, and substance abuse. Do these situations parallel things happening in your city? Can any of these programs be useful to adapt in your setting?

The following **general discussion questions** may be useful in helping you to focus on strategies that will work in your community as well as help you to move toward sustainable local outcomes that can benefit youth and families.

General Discussion Questions

- What program models work best for our community?
- How should our faith play a part in our social programs?
- Do we want government money and what are the consequences?
- How can we get more houses of worship involved?
- How do we develop stronger relationships with our city government, the police, and key stakeholders?
- How do we develop effective sacred/secular partnerships?
- What are the next steps after this Forum as we continue community coalition building?

Discussion Questions: Film Scenes and Reentry Themes

The Reentry National Media Outreach Campaign has created a set of questions that are designed to facilitate discussion of GOD AND THE INNER CITY in local neighborhood settings, including community-based organizations and faith congregations. Participants may range from clergy to neighborhood residents, family service professionals, law enforcement, and other professionals.

Questions support discussion of events and characters within the film as well as in relation to broader issues about families and reentry. Questions are organized according to the key **Reentry Campaign themes**: Health, Family Reunification, Housing/Transitional Housing, Education and Employment, Faith and Ministry, and Public Safety.

We encourage you to customize the questions and select those that are most suitable for your audience. You may also want to create additional questions, based on the film's content, which may be more relevant to local issues and neighborhoods.

In addition to the theme-based questions, GOD AND THE INNER CITY poses **core questions** related to faith-based and secular programs:

- Can a faith-based social movement help transform inner cities?
- Are these faith-based programs more effective than secular government programs?

What are your thoughts on these questions? What personal stories or program examples in GOD AND THE INNER CITY provide support for and/or against these core questions? What examples of effectiveness can you provide from your life and/or work? How can your community create a comprehensive, solution-based plan that integrates the strengths of both faith-based and secular programs? You may also want to consider these core questions in relation to comments by John Dilulio on page 6 of this document – the final question under Public Safety.

Finally, you'll note statistics and other research-based comments as part of some discussion questions. These are primarily drawn from the Reentry National Media Outreach Campaign's Reentry Resource Guide entitled *Easing the Transition From Prison to Home: A Sample of Promising Reentry Programs*. The Guide is available on [Web address.]

1. Health

- In the January 23, 2003 issue of the *Chronicle of Philanthropy*, Eugene Rivers describes his life-changing talk with a drug dealer who explained the emotional appeal of gangs. "When Johnny goes to school in the morning, I'm there; you're not," the dealer said. "When Johnny comes home in the afternoon, I'm there; you're not. And when Johnny goes out for a loaf of bread at the grocery store, I'm there; you're not. I win; you lose." The conversation led Rivers to develop a specific response to the needs and dangers facing young people in his Four Corners neighborhood.
What kinds of programs does your community have to prevent drug use by youth? What can you do to improve the results and impacts of programs available?
- *What were your preconceived notions about addicted individuals before viewing GOD AND THE INNER CITY? Were any of these notions altered after viewing the film?*
- Mike Zello talks about faith and secular supports in the Teen Challenge drug treatment program. He says: "Of course, we teach His word. Of course, we teach that [God is] going to be there to help you....But you have to make the effort. You have to take the first step. You have to want to change your behavior. You have to want to be clean."
Discuss how faith and intent work together to help individuals restore their lives.
- Narrator: "Years ago, Larry's father, an addict, came to Teen Challenge, but dropped out. Mike Zello knew Larry then, when he was just a boy visiting his father. Now, Larry himself has become addicted to crack." Addictive behaviors are often passed from generation to generation through a combination of environmental and genetic factors.
Discuss the effect of drug use by parents/guardians on their children and families. What is your community doing to assist these children and families?
- Narrator (commenting on Larry): "He's agreed to live here [Teen Challenge] for four months – just working and studying, with only occasional visits from his family and zero tolerance for any drugs, even cigarettes.
Discuss the policy of zero tolerance in schools and work places. How effective is it? What results occur?
- Mike Zello: "Guys who have been doing drugs for a long time are dreamers....They're always talking about what they're going to do, but they never do it. One of the dangers of a Christian program like Teen Challenge is, we'll dream about God. That doesn't happen a whole lot here...because we don't allow it....We deal with reality here. We try to have guys face their addiction and understand [they] have real issues."
How might a Christian recovery program present God as reality in a way that helps those using drugs to face their addiction?
- Rubin Ortiz (talking about 10-year-old Juan, whom he mentors): "His father passed away, died of AIDS [when Juan was two]. His mother currently has full-blown AIDS. She has cancer as well." Juan's father had been in prison for selling drugs. The percent of confirmed AIDS cases among prisoners was five times greater than the general population (0.55 percent versus 0.10 percent). In 1997, an estimated 35,000 to 47,000 inmates were HIV-positive and 8,900 inmates had AIDS.
Discuss the public health impact of AIDS in your community and how it affects families. How can your community improve its health services, access, and planning to assist AIDS patients and their families, especially for individuals who were formerly

incarcerated and are reentering their families and communities? What provisions are made to coordinate health services from the moment of release?

2. Family Reunification

- Richard Land states that we have spent billions on the war on poverty and lost. He says that the reason we lost is that we haven't found "an adequate replacement for a stable nuclear family."
What does Land mean by this? What are some strategies and programs your community can develop to:
 - encourage and support the formation of stable nuclear families
 - repair "damaged" families
 - substitute for stable nuclear families
- Larry: "My mother's doing cocaine....My sister caught her in her room just about two months ago. I picked her up and threw her on the ground – my mother."
Discuss the effect of drug use on family relationships and stability, including violent crimes. What types of support systems does your community offer to improve family stability?
- Youth from Dorchester account for 46% of the total juvenile caseload for the city of Boston, while accounting for only 14% of the city's youth population. Draper Street, eight blocks from the Ella J. Baker House, has the highest concentration of juvenile corrections cases in the state. Dorchester Court has over 1,100 youthful offenders (17 to 25 year-olds) under probation supervision.
What are the juvenile crime statistics in your community? What is the effect of juvenile crime on stable families and safe neighborhoods for families?
- *Discuss Eugene Rivers' statement:* "At the end of the day, this all comes down to the failure of the fathers. In the black community, the fathers fail the kids. Now we see the sins of the fathers being visited upon the second or third generation." *What's society's role in this dilemma?*
- Eugene Rivers: "We see some patterns. A lot of brothers come out [of prison] and come right back in. We want to help brothers reduce that." Man: "This is my fifth time coming through these doors." According to results of the most recent recidivism study, 67 percent of the 1994 prison release cohort was arrested for a new crime within three years of release.
Discuss the effect of release and recidivism on families in your community. What can your community do to address this problem?
- Victoria Harrington spends an hour a week as an Amachi mentor to Aja. "When I first got Aja, both of her parents were incarcerated. Now, one of her parents [mother] is out." An estimated 1.5 million children in the U.S. have at least one parent in prison. These young people are already at high risk on several fronts and tend to live in conditions characterized by poverty, instability, and diminished access to sources of support.

What is the number of children with one or more parents who are incarcerated in your community? What types of programs are available to support them? How can you improve services to these youth, such as starting a mentoring program?

- Rubin Ortiz (Amachi mentor to Juan): “When we celebrated Juan’s [10th] birthday, I thought, maybe, it wasn’t celebrated enough. It was rarely, if at all, celebrated. And so, it’s painful. That’s the painful aspect of spending time with Juan – seeing things that he’s never experienced before, experienced with us.”

What are some of the difficulties (emotional, social, economic) encountered by mentors to high-risk youth? What kind of training and support can your mentoring program offer to assist/sustain mentors?

- Rubin Ortiz: “I’ve known Juan for about two and a half years. That’s not enough time to say I understand all the issues. But, I think the more I know him, the more I realize how deep issues run in his personal life, his individual life, as well as his family’s.”

What does this tell you about Rubin’s commitment to helping Juan? What role do you think Rubin’s faith plays in sustaining this commitment? What is the appropriate role for mentors – how far should they go in assisting their mentees?

- Rubin Ortiz: “The environment doesn’t bode well for [Juan’s] future. But I believe that he can choose a different path. He’s got some good social support that I think other children do not have, including a grandmother that’s intervening, including a mentor like myself, including a congregation that’s looking after him. And others in the neighborhood....So, there’s hope. There’s a lot of hope.”

Do you agree with Rubin that there’s a lot of hope for Juan? What informal and formal support structures are available in your community to help children like Juan?

- Aja says she’s doing better. “People don’t believe I’m doing better.” Victoria (mentor): “Why?” Aja: “Because last year I used to go to sleep, not do none of my work....See, this time I passed the tests.”

Discuss the benefits of mentoring programs for your community. Talk about ways to improve mentoring programs, including serving children of incarcerated parents.

3. Housing/transitional housing

- Some of the men [Eugene] Rivers serves are behind bars. After they’re released, Rivers would like to see them come to Baker House in the first forty-eight hours. If they’re not in a program by then, they will almost certainly return to prison.

Do you agree with this statement? What are the recidivism rates in your community? What transitional housing programs are available to individuals who were formerly incarcerated and are reentering your community?

- Mike Zello (talking about Larry): “He has a great opportunity here....to really get it together here. He knows that he needs to finish Teen Challenge. He knows that.” Individuals who were formerly incarcerated and have engaged in drug-related activity may be denied public housing. They may not be able to afford private housing. For various reasons, they may not be able to live with family members.

Knowing the potential for homelessness, what is your community doing to assist former prisoners with reentry? What types of provisional housing is available to them? What other housing-based programs may give them the opportunity to become productive?

- Rubin Ortiz (commenting on Juan living with his grandmother: “It’s probably a better situation for him considering his mother is in and out of the hospital.” Today, 2.4 million grandparents are raising their children’s children. The numbers of these families have steadily increased since 1990.

What factors may lead to this care giving situation? How can the root causes of this trend be changed?

4. Education and Employment

- Man: “Believe it or not, I done hit Filene’s, Staples, Marshalls, Gap, Old Navy, anything you can think of off the top of your head” [to obtain a job]. He mentioned being “labeled a minority” and expressed concerns about his record [of incarceration].

What employment challenges face former prisoners in your community?

- Eugene Rivers’ organization “had 300 jobs to give out this summer.”
What services are available in your community to assist individuals who were formerly incarcerated in finding and maintaining employment?

- Discuss the following statements in relation to seeking and maintaining employment:
 - “I don’t go ghetto. I go real professional.” (in relation to clothing)
 - “I’m not trying to brag or nothing, but I get great references.”
 - “I want to work.”
 - “I’m trying to build a foundation for myself.”

How do your community’s employment assistance programs deal with attitudinal issues?

- Eugene Rivers told visiting ministers from Memphis that “You’ve got natural leadership in the neighborhood. But, you’ve got to get to them.”

What is your community doing to identify youth leaders and develop their leadership skills? What can your community (schools, secular and faith organizations) do to include youth leadership development as part of educational opportunities and preparation for jobs and careers? How can these programs divert youth from gang activities?

- Eugene Rivers: “I would come out [into the neighborhood] because the kids were here....And I would get them summer jobs and they’d work and they’d clean up the park.”

What types of summer employment programs does your community have for youth?

What strategies do you use to recruit youth and sustain their participation? What benefits – for youth and your community – derive from these programs? What can your community do to improve youth employment opportunities and the impact they can achieve?

- The kinds of jobs for which employers have historically been more willing to hire individuals who were formerly incarcerated – blue collar and manufacturing jobs – are diminishing in the national economy. At the same time, jobs for which former prisoners are barred or less likely to be hired – childcare, elder care, customer contact, and service industry jobs – are expanding.

What types of jobs predominate in your community? How is your community planning for prisoner reentry in relation to employment?

5. Faith and ministry

- Reverend Eugene Rivers is a Pentecostal minister who has dedicated his life to serving the poor.
Does your faith tradition have a similar mandate for helping the underserved? If so, do you follow this practice in your everyday life? How does this belief manifest itself?
- NARRATOR (voice over): Rivers is dealing with the all too familiar problems of the inner city - gang violence, drugs, teenage pregnancy. After thirty years and billions of dollars, big government welfare programs have failed these communities. Now, some people are saying let's try a faith-based approach, relying more on local ministers such as Gene Rivers. Though he's a minister, Rivers rarely mentions Jesus and never proselytizes.
In your community, there are probably both secular programs and faith-based ministries that address these issues. Which do you think are more effective? What differences in approach do you see between them?
- RICHARD LAND: Every social evil in American history that has been rectified by public policy has been rectified by leadership that came and inspiration that came from people of religious conviction in America. That was true of the abolitionist movement. It was true of the labor reform movement, the child labor reform movement, and of course in our time the civil rights movement was - the civil rights movement is inexplicable without both the black church and the white church.
Is this statement true? If so, how can the church continue to join in the debate on public policy? Does your program or ministry have an advocacy component? Discuss ways that your group can help change law and policy for your community.
- MICHAEL: I just want to get my life together...and do the things that God want me to do and do the things that my wife wants me to do.
Michael's addiction was challenged by his faith in God and the life that he believes that God has in place for him. Discuss the power of individual transformation as a result of religious and spiritual faith.

6. Public safety

- Every Wednesday, Eugene Rivers convenes a meeting of local faith-based and secular groups. Rivers: "This is an ongoing kind of strategy session to focus on very specific things – youth violence, trends, patterns. We trade information with law enforcement regarding what's going on in the city." [Note: See the Ella J. Baker House in the Reentry Outreach Videotape as one of the Boston Reentry Initiative's partners under Public Safety.]
In what ways can these kinds of meetings assist juvenile offenders as well as support public safety? How can your community replicate these efforts? Develop strategies to work with faith-based and secular organizations as well as law enforcement agencies to reduce juvenile crime in your community.
- John Dilulio mentioned diversionary programs that offer an alternative to going through the juvenile justice system.

What kinds of diversionary programs are offered in your community? What works particularly well? How effective are these programs in helping youth to turn around their lives – in the short and long term?

- *Describe other strategies in GOD AND THE INNER CITY that may help to reduce juvenile crime and keep neighborhoods safe. How can you use some of these strategies in your community?*
- *John Dilulio: “I think what we’re witnessing here really is a second civil rights movement ...of a different kind. It’s more broad-based; it’s multi-racial, multi-ethnic. It’s focused on the poor. It’s focused on those who have been left behind despite the enormous, unprecedented prosperity of America of the past thirty or forty years. So long as it remains a movement that is about having sacred places partner in order to serve civic purposes, I think it’s a movement... whose greatest days are ahead of it.”
Discuss Dilulio’s concept and prediction. How can your community and/or faith-based organization strengthen the role of “sacred places” in serving civic purposes? How will this partnership and movement affect public safety in poor neighborhoods?*

DISCUSSION QUESTIONS: Film Scenes Related to Mentoring

Here are some additional questions that will support discussion about the scenes related to mentoring and the Amachi program.

1. Victoria Harrington spends an hour a week as an Amachi mentor to Aja. “When I first got Aja, both of her parents were incarcerated. Now, one of her parents [mother] is out.” An estimated 1.5 million children in the U.S. have at least one parent in prison. These young people are already at high risk on several fronts and tend to live in conditions characterized by poverty, instability, and diminished access to sources of support.

What types of programs are available to support children in your community who have one or more parents who are incarcerated? How can you improve services to these youth, such as starting a mentoring program?

1. Aja feels she is doing better in school.

Improved performance in school or better school attendance can be outcomes of a good mentoring relationship. Discuss other benefits of mentoring programs for youth? What kind of outcomes would you want your mentoring program to achieve?

2. Rubin Ortiz (Amachi mentor to Juan): “When we celebrated Juan’s [10th] birthday, I thought, maybe, it wasn’t celebrated enough. It was rarely, if at all, celebrated. And so, it’s painful. That’s the painful aspect of spending time with Juan – seeing things that he’s never experienced before, experienced with us.”

What are some of the difficulties (emotional, social, economic) encountered by mentors to high-risk youth? What kind of training and support can your mentoring program offer to assist/sustain mentors?

3. Rubin Ortiz: “I’ve known Juan for about two and a half years. That’s not enough time to say I understand all the issues. But, I think the more I know him, the more I realize how deep issues run in his personal life, his individual life, as well as his family’s.”

What does this tell you about Rubin’s commitment to helping Juan? What role do you think Rubin’s faith plays in sustaining this commitment? What is the appropriate role for mentors – how far should they go in assisting their mentees?

4. Rubin Ortiz: “The environment doesn’t bode well for [Juan’s] future. But I believe that he can live a different path. He’s got some good social support that I think other children do not have, including a grandmother that’s intervening, including a mentor like myself, including a congregation that’s looking after him, and others in the neighborhood who know that we’re trying to hold him accountable, and they step up as well. So, there’s hope. There’s a lot of hope.”

Do you agree with Rubin that there’s a lot of hope for Juan? What components in your organization’s mentoring program are essential to helping children like Juan?

5. Rubin Ortiz (commenting on [Juan living with his grandmother): "It's probably a better situation for him considering his mother is in and out of the hospital." One of the scenes shows Rubin taking Juan to visit his mother.

What kind of relationship should a mentor have with his/her mentee's mother or other caregiver, such as a grandparent? How is the mentor's relationship to his/her mentee different from that of a parent or caregiver?

6. Rubin Ortiz (about Juan): "I didn't hear anything probably in the first six to eight months of my relationship with him. He wouldn't talk. He wouldn't say anything. So, sometimes we would have long, silent periods. But, now he's beginning to talk a little bit....He's getting more specific about issues."

What aspects of Rubin's relationship with Juan made it possible for Juan to begin to confide in him? What do you believe contributes to the development of trust? Why is this important in a mentoring relationship?

MENTORING ROLE PLAY

Juan: "I was in detention."

Rubin: "No. It was more than detention."

Juan: "I was suspended. Yeah."

Rubin: "Why were you suspended?"

Juan: "Because I was fighting with a girl."

Rubin: "Could you have solved it in another way?"

Juan: "Yeah."

Rubin: "'Cause Ms. Carrera (teacher) told me that wasn't the only time. And I think you know how to solve a problem. You know that if you get in trouble that the best way to respond is not by hitting, especially a girl. You're hitting a girl. Do you hear me? You don't do that!"

Rubin asked Juan a good question: "Could you have solved it in another way?" But, what happened next? Role play this scene to provide "another way" that Rubin could have engaged Juan in problem solving, rather than turning into an authority figure. Model some listening and communication skills that would be important in a mentoring relationship.

AECF's Core Results

The Annie E. Casey Foundation (AECF) hopes that children will be healthier and do better in school; that more parents will be working and have good jobs; that more families will be able to save for the future; that more residents will be involved in community groups and activities. It also hopes people will feel safer and more connected, and as importantly, have a voice in decisions that affect their families and communities. To achieve these kinds of results, the local Casey sites are moving toward specific, measurable results for children, families, and neighborhoods.

The following information suggests “matches” for Michael Pack’s GOD AND THE INNER CITY (Manifold Productions) that can assist stations/sites in achieving specific Core Results related to Economic Opportunity, Social Networks, and Quality Services and Supports. GOD AND THE INNER CITY explores a new faith-based social movement to transform inner cities. It asks whether they are more effective than secular government programs that have spent billions and yet failed these communities.

- **Families have increased income and earnings.**

Eugene Rivers: We had 300 jobs to give out this summer. How come you didn’t get one?

Man: ‘Cause there’s no way – how we supposed to know that people got jobs to give like that? When we go in there, we labeled a minority. You know that. **Rivers:** No, no. Everybody that want to do a J.O.B. got a J.O.B. For real. **Man:** What you going to do about my record ... ? **Rivers:** ...We could advocate for you if you got issues so that if you wanted to get a job on the entry level, we could do that. **Man:** Believe it or not, I done hit Filene’s, Staples, Marshalls, Gap, Old Navy, anything you can think of off the top of your head. **Rivers:** Look, I tell you what. I will personally take you up in the joint. **Man:** All right. **Rivers:** You suit up, man. I mean, we ain’t going to do the FUBU, man. **Man:** [laughs] No, no. I don’t go ghetto. I go real professional. **Rivers:** Okay. So what we do, we go up in there with the gear correct....And we do it, man. **Man:** All right.

Tony Barry [Answering a question about how Eugene Rivers was able to gain his trust]: Well, he didn’t lie to us, you know what I’m saying. He said he would help us get jobs and that’s what everybody wanted when we first met him. We trusted him with that. And when he helped us get the jobs, then we really trusted him. Anybody puts some money into your pocket, you’re going to trust them after that. And he was always cool, you know what I’m saying. From day one, he took us out and did things no one ever did for us.

- **Families have increased assets.**

- **Families, youth, and neighborhoods increase their civic engagement.**

Richard Land: Every social ill in American history that has been rectified by public policy has been rectified by leadership that came and inspiration that came from people of religious conviction in America. That was true of the abolitionist movement. It was true of the labor reform movement, the child labor reform movement, and, of course, in our time, the civil rights movement. The civil rights movement is inexplicable without both the black church and the white church.

John Dilulio: I think what we're witnessing here is a second civil rights movement ... of a different kind. It's more broad-based, multi-racial, multi-ethnic. It's focused on the poor. It's focused on those who have been left behind despite the enormous unprecedented prosperity of America in the past thirty or forty years. So long as it remains a movement that is about having sacred places partner in order to serve civic purposes, I think it's a movement not only whose time has come already, but a movement whose greatest days are ahead of it. I think at the end of the day, you shall know them by their works.

Andre Norman: Convince me. Figure like I'm the Parole Board. Why should you be let out? ... So convince me why you should be let out other than you said a bro word – I'm responsible. They're going to go like, yeah and ? Why should you be let out? I'm going to risk my life on your word. **Prisoner:** Because I'm willing, because I'm willing to do what I need to do to become a productive member of society.

- **Neighborhoods support families through informal supports and networks.**

Richard Land: The problems we face in America are problems that cannot be solved with secular solutions alone. We have spent billions and billions and billions of dollars on the war on poverty, and we lost. And the reason we lost is that we haven't found an adequate replacement for a stable, nuclear family. So, anything we can do to encourage the formation of stable, nuclear families, anything we can do to repair damaged, stable, nuclear families, anything we can do to help local congregations and synagogues and mosques try to substitute for stable, nuclear families is going to massively benefit the children in those families.

Eugene Rivers [about Tony]: This one's one of the sharpest young dudes in the neighborhood.... Tony got a lot of the young people on a basketball team and did enormous work. We work with him. He, in turn, works with the kids.... You've got natural leadership in the neighborhood.

Larry: [Talking about Mike Zello]. He took me in as a son. My dad was on drugs and my dad came to the program. If it weren't for Pastor Mike, I don't know what I would be doing right now. I might not even be here. I may be dead right now. I didn't understand until it happened to me because my dad did the same thing. And I didn't understand why he had to leave. I said, why couldn't he be a man and take care of his responsibilities. I have to learn how to be a man.

Woman [talking to Eugene Rivers who is helping her to find a job]: Reverend Rivers, anything that I can do in this community to help you, I will.

Rubin Ortiz: [Talking about 10-year-old Juan, whom he mentors] He lives with his grandmother. It's probably a better situation for him because his mother is in and out of the hospital. The environment doesn't bode well for his future. But I believe that he can live a different path and that he can choose a different path. He's got some good social support that I think other children do not have, including a grandmother that's intervening, including a mentor like myself, including a congregation that's looking after him. And others in the neighborhood who know that we're trying to hold him accountable, and they step up as well. If he's out there a little too late, someone will scream out the window, 'You know you're not supposed to be out there.' So, there's hope. There's a lot of hope.

- **Families have increased access to quality services and support systems that work for them.**

Narrator: The [Ella J.] Baker House Staff, who all live in the community, run programs from after-school study to computer training that serve a diverse clientele. Those in need of counseling just drop by....Some of the men Rivers serves are behind bars. After they're released, Rivers would like to see them come to Baker House in the first forty-eight hours. If they're not in a program by then, they will almost certainly return to prison.

Eugene Rivers: What makes what has happened in Boston unique [black clergy working with the police, parole officers, and other social service agencies to reduce crime] is that we have addressed one of the most enduring, apparently intractable, problems – which is the issue of race and law enforcement. How will black people be policed? Who will police black people? Under what terms politically and socially will the mandate to provide public safety be executed? And what is unique in Boston is that black clergy played a singular role in deracializing law enforcement.

John Dilulio: The relationship, I think, of the ministers working with the police, has been successful because each side has played its role. When the ministers, for example, tell you, look, there's an alternative here. You don't have to end up, you know, going through the juvenile justice system. This diversionary program, this program that can keep you out of jail, is real, and it's something you ought to really consider. But, of course, if you don't want to consider it, there is an alternative, and the alternative is sitting right here wearing that badge.

Mike Zello: First of all, I don't think that **Teen Challenge** is for everybody. But I think that there is a certain number of drug addicts that come to a breaking point in life, when they are absolutely tired and ready for change. These are the men who say, 'I'm sick of doing drugs. I want to stop. I'll do anything to change. I have the will to change; I just don't have the power to change. I can't do it. I've been just saying no since the '80s. But every night, I get high. I can't stop.' Cocaine is too powerful physically for these men. So what we believe here is that if you have the will, then God has the power. And that's where we're different from a secular program.

John Dilulio: The motivation behind **Amachi** is to say, okay, we have this huge population of extraordinarily at-risk children in urban America. Nobody is getting to them. The churches are trying to get to them. What if we took a big secular, wonderful organization, non-profit like Big Brothers/Big Sisters, partnered them up with the churches. The churches supply the mentors, the people of faith. The active match process is through Big Brothers/Big Sisters. What might be accomplished?

- **Children are healthy and ready to learn.**

John Dilulio: What does it say to you if you grow up in a place where your mom or a dad's been taken away from you for reasons you don't understand because they're incarcerated. You're told they're a prisoner or they're a criminal. And then you may have someone in the household who's not entirely capable of taking care of you, or there may be people around who are doing things that you know are wrong. And if you go to school, you go to school. But, if you don't go to school, nobody particularly seems to care much. What does it say about your own worth? What does it say about whether people really love you and care for you.

Larry [reading a letter from his 4 year-old son]: Dear Daddy, Mama read me your letters and told me how much you miss me and love me. Daddy, I miss you and love you a lot. I am ready to see you. Daddy, when you get better, can we go fishing and ride the go-carts when you get home? I like to play baseball. Daddy, don't cry because I love you and Jesus loves you too. I hope that I get to see you soon. Please get better. Write me soon. Love you, Josh. P.S. I say my prayers every night.

The value of utilizing AECF's framework for GOD AND THE INNER CITY and other MCMOI campaigns is that it directly links media outreach efforts to the core work of the neighborhood sites. Public television stations and neighborhood sites then share a common structure to develop and implement projects, establish project goals, and evaluate results, as well as communicate success.

Suggested Readings

Public/Private Ventures Reading List (www.ppv.org)

Faith-Based Initiatives

Moving Beyond the Walls: Faith and Justice Partnerships Working for High-Risk Youth by Tracey A. Hartmann (January 2003, 52 pages)

Faith and Action: Implementation of the National Faith-Based Initiative for High Risk Youth by Alvia Y. Branch (July 2002, 70 pages)

Faith-Based Institutions and High-Risk Youth by Harold Dean Trulear (Spring 2000, 28 pages)

Mentoring

Stand by Me, by Jean E Rhodes. Harvard University Press, 2002

Same Race and Cross Race Matching by Linda Jucovy (May 2002, 36 pages)

Adult Communication and Teen Sex: Changing a Community by Jean Baldwin Grossman, Karen E. Walker, Lauren J. Kotloff and Sara Pepper (December 2001, 28 pages)

Recruiting Mentors: A Guide to Finding Volunteers by Linda Jucovy (February 2001, 50 pages)

Building Relationships: A Guide for New Mentors by Linda Jucovy (April 2001, 43 pages)

Training New Mentors by Linda Jucovy (March 2001, 56 pages)

The ABCs of School-Based Mentoring by Linda Jucovy (December 2000, 46 pages)

Mentoring Sexual Minority Youth by Linda Jucovy (September 2000, 100 pages)

Making a Difference: An Impact Study of Big Brothers/Big Sisters by Joseph P. Tierney and Jean Baldwin Grossman, with Nancy Resch. (September 2000, 58 pages)

Mentoring in the Juvenile Justice System: Findings from Two Pilot Programs by Crystal A. Mecartney, Melanie B. Styles and Kristine V. Morrow. (Winter 1994, 74 pages)

Outreach Campaign Management

Founded in 1992, Outreach Extensions is a national consulting firm that specializes in comprehensive, high profile educational and community outreach campaigns for media projects. Outreach Extensions is responsible for the design and management of the Reentry National Media Outreach Campaign and the Making Connections Media Outreach Initiative.

For more information on GOD AND THE INNER CITY or other media campaigns that are part of the Reentry National Media Outreach Campaign or the Making Connections Media Outreach Initiative, please contact:



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