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FLORIDA INTERNATIONAL UNIVERSITY

Miami, Florida

A CASE STUDY OF THE ELLISON MODEL'S USE OF MENTORING AS AN APPROACH TOWARD INCLUSIVE COMMUNITY BUILDING

A dissertation submitted in partial fulfillment of the requirements for the degree of

DOCTOR OF PHILOSOPHY

in

SOCIOLOGY

by

Claire Michèle Rice

2001

To: Dean Arthur W. Herriott
College of Arts and Sciences

This dissertation, written by Claire Michèle Rice, and entitled A Case Study of the Ellison Model's Use of Mentoring as an Approach Toward Inclusive Community Building, having been approved in respect to style and intellectual content, is referred to you for judgment.

We have read this dissertation and recommend that it be approved.

_____
Deryl G. Hunt

_____
Stephen Fjellman

_____
Hugh Gladwin, Major Professor

Date of Defense: April 5, 2001
This dissertation of Claire Michèle Rice is approved.

_____
Dean Arthur W. Herriott
College of Arts and Sciences

_____
Dean Samuel S. Shapiro
Division of Graduate Studies

Florida International University, 2001

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DEDICATION

To my husband, Larry, my daughters, Claire and Victoria, and my mother, Micheline, who have all been a wonderful source of support and encouragement to me. And, above all, to the God of Heaven, who is my inspiration and without whose eternal strength and animating power, I could not have completed this work.

ACKNOWLEDGMENTS

I am thankful to have had outstanding scholars on my doctoral committee. I thank Dr. Hugh Gladwin, my major professor, for providing me with his support and patience, coupled with keen insight on ethnography and on the dynamics of the research process. His expediency in working with me on my dissertation has made my journey through the process simple and painless. I thank Dr. Stephen Fjellman for sharing with me his breath of knowledge on anthropological and sociological issues and for believing in my abilities to successfully complete my research. I thank Dr. Deryl G. Hunt for serving as a mentor to me and for making available a wealth of information about his work on inclusive community building.

I wish to express my appreciation to all the people that I have met who have joined the ranks of Inclusive Community Builders—mentors and mentees alike. They serve others with a willingness of heart that is rekindling a sense of love, honor and respect in their communities. Because they believe in the

ideal of inclusive community building, the dream is becoming reality.

ABSTRACT OF THE DISSERTATION

THE USE OF THE ELLISON MODEL'S MENTORING PROGRAM AS A PRACTICAL APPROACH TOWARD INCLUSIVE COMMUNITY BUILDING

by

Claire Michèle Rice

Florida International University, 2001

Miami, Florida

Professor Hugh Gladwin, Major Professor

The Ellison Executive Mentoring Inclusive Community Building (ICB) Model is a paradigm for initiating and implementing projects utilizing executives and professionals from a variety of fields and industries, university students, and pre-college students. The model emphasizes adherence to ethical values and promotes inclusiveness in community development. It is a hierarchical model in which actors in each succeeding level of operation serve as mentors to the next. Through a three-step process—content, process, and product—participants must be trained with this mentoring and apprenticeship paradigm in conflict resolution, and they receive sensitivity and diversity training through an interactive and dramatic exposition.

The content phase introduces participants to the model's philosophy, ethics, values and methods of operation. The process used to teach and reinforce its precepts is the mentoring and apprenticeship activities and projects in which the participants engage and whose end product demonstrates their knowledge and understanding of the model's concepts. This study sought to ascertain from the participants' perspectives whether the model's mentoring approach is an effective means of fostering inclusiveness, based upon their own experiences in using it. The research utilized a qualitative approach and included data from field observations, individual and group interviews, and written accounts of participants' attitudes.

Participants complete ICB projects utilizing The Ellison Model as a method of development and implementation. They generally perceive that the model is a viable tool for dealing with diversity issues whether at work, at school, or at home. The projects are also instructional in that whether participants are mentored or serve as apprentices, they gain useful skills and knowledge about their careers. Since the model is relatively new, there is ample room for research in a variety of areas

including organizational studies to determine its effectiveness in combating problems related to various kinds of discrimination.

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Chapter 1

INTRODUCTION

Community building efforts often focus on initiatives that deal with bringing people out of poverty and use community development in the form of empowerment zones for business and job development, construction programs and other social programs to help improve the socio-economic situations of their targeted population. The challenge is that while such programs are well intentioned, the support mechanisms necessary to assist people who were formally marginalized and disenfranchised in becoming functional members of society are often lacking.

Mentoring can be a useful tool in addressing the needs of the underserved. Through formal and informal mentoring, young children and adults can learn how to progress in their communities and can ultimately be streamlined into the broader society that had excluded them. The current research is a case study of a model aimed at assisting this process.

The Ellison Executive Mentoring Inclusive Community Building (ICB) Model was named after Helen Ellison, the Associate Vice President of Student Affairs at Florida

International University (FIU). During her tenure at the University, she has worked intensively with The Office of Multicultural Programs and Services to implement community-service initiatives that would engage the participation of FIU students, faculty and staff. She has also championed and endorsed a variety of outreach programs and activities, dubbed university-city interface projects, addressing a number of social problems arising out of poverty, lack of education, and cultural awareness in communities. Particularly as it pertains to the implementation of ICB programs at FIU, Ellison has been a strong advocate for mentoring initiatives, such as the proposed Professional Tutoring and Mentoring Program, that would join together university students, professionals and at-risk students from the surrounding communities. Thus, as the developer of The Ellison Executive Mentoring Inclusive Community Building Model, Deryl G. Hunt thought it fitting that this new program should bear her name.

The Ellison Executive Mentoring Inclusive Community Building Model

Deryl G. Hunt developed the Ellison Executive Mentoring Inclusive Community Building Model—The Ellison

Model for short reference—in an effort to develop inclusive communities (see Figure 1). With a systems approach as a framework for its design, The Model also incorporates the strengths of many of the mentoring models discussed. Executives in community and business organizations serve as mentors to professionals who then supervise and mentor college students. In turn, these college students train and mentor pre-college students in primary and secondary schools.

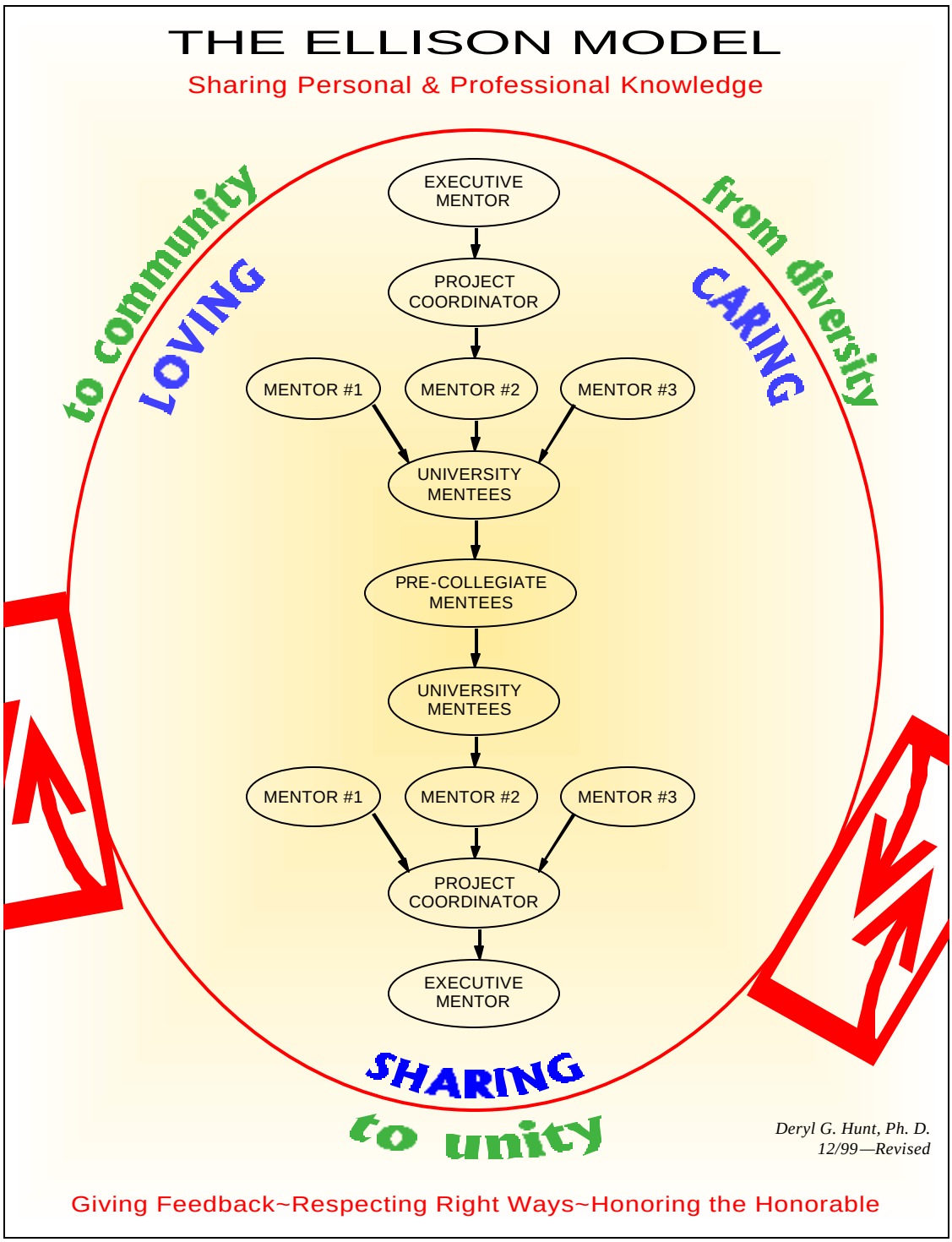
The context for the mentoring is the project or the program that the entire group is asked to complete. For instance, a particular project might call for all mentors and mentees (the term used in The Model for protégés) to put on a summer camp for disadvantaged youth, to coordinate a function such as a fundraiser for scholarships for college-age students to attend an institution of higher learning, or to raise funds for the remodeling of a community building. Hunt (2000), in his work entitled *Community Moments and Teachable Seconds*, describes The Ellison Model in this manner:

> The Ellison Executive Mentoring Inclusive Community Building Model is a holistic, economic and efficient

> method of delivering services. The Model is holistic in that it involves a community of people acting in concert to perform organizational tasks. It teaches unity of purpose, sharing of ideas, and it is inclusive in its outlook. The Model stresses economy of scale. It expands limited resources by involving partners in the work. The Model is also efficient in that it is simple to use and can be used by a large range of organizations. It is product oriented. (p. 172)

The Ellison Model uses a systemic approach that lends itself to a praxis-based mode of operation. Paulo Freire's definition of praxis is an apt description of this approach as it speaks of the type of activity aimed at transforming society. This praxiological approach that embodies the philosophy behind The Ellison Model (Howard & Hunt, 1976; Hunt et al., 1998a-d), assumes that "One's theoretical formulations should be tested in actual practice." Through trial and error, the resulting theory can be "modified as it is informed by experiences, a continuing process of conception and reflection, and the historic experiences of both individuals and groups condition conception"

Figure 1. The role of each actor in The Ellison Model. [1]



[1] From "Community Moments & Teachable Seconds The Executive Speaks Series," by D. G. Hunt, L. A. Howard, L. Henderson, and O. Scruggs, 1999, slide presentations for the training program.

(Hunt et al., 1998d, p. 5). Through the praxiological approach to community building, the knowledge of academe must be transferred to others in the community in the process of "forging a better humanity" (Hunt et al., 1998d, p. 5). The Ellison Model, as a product of this approach, offers a practical way for people to fuse the strengths of theoretical perspectives and of civic action—known in the text *as university-community interface* or *communiversity*—recognizing the role of both the individual actor as well as that of the group. It further enriches the experiences of participants by incorporating the "arts to deepen [their] qualitative understanding of community" (Hunt et al. 1998d, p. 5). Ultimately, in an effort to reach people in a holistic manner, The Ellison Model incorporates the spiritual dimensions of self-empowerment as well.

Through university-community interface projects, The Ellison Model elicits the interaction and participation "among such larger systems as business, government, social and class enclaves. Here inclusive community building, rather than focusing on legal rights or public assistance, addresses attending to the circumstances where diversity is an undisputed asset" (Hunt et al. 1998d, p. 12).

The executive mentors and professional mentors are recruited from businesses, government organizations and institutions of higher learning, other community organizations and from the pool of university alumni. The evaluation process for The Model centers on cognitive and tangible results:

> Evaluation is based on whether the project objectives are accomplished via the team approach. Finally, it teaches community development. Community development is about caring, sharing and loving. When people successfully work together in the right spirit to complete a project, they demonstrate a community building effort. (Hunt, 2000, p. 1)

It is therefore essential to determine how to maintain an ongoing collaborative effort among people, recognizing the importance of incorporating and sustaining diversity. Accordingly, civic projects that incorporate The Ellison Model emphasize the importance of people from diverse backgrounds working together in order to accomplish a common goal.

The Nature of The Research

The problem under study is how The Ellison Model can be used as a paradigm to develop programs geared at inclusive community building (ICB). This study will consider cases in which mentoring programs were established according to the parameters of The Ellison Model to reach at-risk children who come from impoverished families by having them mentored by professionals and college students as part of a university and city interface project. However, during the training process, these same professionals and college students become protégés who must, themselves, learn how to receive knowledge, impart what they have learned and build inclusive communities.

The Ellison Model's mentoring program represents a shift from the traditional programs in that it is designed to be a teaching and mentoring tool for every participant involved--the executive mentors, the coordinators of programs and the mentees at the college and at the pre-collegiate levels. The primary issue the study addresses is the qualitative assessment of The Ellison Model's approach to "Inclusive Community Building." Consequently, there are three facets that must be addressed in examining this research problem: (1) the concept of inclusion in community

building; (2) The Ellison Model's use of mentoring as a means of engaging different groups in the community; and (3) the application of The Model in the mentoring of pre-collegiate students, college students, and professionals.

The aforementioned issues regarding using mentoring as a means of developing programs that are inclusive of different groups in communities raise the following research questions for the present case study: 1) What factors demonstrate that some aspects of the subjects' lives have benefited from their involvement in The Ellison Model's mentoring programs? 2) Is The Ellison Model's Inclusive Community Building concept a viable theoretical approach in dealing with the disenfranchisement and exclusion of members of society? 3) Is the mentoring program an effective approach to accomplishing The Ellison Model's purpose of building inclusive communities?

Methodology, Design and Instrumentation

The research will utilize a qualitative approach through performing a case study of a mentoring program administered by a university to reach pre-collegiate youth in South Florida. Data collection was performed through the assessment of the practical application of The Model in

a variety of program initiatives developed by the executive and professional mentors, including the training of university mentees through a public administration course and the mentoring program at an Opa-locka and Hialeah middle school.

In order to document the different ICB programs and activities that were implemented through The Ellison Model, I performed field observations, the results of which are an ethnographic chronicle of events and activities presented in Chapter 4. Not only did I observe these activities, but I also took part in many of them including the Professional Tutoring and Mentoring Program for middle school children from two cities in Miami-Dade.

As a participant-observer, I was able interview a variety of people, including individuals who have been assigned specific roles in projects, such as the executive mentors, the project coordinators, the mentors, and university mentees. Additionally, I surveyed 16 of the mentees' parents and 20 pre-college mentees who were involved in the Professional Tutoring and Mentoring Programs.

Interviewees were asked to expound upon their perceptions of the effectiveness of The Model's mentoring

approach. Additionally, however, they were asked to comment on how such an approach may or may not lend itself to inclusive community building. The questions for the interviews were informed in part by field observations and the literature review concerning mentoring, systems theories, and community building. Additionally, since many of the participants in ICB activities wrote essays about their personal experiences (*community moments*), these testimonials were also a rich source of information about the types of diversity issues they dealt with in their lives.

Exposition of Text

The theoretical perspective for this study is informed by the concepts of inclusive community building, systems theory as the underpinning for the operation of The Ellison Model, and mentoring as practical implementation of this paradigm. The literary review will primarily explore concepts of inclusiveness in community building and the use of mentoring programs as a means of accomplishing the task.

Chapter 2 explores the concept of mentoring as a preface to the exposition of The Ellison Model. It discusses mentoring from an anthropological perspective as

it is manifested in various studies of apprenticeship. Examples of other mentoring programs that have been implemented, which cater to adult professionals, college students and pre-college students are also discussed as a prelude to The Ellison Model, which integrates the mentoring of people from these different age groups into a single framework. In this review of The Model, the philosophical and theoretical approaches underlying its development and implementation are more extensively examined.

Chapter 3 outlines the methodology used to gather qualitative data concerning the application of The Ellison Model. In Chapter 4, the findings of the research are revealed. The final section, Chapter 5, concludes the research with a discussion of the findings.

Chapter 2

REVIEW OF LITERATURE

Inclusive Community Building

Community can be defined in terms of the role of individuals in society or according to group dynamics. The individual is supported by others, shares his or her life experiences with them and enjoys their company. Since this interaction enriches the lives of the participants, Peterson (1999), of the organization Inclusive Community & Democracy, suggests, "Building community must ultimately always mean building supportive networks around specific individuals." Building community is conceptualized in terms of the social processes that transpire in the development of society.

Some scholars view inclusive community building in terms of how it promotes social capital. In his article entitled “Social Capital and the Cities: Advice to Change Agents,” Briggs (1999; cited in *National Civic Review*) notes that social capital is an efficacious concept for assessing a variety of issues such as public housing, education, health care and economic development. Cited in the *National Civic Review* (McGrath, 1997) in their article entitled “Building Community with Social Capital: Chits

and Chums or Chats with Change," Potapchuck, Crocker, and Schechter (1997) propose that social capital is the adhesive that binds communities together. The development social capital in communities will require changing the ways in which people conduct community business with the focus on continuously becoming more inclusive, more collaborative, and more effective. Potapchuk et al. (1997) suggest that "The challenge for social capitalists is to invest in the kinds of civil infrastructures that solve community problems in ways that are more humane, inclusive, and more civic…." (p. 1).

Hunt and Howard (1997, 1998) propose that such civil infrastructures must of necessity be inclusive in their approach in order to facilitate the needs of everyone in the communities being served. According to Lawrence Howard (1998, 1998a-d), a distinguished professor of Political Science, inclusive community building has to do with the dynamics of the relationship between the *insider* and *outsider*. *Inclusive* implies an embracing of *the others* or *the outsiders*, forming learning communities that encompass not only the academic and the professional sectors, but also that seek to include the voices of the poor and the

marginalized in an attempt to include their contributions to the process of community building.

In their treatise on building inclusive communities, Hunt, Howard, & Rice (1998d) propose that building community begins with the belief in the importance of people joining forces “in harmonious and productive interrelations” (p. 4) to accomplish any given task. The idea is that people should be able to work on projects that benefit the community, at any level, regardless of their ethnic, racial, socio-economic background or physical ability. Thus, the authors propose, “*Inclusive* expands the definition to include everyone regardless of their appearance or condition” (Hunt et. al, 1998d, p.4).

Hunt et al. (1998) make no apologies for appealing to the humane aspect of society in their call for people to start putting away their prejudicial differences and start embracing the diversity or variety among people. They note, “Paradoxically, it is out of diversity that the will to unify emerges. In unity, diversity enriches the offering, providing opportunity to build community made vibrant because of the diversity” (p.4). As such, in their exposition of The Ellison Model’s slant toward inclusive community building, the authors chose to draw from Judeo-

Christian ethics and values. Such is apparent in their writing as in the following passage:

> Inclusive Community in operation is an agape, literally a love feast, an honoring of the best in us all. It quite literally is breaking bread together. When two or three are gathered in the spirit of community, the assembly, much more than its constituent elements, reaches to almost limitless possibilities, acting as to affirm each other, and increasingly reflecting a global imperative. Showing respect is expressed in offering the best we can imagine and working in the interest of the whole of humanity. Community also requires a productivity that continually produces. (Hunt et al., 1998d, p. 4)

Community building involves the so-called *insiders* being willing to establish fruitful and productive relationships with the so-called *outsiders* within any community, whether it be a school, a university, a business or a religious organization, with a thrust on including them in projects or programs from which they had previously been excluded, according to Howard (1998d).

The university community also has a genuine interest in promoting projects that highlight diversity in that diversity in the student body, the faculty, and staff promotes a curriculum that more broadly addresses the needs of the university community. Void of the inclusion of various cultural perspectives, the university may lack the ability to produce productive citizens in the global context. As for the business sector, community building through the embracing of diversity is ‘good for business.’ Accordingly, Robert Barner (1996) described seven elements that will transform the world of work:

> Virtual organization; Just-in-time work force; Ascendancy of knowledge workers; Computerized coaching and electronic monitoring; Growth of worker diversity; Aging work force; and Birth of the dynamic work force. (Cited in Hunt et al. 1998d, p. 12)

In all of these trends, the close collaboration among the university, the business sector, and the broader community will be indispensable. Additionally, the changing face of the workplace adds to the importance of such collaboration. At the turn of the new millennium, the U.S. Labor

Department estimated that “85% of people entering the U.S job market for the first time will be women and minorities, and just 15% will be white males” (p. 12), and 33% of people entering the workforce will be minorities, including a significant segment of the black and Latino populations by the year 2000 (Roomes, 1998, p. 25). Furthermore, half of the population of the U.S. will consist of minorities by 2050. Such changes along with increasing globalization of resources make it necessary for businesses to assess the possibilities and opportunities that a multicultural work force and equity in work assignments bring to their operations. As such, Hunt et al. (1998d) propose the following:

> The university-community interface will increasingly embrace the inclusive community beyond the campus and the workplace. Much of what both business and higher education seek can only be found through the building of social capital and through the convergence of the purpose of organizational and community life. (p. 13)

Learning circles represent other means of insuring that every member of society gains access to the society’s

resources in education. Learning circles are educational venues that Lawrence C. Howard suggests would be instrumental in fostering a spirit of inclusiveness in community members. In his article entitled “Learning Communities, Connections and Inclusive Communities: A Learning Community Building Model” (1998, Hunt et al., 1998a), Howard proposes that learning communities are primarily crucial in establishing links between academia and the broader community, especially parts of the community with the greater percentage of low-income families. They involve the active participation, collaboration and cooperation of faculty and students, regardless of their disciplines. The following comments encapsulate Howard’s (1998) contentions regarding the learning communities:

> A learning community is one in which members engage one another in making their assumptions explicit and in constantly questioning them. The assumptions have to do with strategies, structures, support mechanisms, commitments, and payoffs.
>
> The ultimate structure of a learning community is less important than its informing principles of

> intentionality. Learning is viewed more as a social act, more akin to the process of socialization than instruction. (p.6)

The development of such communities, however, requires a shift in thinking (Howard, 1998; Lieberman, 1996). Thomas A. Angelo, Coordinator of Higher Education Programs at the University of Miami outlined the transition. He proposed that the shift in thinking should occur, “From an individualist and competitive culture to a student-faculty cooperative group process guided by broadly shared goals and standards.” Additionally, Angelo suggested that society move, “From a culture that ignores what is known about human learning to one that avidly pursues enhanced learning through a broader and more inclusive vision of productive scholarly practice” (Cited in Howard, 1998, p.6).

Members of the learning communities must be willing not only to teach others but also to learn from others. Howard notes, “Learning communities present unique opportunities for higher education to learn” (1998, p. 6). People must change their perceptions to accept the contributions of those not considered scholarly.

In terms of community building, for instance, members of the academic community would do well to learn from the experiences and insights of those who are considered poor and uneducated. Howard (1998) muses, “It is remarkable how little universities know about their immediate racial and ethnic communities. Universities know even less about the lot and spirit of disadvantaged persons of low income, who are the real blackened citizens of our time” (p.6).

Howard uses the term *blackened* to describe the condition of people who are underserved, oppressed and marginalized in society, regardless of race and ethnicity. These are the individuals who from the outset may benefit the most from the university’s and the community’s open exchange of socio-economic, race and ethnic relations. The hope is that such open dialogue may lead to groundbreaking change (Howard, 1998).

It is noteworthy, however, that questions of inclusiveness in communities are not restricted to issues of race and ethnicity. In the inclusive community, the concerns of people with disabilities, gays and lesbians must also be taken into account. Valerie Patterson, a professor in Public Administration at Florida International University, supports this notion and asserts that “We

should be looking at access and equity for the disabled" and asking critical questions such as "Are we barrier-free or are we creating obstacles? Is there access and equity for gay, lesbian, bi-sexual or trans-gender populations?" (Patterson, 1998, p. 93).

Another aspect of access and equity she notes deals with the Internet. Patterson observed how in her neighborhood of predominantly Haitian, Hispanic and African-Americans, hers was the only home owning a computer with Internet access. Consequently, on Saturday mornings, there would be a line of children at her door ready to use the Web. Education at the turn of the 21st Century is facilitated through multiple media such as the Internet, the World Wide Web, teleconferencing, and other distance-learning technologies realized through satellite access (McFarlane, 1995; Blumhardt & Cross, 1996; Hunt & Rice, 1999).

Plans are on the way to develop new technology known as Internet 2. This new technology will be the result of a collaborative effort between government, businesses and universities in the form of research grants from the National Science Foundation and other government and private funding sources. The hope is that the technology

that is developed from such research will translate into more Internet connections and, ultimately, can be adopted by universities and by other institutions in the commercial sector. The cyber community is growing economically with at least 10% of the GDP being attributed to this new media. According to the U.S. Department of Commerce, “Business and consumer spending on information technology has accounted for 35% of economic growth since 1990,” and knowledge workers in the field such as computer programmers have experienced at least a 13% increase in income for males and 21% for females. Additionally, the U.S. is experiencing heavy trading in computer-related goods and an increase in employment related to the Internet (McDermott, 1998). The knowledge workers and developers, as Lawrence Howard (1998) calls them, who are involved in the virtual community live in a world of their own as McDermott (1998), who is a computer specialist, demonstrates:

> I have spoken to Jan in San Antonio and Michael in North Carolina, a few of my friends in the cyber community, on a nightly basis. We talk constantly in cyber world even though these are people that I have never physically met. So for all the talk about

> global village, we still live in physical villages, cities and nation states where, at least in the past, we have felt some responsibility to those around us. In the past we held on to the notions that public services and a social safety net were important, and we were willing to pay taxes to support public services. As we shift into cyber communities, will that sense of local and national responsibility fade? (McDermott, 1998, p. 82)

In terms of access and equity, McDermott voices concerns about the rise of an elitist virtual community that may lead to the exclusion of some sectors of society. He wonders if everyone in society will benefit from the bounties of information technology regardless of their income, their disabilities, or the areas where they live. McDermott (1998) asks, “Will differences in access to the Information Highway create a two-tiered society, increasing the gaps, for example, between *haves* and *have-nots*, *knowers* and *know-nots*, men and women, north and south, minorities and whites, skilled professionals and unskilled hourly workers?” (p.84).

Some pundits suggest that the answers to providing access and equity lie in business, church, civic and educational institutions making a conscious effort in supplying the means to reach the Information Highway, starting with addressing the technological needs of every classroom, library, and healthcare institution (McFarlane, 1995; Blumhardt & Cross, 1996; McDermott, 1998; Hunt & Rice, 1999). Ultimately, there must be a binding agent that links the various businesses and community organizations and public concerns previously discussed. The issue pertinent to this study is whether a mentoring program serves as a conduit for change and development in communities in light of the multiple areas of concern and need for inclusion that must be serviced? Hunt et al (1998a-d) propose that mentoring can indeed play a crucial role in this dynamic undertaking.

Apprenticeship and Mentoring Practices

Mentoring, whether it is formal or informal, is useful in connecting people to support mechanisms that may enable them to progress personally and/or professionally. Often mentoring relationships are informal in nature as is the case of mentoring relationships between a teacher and a

student or a supervisor and subordinate (Kridel et al., 1996, Graham et al., 1999). Such interactions between teacher and student are sometimes characterized as apprenticeship, depending on the situation. For example, some apprenticeships in other parts of the world involve training apprentices from the time that they are children (Coy, 1989), a practice that may not occur in the U.S. due to child labor laws.

Mentoring need not only be associated with the younger generations. In their article, “The Role of Organizational Culture and Mentoring in Mature Worker Socialization toward Retirement,” in addition to retirement planning programs, Lindbo and Shultz (1998) speak of organizations implementing mentoring programs that cater to employees in their fifties who need some guidance in transitioning from the last stages of their careers as they progress toward retirement. Studies such as these point to the fact that mentoring is used in various sectors of society, from social and educational institutions to corporate organizations (Smith, 1999; Elmes, 1998; Doherty, 1999).

Regardless of the arena, mentoring in all of its contexts is used to guide individuals toward a desired path. Mentors not only serve as individuals with

informational resources, insight and experience, but they also provide the much needed support and coaching that their protégés need to succeed in their school, work, and/or social environment (Debolt, 1992; Graham, 1999). Essentially, mentors and their mentees engage in a type of networking which can be mutually beneficial. In some instances, the mentees benefit from learning about opportunities for bettering themselves whether professionally or educationally. Ultimately mentors and mentees can engage in learning circles that promote professional and educational endeavors towards the end of building progressive communities (Zey, 1984; Collay et al., 1998; Jeffrey & Manganiello, 1998; Krovetz, 1999). Consequently, mentoring programs emerge from various social organizations, organizational and industrial institutions, educational settings, to community-service circles. However, since the goals and objectives for the protégés' personal and professional development may differ depending on the situational context, mentoring programs may be just as varied.

The most traditional form of mentoring was found within the context of apprenticeships. As an anthropologist, Coy (1989) analyzed apprenticeship

practices from an anthropological perspective, using the accounts of other anthropologists who have chronicled various types of apprenticeship situations in countries such as the United States and in a number of Latin American, African and Asian countries. Some of these researchers had, themselves, become apprentices in order to understand the practice more holistically. Coy proposes the following about the apprenticeship as a "contemporary institution":

> Apprenticeship has figured significantly in the evolution of work and the social division of labor. Apprenticeship is the means of imparting specialized knowledge to a new generation of practitioners. It is the rite of passage that transforms novices into experts. It is a means of learning things that cannot be easily communicated by conventional means. Apprenticeship is employed where there is implicit knowledge to be acquired through long-term observation and experience. (1989, p. xii)

Since apprentices must spend long periods of time with their teachers or masters (as they are called in some

societies), some depend upon their teachers for food and shelter. However, such is not always the case as apprenticeship situations vary from trade to trade. Coy (1989) summarizes the dynamics of the economic relationship between master and novice in these terms:

> Often, apprentices are required to pay fees for training (Coy, Deafenbaugh). In other instances, the apprentice's labor compensates his/her master for training (Singleton, Cooper, Dilley); and in still other cases apprentices are paid while they train (Graves, Hass, Gamst). Often, payment associated with apprentices is a mixed bag of gifts, fees, wages, prestations, and room and board (Cooper, Buechsler, Singleton, Dilley). (p. 5)

Some anthropological studies have focused on apprenticeship for students interested in being pottery makers (Singleton, 1989), weavers (Aronson, 1989; Deafenbaugh, 1989; Dilley, 1989), priests (Johnson, 1989) and shaman (Dow, 1989), railroad workers (Gamst, 1989) and steel workers (Haas, 1989). Apprenticeships in such trades reflect the perpetuation of processes that lend themselves

to the division of labor (Goody, 1989). In traditional societies, children were expected to learn by watching their parents work, and later the young apprentices would engage in some form of application as well. As they grew up, the children were expected to practice the trade of their parents. Goody (1989) claims that in such instances, “The society’s economic roles are subsumed in kinship roles, and each household produces for its own subsistence” (p. 236).

With the advent of progressively non-agrarian societies and greater division in labor, it became preferable for children to go learn a trade from someone other than their parents, particularly if the children wanted to avoid being under the direct tutelage to their parents due to intergenerational conflict. As Goody explains, “Once there is a complex division of labor which moves outside the domestic mode of production, there must be some mechanism for transmitting specialist skills from one generation to another” (1989, p. 237). Eventually, this *mechanism* accounts for the institutionalization of apprenticeships in various trades to ensure the training of specialists in the respective fields.

Apprenticeships constitute a means of socialization for both children and adults (Graves, 1989). Graves points out that while “the learning of an occupation, of course, requires the technical learning of a skill... the newcomer to an occupation must [also] learn often subtle values and norms” (p. 53). Gamst (1989) proposes that in examining the rites of instruction and learning within an apprenticeship context, there is a “web of rules” transmitted through both written and oral media that dictates how both teacher and apprentices should act, what constitutes infractions, when rules can be bent by the apprentices and how they can negotiate various promotional initiatives in their learning environment.

Mentoring is implicit to apprenticeships because there is a continual transference of knowledge and wisdom between the teacher and his or her apprentice. The teacher serves as an example for the novice who must eventually master the skills taught to him or her, often, over an extended period of time. Mentoring practices that most closely parallel those found in traditional apprenticeships, wherein the apprenticeship is taught how to perform a job, take place within the context of on-the-job training. However, they

are not always as structured as are some of the more traditional apprenticeships.

For instance, within companies, mentoring through informal apprenticeship is traditionally a relationship established between two individuals, often senior and junior employees, used as a means “to teach the junior employee about his or her job, introduce the junior employee to contacts, orient the employee to industry and organization, and address social and personal issues that may arise on the job” (Allen & Poteet, 1999, p. 59-73). On this note, Graves (1989) reports the following:

> Formal apprenticeships are of considerable importance in industrial societies. However, they account for only a part of the on-the-job training that actually occurs at work. The remainder is informal, and unclearly structured.… In informal apprenticeship, there is no precise way to know when training has ended. There is not likely to be any definitive rite of passage, and judgment of the apprentice’s expertise is based upon implicit and sometimes unclear standards. (p. 51)

Graves proposes that there are three stages in informal apprenticeship wherein the trainees move from the state of being novices to one of mastery of the particular skill for which they are trained. In the first stage, the trainees must determine whether to elicit some training on their jobs. During this stage, there is a recruitment process in which the senior workers also decide whether or not to take on the novice. The selection process can sometimes be exclusionary as Graves (1989) points out:

> Members of ethnic groups are sometimes either excluded or favored in some areas (Myers 1946; Spero and Harris 1931). And, despite government requirements for affirmative action and equal employment opportunities, the informal aspects for training continue to foster discrimination…. The less formal the procedures for selecting and training the novice, the greater the likelihood for ethnic and sex discrimination. (p. 55)

During the second stage of apprenticeship, as the novices gain more technical skills and knowledge about their trade, they also begin to undergo a process of socialization and social control designed to ensure their

compliance with the values and norms associated with the job. For instance, the novices might have to learn about protocol in dealing with the hierarchy associated with the organizational structure or about the personal commitment necessary to succeed on the job. In the third stage, the trainees have been adequately familiarized with the organizational culture, and they also achieve the basic level of mastery of the skill or job for which they were trained. Consequently, their mentors and colleagues confirm that they are prepared to work as fully trained workers (Graves, 1989).

Lopez (1992) contends that many people engage in mentoring relationships and often do not realize it. For instance, she gives the example of the young professional who finds herself needing advice on how to deal with situations on the job or how to advance in her career. She knows that she cannot go to her immediate supervisor, so she may go to a more experienced co-worker, to family members or to acquaintances. These individuals may offer her some encouragement and basically tell her “how the game is played.” Sometimes, because of the changing face of the workplace, the young professional might seek counsel and information from more than one mentor, essentially

networking with people in a variety of positions and environments (Lopez, 1992, p.9).

Some apprenticeships differ from on-the-job mentoring in that the latter may not involve the time commitment that traditional apprenticeships command. Moreover, many of the trainees on the job may have already learned a trade or profession and may just need advice on how to implement some of what they had previously learned. Notwithstanding, there are a number of benefits to professional mentoring. Studies show that the protégés in organizational mentoring programs overall receive higher levels of compensation, move up the corporate ladder, and experience satisfaction with their occupations (Allen & Poteet, 1999; Dreher & Ash, 1990; Fagenson, 1988, 1988; Scandura, 1992; Turban & Dougherty, 1994; Whitely, Dougherty, & Dreher, 1991).

In addition to career development for employees, mentoring programs help foster competition and promote work-place productivity (Wunsch, 1994; Allen & Poteet, 1999; Maloney, 1999). Bragg (1989) estimates that approximately 33% of the U.S.' major corporations have established a mentoring program. Douglas and McCauley's (1997) more recent research on the matter suggests that organizations that had not already implemented a mentoring

program were in the process of establishing one within three years.

Often, corporate mentoring programs are used to groom employees for senior level, executive positions, in an effort to ‘break the glass ceiling.’ Heery (1994) notes that such programs often target women and minorities so that they can be trained to fill positions which otherwise may have been out of their reach due to the so-called ‘glass ceiling.’ In a Catalyst study, a female engineer noted the following:

> When you get right down to it, a mentor is one of the most helpful people in your professional life. At times in my career I’ve had a mentor and, at other times, I have not. Believe me, it is much easier with a mentor. They make you aware of the important things that are happening within the company, and that can influence your career. (Catalyst, 1992, Internet)

Such comments point to the fact that mentors in organizations provide their protégés with valuable information concerning the more subtle aspects of their

company's organizational culture. Furthermore, the protégés experience a heightened sense of self-confidence due to the professional training, advice, and, sometimes, work assignments they are given as a means of being trained through the mentoring programs (Mentoring…, 1993, Internet; Wunsch, 1994). However, Heery (1994) notes that there are nine basic characteristics to the corporate mentoring programs:

> The top management commitment, two teams with a common goal, equal opportunity, recruitment policy that reflects mentoring policy, highly structured itinerary for each junior executive, high standards, well-defined expectations, constant interaction and ability to attract high-quality performers. (p. 17)

Notwithstanding, unless mentors and protégés are matched appropriately, for example, with individuals whose personality and working styles are compatible, the success of professional mentoring programs such as these is limited (Kolbe, 1994). Margo Murray proposes that for a mentoring relationship to work, there must be the right "personal chemistry" between the mentors and protégés. They must

willingly participate in the mentoring activities, and "pairings must be done on a skipped-level, cross-departmental basis." The human resource development personnel must also play a key role in facilitating these mentoring relationships (Matthes, 1991).

Within organizational settings, the support of management is also important. In the Becker Mentoring Program, from the New York-based advertisement and marketing firm of Robert A. Becker Inc. Euro RSCG, young professionals are encouraged to attend a continuing education course at the Becker School of Continuing Education in order to strengthen their business skills. Additionally, they can seek out mentors—not necessarily their own supervisors—who can help and guide them (Fellman, 1999).

Bernard Daragin was the program manager for the historic Galileo Project at Hughes Space and Communications Co. His 17-year tenure culminated in the successful launch of a probe into Jupiter's atmosphere. During his tenure with NASA, he had to train many young engineers. He proposed that "fostering a healthy culture of mentoring requires a clear commitment from three parties: the mentor, the individual who is mentored, and finally, company

management” (Maloney, 1999, p. 57). The mentors must be willing to share the benefits of their experiences with their protégés, offering advice that goes beyond the realm of their technical expertise to those that span the hallmarks of professionalism—“work habits, organizational skills, and the setting of priorities” (Maloney, 1999, p. 57).

The mentors should attempt to empathize with their protégés and seek to address the individual needs of each person under their care through recognizing that one approach does not suit the needs of every protégé. On the other hand, the protégés must be willing to receive counsel and demonstrate some degree of respect and deference towards their mentors. The lines of communication between the protégés and their mentors must be open so that the mentors can be cognizant of negative as well as positive repercussions to the counsel that they have given their protégés (Weinstein, 1998; Maloney, 1999).

Dagarin remarks that corporate downsizing often threatens mentoring efforts within corporations, and young professionals are left with no guidance; therefore, their professional growth suffers. In the case of engineering mentors, Dagarin suggested that retired engineers also be

asked to return to the companies to serve as mentors. Daragin notes, “A good mentoring program will bring the organization a far greater sense of well-being and camaraderie than it can ever hope to achieve from consultant-run seminars and management pep talks” (Maloney, 1999, p. 57).

In the public sector, mentoring has been utilized to train administrators to become principals (Doherty, 1999), and, in some instances, there have been mentoring programs facilitated through electronic mail in public schools. Junior teachers who participated in the e-mail mentoring program felt more at ease in communicating to their mentors critical issues facing them. They did not feel as though they would appear feeble and ineffectual to their co-workers and bosses. These teachers suggest that they reap greater benefits from their on-line mentoring relationships than do their colleagues who are assigned mentors by the district. Notwithstanding, there are some drawbacks to this kind of interaction. Teachers who use e-mail mentoring do not enjoy face-to-face interaction with their mentors. Nuernberger (1998) speaks of the limitations of this kind of mentoring interaction:

> Clearly, certain aspects of support that are enhanced by on-site collaboration cannot be reproduced by computer-mediated communication: direct insights into the culture and climate of a particular site are all elements of teaching that will never be conveyed via e-mail as well as can be done in person. (Abstract)

Some studies' findings on the benefits of either approach vary. The informal mentoring relationships tend to last longer than those initiated through an organizational program because the bond between the mentors and their protégés tends to be stronger and more intimate. The issues that the mentors and their protégés discuss during these types of interaction tend to go beyond work-related topics and also concern the personal lives of their protégés (Phillips-Jones, 1982; Hunt & Michael, 1983; Weinstein, 1998; Allen & Poteet, 1999).

The benefits that the protégés reap from the informal mentoring range from gaining psychological and social benefits to receiving encouragement for their career pursuits and greater compensation from their jobs as a result of their informal interaction with their mentors. Mentors who are knowledgeable about how to develop

effective mentoring relationships with protégés are the ones who are deemed more successful at mentoring. One of the other factors to the success of certain mentoring relationships within organizations is how savvy the person being mentored becomes. Fagenson-Eland, Marks and Amendola's (1997) findings show that protégés who are more experienced at being involved in mentoring relationships say that they get more out of the mentoring relationship than less experienced protégés. This may be due to the fact that the former know how to extract from their interactions with their mentors the elements necessary for their own professional and personal development (Allen and Poteet, 1999).

Mentoring in Institutions of Higher Learning

"In universities, formal mentoring is the exception rather than the rule. The relationships that do occur result from protégés seeking mentors, not vice versa, especially with women," notes Miriam Shillingsburg, a university administrator (1993, p. 12). Within the academic circles of universities, mentoring often takes the form of informal pairings of mentors with minorities and women, especially if the latter are involved in research teams or

are new faculty (Welch, 1993; Pope, 1994; Wunsch, 1994; Chandler, 1996).

Since institutions of higher learning have traditionally been dominated by white men, minorities and women have had little access to mentors of their own ethnic and gender backgrounds who may be able to empathize more with their own experiences and share similar perspectives. Given that white males in universities will inevitably mentor most minorities and women, issues of cross-ethnic and cross-gender mentoring are important to university administrators and faculty who institute mentoring programs.

With regards to cross-ethnic considerations, mentoring programs in academe assist Blacks and Hispanics in adjusting to a work environment in which they have had relatively little experience. Mentors and protégés of different racial and ethnic background may learn a lot about each other's cultures and perspectives. On the other hand, if the mentors and protégés share the same background, there can be added benefits to such pairings. For instance, "… a Latina mentor may be able to help a Latina protégé resolve a discontinuity between the

protégé's cultural or community values and the institution's values" (Welch, 1993, pp. 1-2, 6-7).

In terms of cross-gender issues for instance, in female-male mentoring, women and men usually fall into stereotypical behavior in relation to each other, even within professional settings, because that is what they are accustomed to doing. Welch (1993) notes, "In doing so, they sometimes unknowingly assume traditional roles learned from past situations. These roles tend to constrain behavior and to reduce individual competence and effectiveness" (p. 1-2, 6-7).

In Linda Grant and Kathryn B. Ward's study of mentoring, they surveyed 597 sociologists, biochemists, and physicists regarding mentoring practices. Not surprisingly, regarding same-gender mentoring, mentors who advised individuals of the same sex were rated more highly than in cross-gender partnerships. Female protégés gave higher ratings to their female mentors, citing the fact that the female mentors showed more sensitivity for their professional and personal needs and were more understanding—especially when they faced familial situations such as having sick children. Males who were mentored by female mentors gave them the lowest rating

(Pope, 1994; Chandler, 1996). This is due in part to the fact that these males had passed from mentor to mentor and, at the last, were assigned junior female faculty who may not have had the breadth of experience that senior faculty had (Pope, 1994).

Additionally, mentoring programs catering to college students take on many forms in higher education. A common practice among institutions of higher learning is to have peer-advising programs; in some circles, they are also referred to as peer mentoring programs. Most peer mentoring programs match trained students and students of high academic achievement with students in need of guidance, usually undergraduates, to help guide them through their matriculation at their institutions of higher learning. Other students are matched with alumni, faculty or executives in the fields in which they major (Richards & Curtin, 1996; Miller, 2000; UWM, 2000, “The Peer Educator...”, 2000).

The OSD Peer Mentoring program provides emotional and social support for students with disabilities, and “Participants have included but have not been limited to students who were deaf or hard of hearing, short of stature, mobility impaired, learning disabled, and

ADD/ADHD" (Witztum, 2000). There are also formal apprenticeship programs established for students once they have completed their undergraduate or graduate course work and are in need of practical work experience (Kvale, 1997; Klaus & Kvale, 1997; Sullivan, 1991; The CRA Distributed Mentor Project, Internet). In the field of anthropology, for instance, some studies point to apprenticeship as a viable means of completing field research (Bogdan et al., 1983).

Coy (1989) studied the apprenticeship practices of Tugen blacksmiths in the Kerio Valley of Kenya by himself becoming an apprentice to a Tugen blacksmith. In more informal settings, Rudolph (1994) points out that the ongoing interaction between a professor and his or her students, as they discuss the subject matter that the student is learning about, constitutes a form of apprenticeship or mentoring. Eventually, this type of discourse helps the apprentice master the subject matter.

The Mentoring of Pre-collegiate Students

Mentoring with children of primary and high school years takes on two forms. Some may experience the natural mentoring with friends and family. Others may be part of

structured programs in which mentors have been recruited through various school-based and community-service programs.

For children, mentoring fulfills a need for adult support and encouragement, not only in social development but also in the children's academic pursuits. Some studies point to the importance and necessity of parental involvement in their children's schooling (Olmscheid, 1999; Farkas et al., 1999; Aeby et al., 1999; Berendt & Koski, 1999; Johannes & Roach, 1999). This is particularly important because as children approach high school, the parents' monitoring of their progress can serve as a tool to combat truancy and dropouts (Aeby et al., 1999; McNeal, 1999).

Educators often view parental involvement in their children's school lives as resulting in better academic performance. While qualitative studies have confirmed the validity of such assumptions, Fan and Chen's (1999) analysis of quantitative data on the matter also lends credence to these notions. However, it is noteworthy that Fan and Chen's findings also reveal that the students' academic success is much more a result of their parents coaching and encouragement than the parents' supervision of

their children’s schoolwork at home. Therefore, the greatest merit of parent involvement is its effects on the children’s behavioral improvement.

Farkas et al. (1999) performed a survey of 1,000 public school teachers and 1,200 parent of children enrolled in public school regarding their views of the principal factors for parental involvement. Farkas et al. (1999) purport that parent involvement does not necessarily occur in the form of a preoccupation with school management or curriculum development for their children. Rather, the success of parent involvement lies in other types of interventions such as parent and teacher conferences, parent volunteerism as teacher helpers, their attendance of school functions and parent-teacher association meetings.

In terms of contributions at home, teachers feel that parents can be most helpful to teachers in their children’s education if they encourage their children to learn in school and if they teach their children the principles of good behavior, especially as it pertains to proper classroom etiquette. Teachers often feel that ill-behaved children make it difficult for them to teach. Parents can also ensure that their children do their homework.

The problem in many schools, especially in programs with students with severe disruptive behavior, is that parents do not play a significant role in curbing their children's behavior (Aeby et al., 1999). Recognizing the lack of parent involvement in the academic lives of their children, some schools, particularly in urban areas, have sought to develop programs to recruit and encourage parent participation (Friedlaender, 1999; Olmscheid, 1999). However, these programs are not widespread and in some instances are experimental. Therefore, educators often rely on mentoring programs to aid their students.

In schools catering to students in kindergarten through the 12th grade, mentors often take the form of the children's teachers, guidance counselors or other school staff and administrators. These individuals often provide academic counseling and goal-setting for career development (Welch, 1993). However, since the administrators and teachers cannot always meet the needs of the great numbers of children they teach and care for, they must utilize outside resources. Consequently, community-service organizations play a significant role in providing mentoring programs for children. Not only do they recruit mentors from the communities they serve to assist young

children, but many community-based programs also partner with public schools to reach children through after-school mentoring activities (Syropoulos, 1998; Sipe & Roder, 1999).

Examples of national organizations that have provided structured mentoring programs and activities for young people include Big Brothers/Sisters of America, Help One Student to Succeed, One Hundred Black Men, Inc., The National Mentoring Partnership, formerly known as the National One-to-One Mentoring Partnership. Generally, “these programs then match the mentor with the youth, via interviews, personal profiles, comparative interest inventories, and get-acquainted sessions” (Floyd, 1993, p. 1). Create Now! is a program administered out of the State of California that screens mentors through background checks and provides a detailed training manual on mentoring to assist the mentors. Through informal meetings, more experienced mentors share their insights about the process and answer questions from new mentors as well (Create…, 2000, Internet).

In Miami, organizations such as the Big Brothers/Big Sisters of Greater Miami, Hands on Miami and the Florida Commission on Community Service have joined forces to

provide a variety of mentoring programs and activities to suit the interests of different participants. For instance, they sponsor the one-on-one programs such as Big Brothers/Big Sisters, and programs that are run out of some schools such as Junior Achievement, and tutoring and recreational activities with Boys and Girls Clubs and the YMCA. As such, “mentors are needed to read to young children, coach sports teams, tutor students, serve as troop leaders…the list goes on” (United Way…, 2000, Internet).

The Greater Miami Chamber of Commerce has chosen to adopt Governor Jeb Bush’s Mentoring Initiative to promote mentoring. It has partnered with Miami-Dade County Public Schools, Big Brothers/Big Sisters of Greater Miami and the Mentoring Resource Center to get more people and organizations involved. They have established a Corporate Honor Role aimed at encouraging corporate sponsorship of mentoring projects through the participation of top executives as mentors (Big Brothers/Big Sisters of Greater Miami, 2000, Internet). The 500 Black Role Models of Excellence Project is another mentoring program established by Frederica Wilson of the Miami-Dade County School Board

that pairs young teenage boys from low-income areas with male role models.

Mentors in these various instances serve not only as counselors but are also seen as *pseudoparents* because they serve as role models and play an important role in the rearing of the children they supervise. Mentors can serve as a sounding board for children who need the understanding and insight of adults. They can help young children find direction in life in terms of career choices, and they can expose these children to a world that was previously inaccessible to them (Neumark, 1993).

In terms of cognitive growth, "Mentors can help in the expression and development of positive creativity in children" (Goff & Torrance, 1999, abstract). Echevarria's (1998) work, entitled *For All Our Daughters: How Mentoring Helps Young Women and Girls Master the Art of Growing Up*, showed how mentoring for young girls was a crucial tool for addressing the "…serious emotional, physical, and developmental challenges during youth and adolescence." Therefore, mentors can provide them some direction in terms of their "physical, intellectual, emotional, and spiritual development" (Echevarria, 1998, abstract).

Children who are mentored develop a better sense of moral responsibility and learn to abstain from criminal behavior. Through their encouragement and interaction with their mentors, children can be turned onto the world of business and economy. In addition to personal growth and development, the benefits of such economic empowerment are evident even beyond the participants' high school years (Goff & Torrance, 1999; Lee, 1999; Community for Youth, 2000; The National Mentoring Partnership, 2000a, 2000b). For example, the National Mentoring (2000, Internet) reported the following:

> 95% of Chicago's Midtown Educational Foundation (MFE) inner-city minority students graduated from high school, whereas 49 percent of their unmentored peers drop out. 65% of MEF students go on to college, whereas 14% percent of their peers do.

Other studies and reports on the mentoring of young children support the findings that young people who are mentored are less likely to use illegal drugs, abuse alcohol, experience high rates of absenteeism or skip class. They tend to develop more self-confidence and

perform better in school. The familial relationships area is also strengthened (Floyd, 1993; Tierney, 1995;Community for Youth, 2000; Big Brothers/Big Sisters of America, 2000a, 2000b). Such statistics make it is easy to see why mentoring is such an important resource.

In addition to personal growth and development, many school-based mentoring programs have tutorial components that sometimes target at-risk students to help them in bettering their academic performance. The HOSTS program, for instance, was designed to help at-risk students from the third, fourth, and fifth grades in improving their reading and language skills (Joachim, 1998; Lee, 1999).

The National Mentoring Partnership and the United Way in 1990 began a collaborative effort to examine the effectiveness of mentoring programs. A subcommittee known as the National Mentoring Working Group was formed to set some guidelines to help direct the growth of dependable and efficient mentoring programs. As a result of the work of this group, a set of standards was established and made available to anyone or any public organization that intended to establish a mentoring program.

According to the National Mentoring Working Group's report, "A responsible mentoring program requires: A well-

defined mission and established operating principles; Regular, consistent contact between the mentor and the participants; Support by the family or guardian of the participant; Additional community support services." The remainder of the recommendations dealt with the maintenance of skilled support and volunteer staff that work with the mentors and their protégés. The Effective Practices report also calls for "Inclusiveness of racial, economic, and gender representation into the program" (The National Mentoring Partnership, Internet). Additionally, the recruitment of mentors and staff, their training and the monitoring of the mentoring programs' effectiveness are also crucial to the success of such mentoring programs.

Mentoring networks conform in part to Peterson's (1999) definition of the concept of community. However, too often the people who need that kind of dynamic interaction with societal role models do not have the opportunity in their communities to benefit from them. Ultimately, the goal of such mentoring is to produce individuals who are empowered socio-economically (Shragge, 1997) and who will make positive contributions to the social and economic development of their societies (Hanberry, 1972; Collay, 1998).

Systems Theory and The Ellison Model

Hunt's formulation of The Ellison Model as a functional system holds true to Giddens' and Coser and Rosenberg's (1967) concepts of agency and structure as it relates to structural-functionalist systems. Hunt (2000) uses structural-functional theory in his description of the operation of The Ellison Model because it is useful in explaining how structure modifies behavior. However, theories of structural-functionalism have undergone great scrutiny and criticism. Critics note that instead of emphasizing change in society, the structural-functional approach focuses on stability. Furthermore, the systems that the structural-functionalism theories attempt to explain are much too broad to merit concrete classification, and the structural-functional approach fails to take into consideration all the necessary elements that may serve as critical factors in its description of social reality (Ritzer, 1996, 1997).

Hunt supports Coser and Rosenberg's (1967) definition of structure in which it "refers to a set of relatively stable and patterned relationships of social units" (p. 615). Hunt agrees that function speaks of "those consequences of any social activity which make for the

adaptation or adjustment of a given structure or its component parts” (Coser & Rosenberg, 1967, p. 615; as cited in Hunt, 2000, p. 174).

Structure is then a system that is permanent in nature while the function operates within the structure as a vital process. Theorists differ in terms of their definitions of what are the agency and the structure within a particular social system. Some see the agent as the individual actor while others view the agent as a social organization or as an institution. Consequently, agency may refer to "micro-level, individual human actors," but it may also refer to "(macro) collectives that act" (Ritzer, 1996, p. 391).

In his formulation of agency-structure theoretical approach, while Anthony Giddens draws from a functionalist and structuralist theoretical orientation, he rejects the move by many theorists to posit opposition between micro and macro levels. He would not be opposed to seeing the relationship between the micro and macro approaches as a "duality" (Ritzer, 1996, p. 420). Hunt’s approach toward ICB mesh with some of Gidden’s concepts particularly because Hunt values the role of the individual actor as well as that of societal forces acting in concert with those of individuals.

Giddens' approach focuses on paying attention to structure without committing the errors of structural functionalism. In his book, *New Rules of Sociological Method* (1993), Anthony Giddens contests what he calls "two main types of dualism." One arises from interpretive sociologies, which he says, "are 'strong on action, but weak on structure.' They see human beings as purposive agents, who are aware of themselves as such and have reasons for what they do" (p. 4). Consequently, these interpretive sociologies cannot give adequate explanations for issues of "constraint, power, and large-scale social institutions," which tend to be pervasive in the functionalist and structural approaches. Even so, Giddens (1993) notes that the functionalist and structural approach "while 'strong on structure,' has been 'weak on action.' Agents are treated as if they were inert and inept—the playthings of forces larger than themselves" (p. 4).

The preceding comments, of course, allude to sociologies such as that of Durkheim, who continually focuses on the effect of social forces and social action upon the individual rather than the inverse. Giddens, however, repels "the dualism of the individual and society" (p. 4). He is careful to note that while he does not

refute the notion that there are collective forces in society, which do maintain certain social structures or the notion that the individual’s action plays a role in social enterprise, he calls for a deconstruction of both concepts.

For Giddens, the actor becomes a social theorist by virtue of the fact that this attribute is necessary if the actor is to be considered a social agent in the development and institution of social life. To this end, Giddens proposes that Berger and Luckman fail to reconcile the theory of action when it comes to its application in institutional organization (a concept for which The Ellison Model is fashioned). Though structures emerge out of recurrent behavior, they are often unintended. Giddens proposes that "actions often end up being different from what was intended; in other words, intentional acts often end up being different from what was intended" (Ritzer, 1996, p. 394). Giddens' emphasis, on this difference between the intentions and the resulting structure, stems from Weberian notions of unintended consequences. More generally, it is notable that Giddens’ theory of structuration itself draws from Marxist notions that men make history but not under circumstances of their own

choosing or making. However, in Giddens' theory, these constraints do not render the actor or agent powerless.

Giddens stresses *agency* because it is the result of the agent's (or actor's) actions. This allows a certain degree of power to the agent, and power is the factor that enables the agent to bring about societal change. Without power, an actor is incapable of making changes within his social context. Such claims about the power and influence that individual actors exert are important. As it relates to the hierarchical structure of The Ellison Model, within its contextual scheme, executive mentors, project coordinators, mentors, university mentees and pre-collegiate mentees are agents, and the action of each individual will produce results that may ultimately affect the larger society and bring about social change.

Agents or actors who work within a particular structure or functional system tend to share the same principles and goals. They know how to navigate through the system and prefer the organizational stability associated with structure. Hence, Viccari’s (1999) paper entitled “Cognitive Modeling in the Systems Theory Paradigm” is useful in that it explores the intricate cognitive processes that lend themselves to the

conceptualization of models as they define structural and functional systems.

For Viccari (1999), the “conceptualization of the perceptions of the world constituted by our experience is an intellectual process leading to the formulation of conceptual system models” (p.4). Viccari (1999) defines a system “as a set of components or subsystems, which are interrelated, so that they can be perceived as a unit in its environment” (p. 3). Banathy (1996) similarly defines the system as “a configuration of parts connected by a web of relationships” (cited in Viccari, 1999, p. 3). To the extent that participants in The Ellison Model mentoring projects—executive mentors, project coordinators, professional mentors, university mentees, and pre-collegiate mentees—see themselves as functioning as one unit in order to accomplish a particular task, they operate as parts of one system.

Shannon’s (1975) definition of a system is that it is “a group or set of objects united by some form of regular interaction or interdependence to perform a specified function” (cited in Viccari, 1999, p. 3). If applied to The Ellison Model, this definition highlights the manner in which the participants undertake their activities; they are

engaged in constant interaction and depend upon each other to accomplish their tasks. The Ellison Model is also hierarchical in structure and thus conforms to Bertalanffy's (1968) hierarchy principle, insofar as his principle suggests "systems are hierarchical, since every system can be thought of as a part of a higher-level system and each system contains lower-level subsystems" (cited in Viccari, 1999).

In light of Delaney and Viccari's (1989) conceptualization, The Ellison Model can be seen as a functional system (FS). In their definition, "An entity…is perceived as a system precisely because of what it does (and not because of what it is)." Consequently, the actions of this system, its *invariant activity*, "may be thought of as the set of all possible behaviors of an FS in a given environmental context" (p.3). Furthermore, Viccari proposes the following:

> The global invariant activity is conceived as the set of all possible invariant activities in the possible environmental contexts of a functional system. For a living system such global invariant activity might be 'survival.' (Viccari, 1999, p. 4)

Should this concept be extended to The Ellison Model, as a functional system, ultimately the inclusive community building works undertaken by its devotees—its global invariant activity in Viccari's terms—is also survival, the survival of humanity. Following the conflict resolution model espoused through The Ellison Model's inclusive community building, its devotees endeavor to build communities that survive the violence and destruction brought on by some of society's most hateful and oppressive exclusionary practices.

Hunt (2000) sustains that "broad-brush structure can be a major impediment to learning particularly when it relates to diversity…and inclusive community building" (p. 175). In such cases, outsiders to the system would be more apt to observe its dysfunctional operation while the insiders would be content to maintain the status quo and be resistant to change. Notwithstanding, Hunt agrees with Meadows (1982) who posits, "A truly profound and different insight is when you begin to see that the system causes its own behavior," and Hunt consequently advances the notion that "There is little question but that structure produces

behavior. To change behavior, it is needful to change the underlying structure" (p. 175).

Conclusion of Literature Review

There are several major elements at work in the operation of The Ellison Model. First, in terms of its philosophy, The Model draws on the concepts of inclusive community building (see Chapter 4 for a more detailed explanation of The Model's core values). The role of inclusive practices in community service and the concept of the building or the development of community among people are also important considerations. The onus here is not so much on the erection of physical structures as in city building but in the nurturing of a sense of fellowship among culturally different people that will allow them to work more efficiently together.

Since the method used for developing inclusive communities is mentoring, the literature on mentoring outlined various types of mentoring and apprenticeship activities used to train people of different age groups and skill levels. These programs cater to students from primary school to college and to professionals in various disciplines. Additionally, the anthropological studies of

apprenticeships are especially helpful in demonstrating the operation and interaction of mentoring practices and technical job training in some societies. The goal of The Ellison Model is to incorporate some aspect of each type of these developmental programs into its method of operation.

The last part of the literature review focused on the sociological implications of the implementation of The Ellison Model, particularly as it is viewed as a functional system. From the structural-functionalist perspective, The Model could be seen as a system in that the actors within its hierarchical structure depend upon each other to ensure that the system and the institutions it supports function efficiently. Ultimately, the efficient operation of the system will result in successful community-based projects and programs.

Chapter 3

METHODOLOGY

The research utilized a qualitative, ethnographic approach to data collection. To gather information regarding the administration and implementation of Ellison Executive Mentoring Inclusive Community Building Model, the study was done in a qualitative manner as I employed a variety of data-gathering techniques such as the use of documents compiled by people who had worked with The Ellison Model, essays reflective of the subjects' experiences in the form of community moments, focus group and individual interviews, and participant observations of various activities surrounding Inclusive Community Building.

Selection of Subjects

The subjects of this study involve a cross-section of individuals from a variety of educational, ethnic, racial, and socio-economic backgrounds. Since The Ellison Model involves executive mentors, project coordinators, mentors, and university and pre-collegiate mentees in a variety of projects and programs, their views had to be incorporated in the findings of this study. Consequently, the subjects of this study were chosen through the use of purposive

sampling. I conducted preliminary field observations and inquiries to determine which subjects and issues should be included in a more contrite analysis of The Ellison Model. I concluded that the subjects who had a direct involvement with a program, project or activity developed or implemented through the use of The Ellison Model could offer pertinent information.

Thirty subjects were interviewed from a cross-section of participants in the mentoring programs and projects including individuals who had been assigned specific roles and duties such as executive mentor, project coordinator, mentors, university mentees, and pre-collegiate mentees. The written testimonials of more than 100 subjects who had some type of involvement with Ellison Model activities, projects and programs were also analyzed. These testimonials included biographical information, detailing the subjects' occupations, ages, and level of education.

Setting

The field observations and interviews were performed wherever there were activities involving the implementation of The Ellison Model. The observations of the training workshops on The Ellison Model were done at a local Miami hotel and a hotel in the Bahamas. The observations of the

mentoring workshops and enrichment sessions for the middle-school students were done at Florida International University, which served as the primary site of activities. Other activities took place in various venues throughout the community of Miami-Dade.

Data Collection and Analysis

Data collection was performed through field observations of the practical application of The Ellison Model through the mentoring programs for two middle schools, conferences, seminars, workshops, and several ICB programs and activities administered at Florida International University and at some civic organizations in which The Model was utilized as a basis for their programming.

Data collection was also performed through the textual analysis of reports and essays written by individuals who had worked with The Ellison Model. Many of these essays were written in the form of *community moments* (see Appendix C for a sample Community Moment writing exercise). I sifted through approximately 250 of these essays and opinion papers because they proved useful in revealing the attitudes and deeply embedded perceptions of people on a variety of diversity issues and on their experiences as

participants in ICB projects and activities (see Appendix D for a profile of mentors and participants who wrote community moments).

As a participant-observer, I was able to interact with people and perform semi-formal interviews. However, I was also able to complete structured open-ended interviews to assess the participants' perceptions of the effectiveness of the mentoring programs. Thirty subjects were interviewed from a cross-section of participants in the mentoring programs, including individuals who have been assigned specific roles and duties such as executive mentors, project coordinators, mentors, and university mentees. Additionally, I surveyed 16 of the mentees' parents and 20 pre-college mentees who were actively participating in the Professional Tutoring and Mentoring Programs.

Through open-ended interview questions, interviewees were asked to expound upon their views on the effectiveness of The Ellison Model's mentoring approach and various ICB programs in which they participated. There were several interview schedules designed to address specific issues for the different groups of participants interviewed (see Appendix B). For instance, one interview schedule targeted

mentors, while another addressed pre-college mentees, and yet others dealt with professionals and university students who had been working with The Model. The interview schedules consisted of questions relating to the participants' personal background and demographics. They were also asked to discuss how such an approach might lend itself to inclusive community building.

The qualitative data drawn from the analysis of field notes and observations, documents and transcriptions of interviews were analyzed through textual coding according to themes that arose from the literature review and clusters of events that I observed in my field observations. These clusters of events later translated into stories, depicting the actual processes for the inception, implementation, and end product for various ICB projects.

Chapter 4

Ethnography of The Ellison Model

During my study of The Ellison Executive Mentoring Inclusive Community Building Model, I had often been asked questions like, “What is it?” or “How does it work?” Often in answering such questions, I would often have to explain not only the practical application of The Model through various projects, activities, and programs, but I would almost always have to mention the importance of The Model’s theoretical and philosophical underpinnings. Over time, I have concluded from my field work that it is The Ellison Model’s philosophical perspective, those precepts embodied in its core values, principles, and code of conduct, in short, that are so critical to its success in any given operation.

In this ethnographic exposition of The Model, I have included two major sections. The first (Section I) is an exposition of The Model’s philosophical and theoretical perspectives from which are drawn most of the *content* for the various conferences, workshops, seminars, and other training activities. I have compiled this literary summary from a number of books, training manuals, newsletters, and other written material that have, for the most part, been

made available to people training in The Ellison Model or working with ICB projects. During my role as an apprentice to The Model's creator, I had the opportunity to serve as a co-editor or writer of many of these publications.

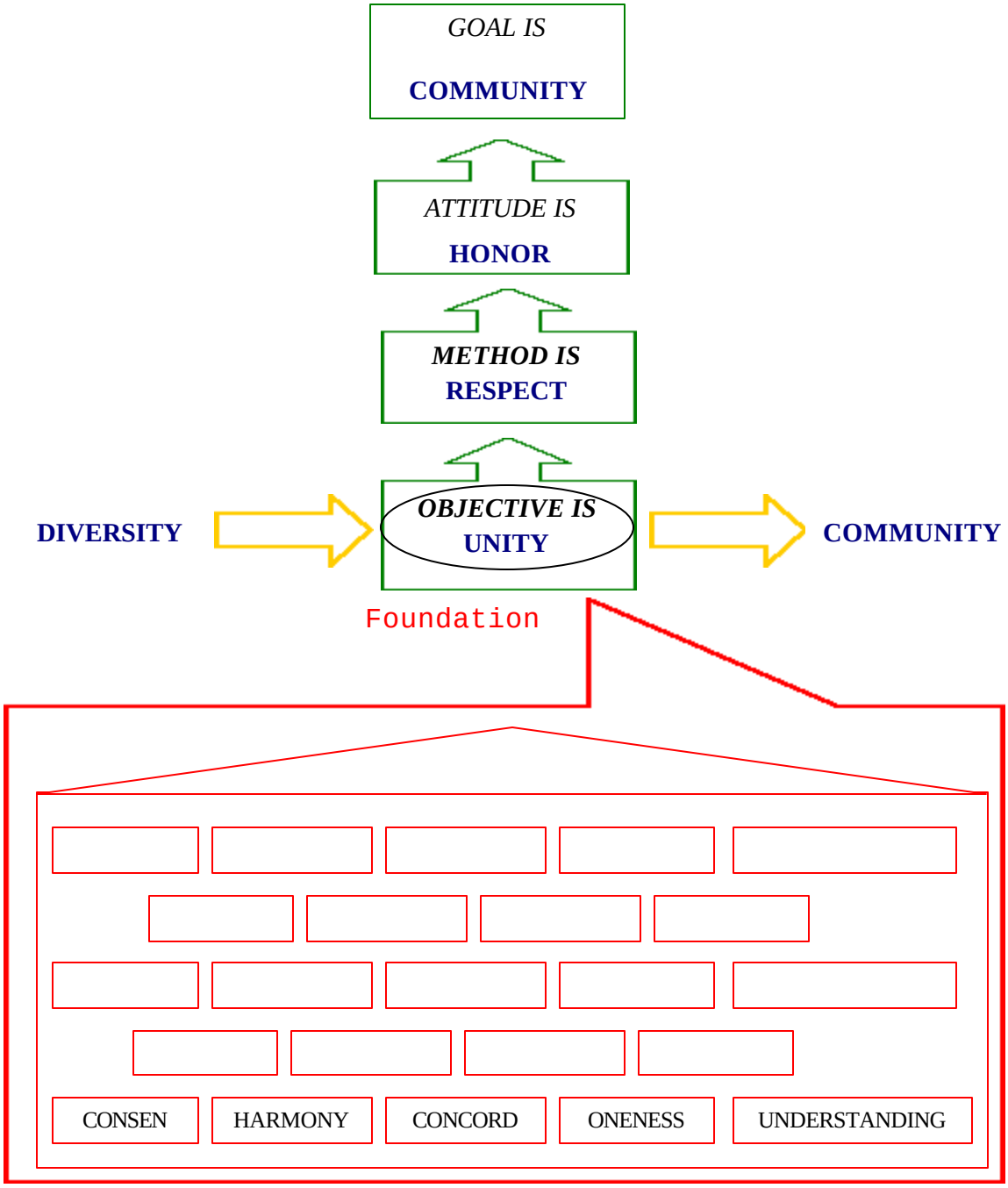
The second portion (Section II) of the ethnography is a narrative detailing various ICB activities. Since the *Content, Process*, and *Product* technique is utilized to plan, develop and implement Ellison Model projects, I have presented the accounts in light of how participants in ICB projects receive The Model's training (content), the method used to reinforce The Model's core precepts (process), and the tangible and intangible end results of such activities (product).

Section I

The Model's Philosophical Premise and Core Values

The philosophical approach espoused by The Ellison Model's ICB system is expressed in the following idea: In order to build inclusive community, we must move from *diversity*, to *unity,* to *community*. Hunt speaks of four conceptual steps in achieving community (Figure 2).

Figure 2. Four conceptual steps, three procedural steps, and the foundation upon which the Inclusive Community is built.[2]



[2] From "Community Moments & Teachable Seconds The Executive Speaks Series," by D. G. Hunt, L. A. Howard, L. Henderson, and O. Scruggs, 1999, slide

There must first be a goal of revolving around building community "comprised of people with a shared vision and who have things in common." Not every community, however, qualifies since there are communities performing exclusionary practices such as gated communities whose structures are designed to keep the *undesired out* (Hunt & Rice, 1999, p.57).

Next, the "objective is unity" which "denotes oneness, like-mindedness but not in a narrow sense of the word" (Hunt & Rice, 1999, p.57). Unity, characterized as "Unity Centripetal," is foundational in the building work as it serves as a binding agent for the community because at this stage of inclusive community building, the "pooling of resources (spiritual, mental, and physical) and mutual concern" among formerly estranged parties personify their "willingness to achieve oneness" (Hunt, 2000).

Hunt distinguishes, however, between "camp unity and universal unit." He proposes that camp unity refers to "different groups of like-minded people gathering with one another to the exclusion of others based on narrowly defined traits." This unity has its foundation in division. The extremist groups, for instance, exemplify

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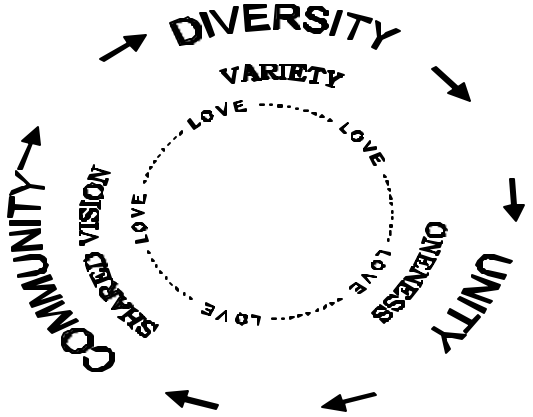
presentations for the training program.

this type of unity because they tend to rely on prejudiced objectives. The method used to achieve this is respect people exhibiting appropriate behavior. Respect must be given to everyone regardless of his or her race, gender, ethnicity, or religion. This is not respect cultivated through fear—a practice espoused by groups whose method of operation is to dominate and oppress others through morbid fear in order to gain respect. Finally, community builders must be equipped with a "right attitude… one of honor" that "must be reserved for those who are truly honorable" (Hunt & Rice, 1999, p.57-58).

The three procedural steps for building community are encapsulated in the movement: 1) from diversity, 2) to

Figure3. Inclusive community signaled by clockwise movement towards systemic values.[3]

BUILDING THE INCLUSIVE COMMUNITY

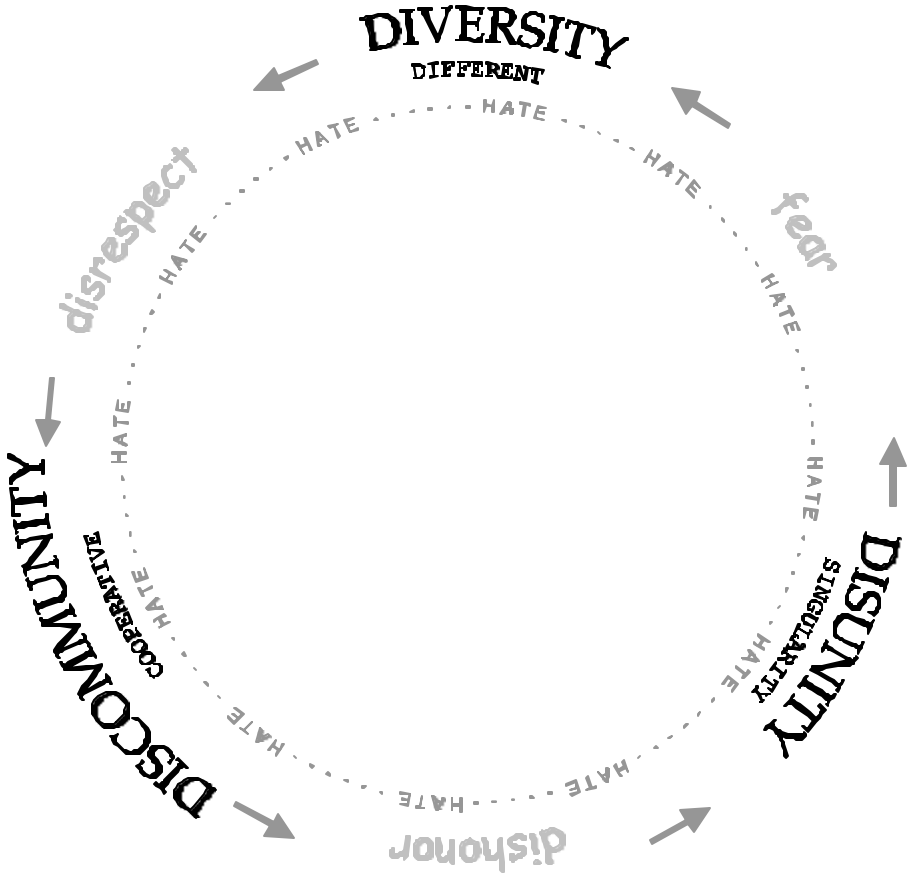


[3] From "Community Moments & Teachable Seconds The Executive Speaks Series," by D. G. Hunt, L. A. Howard, L. Henderson, and O. Scruggs, 1999, slide

unity, and 3) to community (Figure 3). Diversity (or division) is detected from people being in a state of conflict, which Hunt refers to as people being in a state of diversity (Figure 4). During this stage of "discommunity," also referred to as Diversity Centrifugal,

Figure 4. Operation of discommunity illustrated by the counterclockwise movement of discommunity systemic values.[4]

BUILDING THE DISCOMMUNITY



presentations for the training program.

[4] From "Community Moments & Teachable Seconds The Executive Speaks Series," by D. G. Hunt, L. A. Howard, L. Henderson, and O. Scruggs, 1999, slide presentations for the training program.

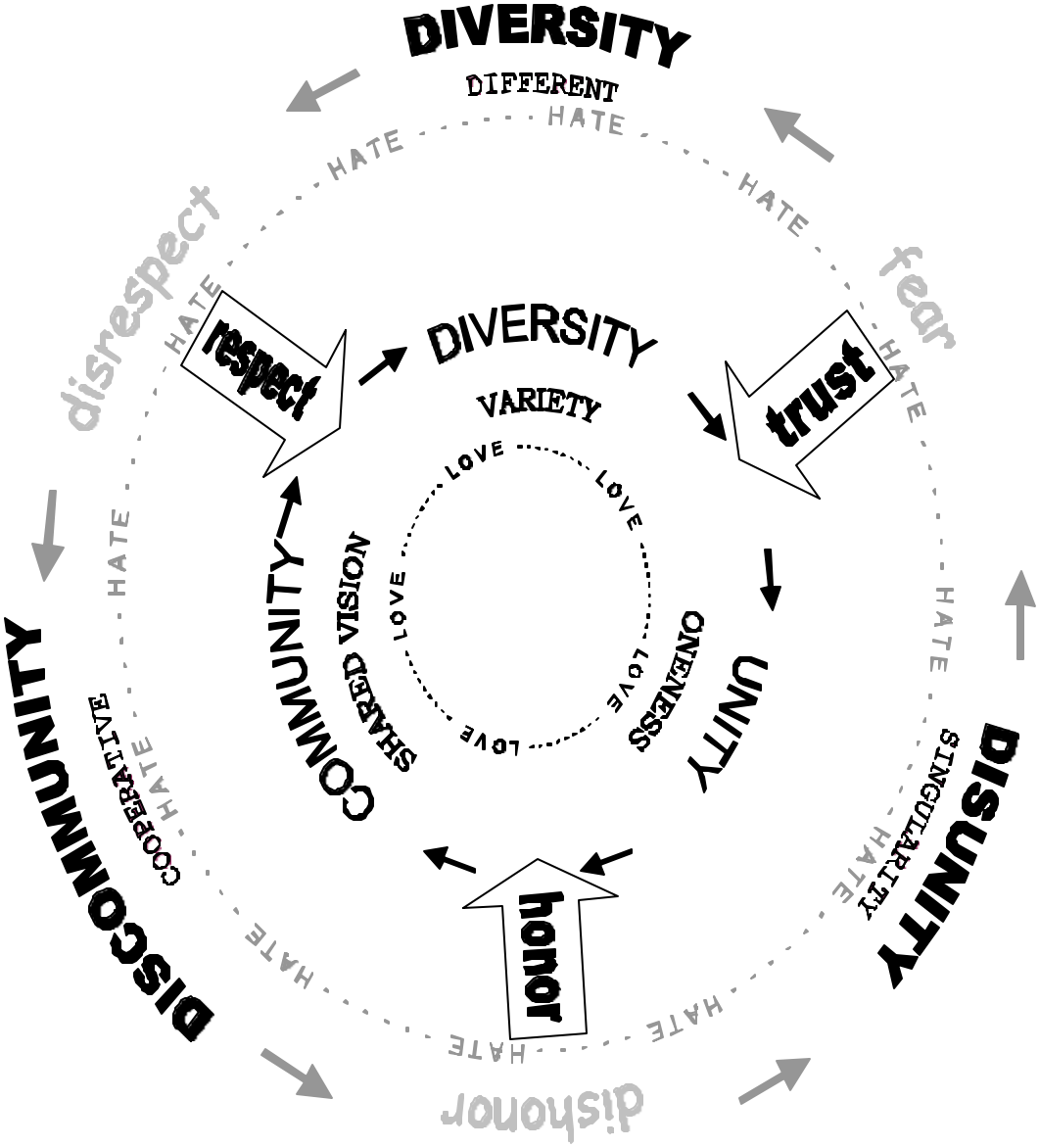
“There are opposing forces at work, ushering in displacement and a lack of togetherness, stability and love to isolate and destroy.” These forces are known as centrifugal forces (Hunt, 2000).

Therefore, these parties must learn to quell their prejudices and join forces with others in order to accomplish the goal of community (Hunt & Rice, 1999). Their values allow disrespect, dishonor and fear to guide their relationship with others. In the depiction of the core components of a building work of discommunity, it is noteworthy that upon closer examination of Figure 3 (community) and Figure 4 (discommunity), the former moves in the forward, progressive continuum of a clockwise direction, while the latter moves in a backward continuum indicated by its counterclockwise direction (Hunt et al., 1999).

In this model of discommunity (Figure 4), diversity is divisive. For instance, people are not seen as positively contributing to the variety that is found in society. Instead, people who do not belong to a particular group are viewed in a negative light, as different, as weak or as

Figure 5. Illustration of the opposing operation of two systems, community and discommunity, driven by opposing systemic values. [5]

BUILDING THE INCLUSIVE COMMUNITY
The Discommunity, Definitions, Motivations, and Values of Each



[5] From "Community Moments & Teachable Seconds The Executive Speaks Series," by D. G. Hunt, L. A. Howard, L. Henderson, and O. Scruggs, 1999, slide presentations for the training program.

outcasts. The unity the group espouses is not viewed in terms of harmonious reflections of the whole group. Instead, it is a unity born out of an individualistic sense of superiority, and it thrives in people with like-minded perceptions.

Finally, the community found in *discommunity* is not perceived as a fellowship of people who share a universal concept of human brotherhood and sisterhood, or who have a genuine fondness for one another and espouse common goals that are inclusive in nature. Instead, the community in a state of discommunity is much more of a cooperative, whose goal is to advance only the social and economic welfare of those belonging to the group. They may share the same race, ancestry or belief system. Ultimately, hate is the central value esteemed by discommunity builders, while that esteemed by true community builders is love, as illustrated in Figure 6.

This figure also illustrates that in order for people who live in a state of discommunity to move to a state of community, they must be taught how to cultivate the values of trust, honor, and respect, and ultimately of love (Hunt et al., 1999). During this stage, also referred to as "Community Circular," there is no longer the operation of

strong opposing forces as evidenced during “Diversity Centrifugal.” Rather “Oneness is ...realized and a communal focus moves the action” of the concerned parties as they gravitate away from a self-centered mode of operation (Hunt, 2000). Essentially, the philosophical approach of The Model proposes that while it a good starting point to appreciate culturally different people, this should not be the ultimate end. The ultimate goal of understanding people of various backgrounds is to develop a sense of solidarity that will enable the establishment of truly inclusive communities.

Through training workshops, these philosophical precepts are taught to people who are willing to use The Ellison Model. The training workshops usually consist of an exposition of The Ellison Model and Community Moments and Teachable Seconds. Once the participants in the workshops have developed some understanding of the concepts espoused by The Ellison Model, they can then write community moments. Community moments are the stories they share about pivotal experiences in their lives. Hunt (2000) writes:

> …community moments are enriching experiences in the inclusive community building process. When a person has an experience with one of another race, gender, age group, or religion that causes him or her to eclipse prejudice, low self-esteem, physical or mental handicap to recognize the other as an equal, a life-changing experience or community moment occurs. If the person keeps the experience to himself or herself, he or she stands to benefit but no others. It is the shared experience that is instructional. We call the shared experience a teachable second. (p. 172)

Essentially, the sharing process is cathartic and becomes a teachable second since the knowledge and lessons participants have gained are used to aid others in understanding their own cultural and societal reality. There are seven techniques used to develop community moments. C*ontent, Process, and Product* is the most common technique used to train participants. The following excerpt describes this technique as it was demonstrated through a training workshop:

> The content of the training centered on building inclusive community while the process or method to realize the content was an executive mentoring model. The product aspect dealt with the trainees' ability to demonstrate a working knowledge of The Ellison Executive Mentoring and Inclusive Community Building Model, developing their own community moments and sharing them as sustainable teachable seconds. (Hunt, 2000, p. 181)

The purpose of the exercise is to increase people's knowledge of inclusive community building. Through the process, people are learning. Hunt notes that there are two elements that are critical to the learning process: "The learner must understand what is being conveyed, and the learner must be engaged or become hooked on what he or she is expected to learn" (p. 181).

In order to improve the way services are rendered, namely, facilitating the learning process for students, structural change will be essential. Accordingly, The Ellison Model is a structural-functional system in that it regards the role that structure plays in affecting people's behavior. The Ellison Model represents a systems approach

to societal development. Ultimately, through the training model, the goal is to achieve an underlying change in how people behave towards one another in the hope that this will in turn transform the structures or institutions they erect. However, for a humble beginning, it all starts with participants in The Ellison Model training workshops, applying the knowledge they have gained by developing practical projects in which The Ellison Model can be used as a mode of operation. Ultimately, if people truly understand the precepts of The Ellison Model, it will no longer be an external construct. It will become a way of life—a culture (Hunt, 1999, 2000; Hunt et al., 1999).

Section II

Inclusive Community Building Projects and Activities

During my field observations, I sought to observe the application of The Ellison Model in those three major areas of related application—namely, mentoring geared towards professionals in organizations, university students, and pre-college students. To examine The Model's application at the professional level, I perused material providing anecdotal evidence of instances of its application, I attended presentations on the subject matter, and I performed various interviews with subjects who worked in the organizations. Additionally, however, I became part of the Office of Multicultural Programs and Services (MPAS) at FIU's Biscayne Bay Campus in North Miami. The director there, Deryl G. Hunt, is also is the developer and promoter of The Ellison Model's ICB concept.

I took on the role of apprentice to learn about Hunt's management style and, frankly, to see if the theoretical and philosophical lessons he espoused in much of his writings were evidenced in the day-to-day operations of his department. Essentially, I wanted to see if he 'practiced what he preached.' Moreover, I surmised that Hunt's

application of The Ellison Model in running his department should and would be the prototypical representation of how things should be done within an organizational context.

To study the mentoring of college and university students and pre-college students, I observed training sessions and various ICB activities that engaged the participation of both groups. True to The Ellison Model's approach, their activities often overlapped since professional mentors, university mentees, and pre-collegiate mentees were often called upon to engage in various ICB community-service projects.

The presentation of the findings for the study parallel the method of training that the participants underwent: *Content, Process, and Product* (see Appendix E for a flow chart of Ellison Model project completion). The *content* section of the findings exposes the various techniques and methods used for the transference of knowledge and skills in the ICB mentoring process. The process and product sections of the findings expose the activities that various participants in Ellison Model ICB training programs undertook, which helped them internalize the theoretical and philosophical teachings they received.

This process of learning through practical application is manifested in the end product, which could be demonstrated simply through the subjects' actions and deeds or from positive project results that participants should get if they followed the prescriptions of The Model appropriately. Consequently, I have included anecdotal evidence of these results based upon the comments, essays, interviews, reports, and field observations of subjects who had engaged in various ICB activities and projects, particularly some who had catered to community organizations, companies, and other institutions.

Following this exposition, I focused on two ICB projects designed to instruct university mentees and pre-collegiate mentees and added a number of their own comments, reflecting their attitudes and perceptions about the concept of inclusive community building.

The Content: Ellison Model Training Activities

Since The Ellison Executive Mentoring Inclusive Community Building Model emphasizes the benefits of mentoring at all levels of participation, trainers teach its principles through an elaborate process, starting with the content of its training program. I participated in a

series of training workshops designed to immerse the participants into the process of inclusive community building. These workshops varied in length depending on the needs of the organization to which they were catering. Some lasted a couple of hours while others were spread out over two to three days.

At first the workshops were administered to part-time employees and volunteers of a fledgling company founded by Deryl G. Hunt, the developer of The Ellison Model. The company's purpose is to promote and market The Ellison Model to other organizations as a viable tool to address issues of conflict resolution, multicultural diversity and sensitivity training. So far a variety of organizations and groups have some form of training in The Ellison Model, including institutions of higher learning, community-service agencies, businesses or private enterprises, religious groups, associations and clubs for public administrators, city government personnel, Internet forums, university and college student councils, public school children and administrators, and other groups of professionals from a variety of fields.

Mentors who participate in Ellison Model activities are sometimes recruited from a variety of agencies,

institutions, and clubs that have received training. However, Hunt concedes that not all mentors who enroll in his program automatically exhibit values and qualities that are archetypical of the mentoring promoted through The Ellison Model nor do they completely understand all of The Model's precepts and philosophies. He proposes, "They must first learn through training how to exhibit the sharing, caring and loving attributes The Model espouses." Essentially, the professionals or executives who are initially selected to be mentors come into the program as mentees, until they gain the necessary training to work effectively as matured mentors.

However, the training had to start at home base first. Hunt's philosophy was that in order for his employees to be effective in their own work, they had to be thoroughly knowledgeable of the concepts of The Ellison Model. Furthermore, these employees had to learn how to apply their knowledge and understanding of The Model to resolve conflict and address sensitivity and diversity issues on the job as well as in their communities. Following the tenets of The Ellison Model, Hunt saw himself as a mentor to his employees, and they were his mentees. Eventually,

as they mastered the precepts of The Model, they would in turn become trainers or mentors to others.

Notwithstanding, a typical Ellison Model training workshop followed a basic format. First, facilitators would introduce The Ellison Model and key concepts surrounding inclusiveness in society, community building versus discommunity. Essentially this discussion would help emphasize the necessity of The Model, especially as a tool of diversity training and conflict resolution for pressing problems facing communities. Following the introduction, facilitators would introduce one of The Ellison Model techniques: Community Moments and Teachable Seconds. Participants would be asked to write community moments and share them; thus, these community moments became teachable seconds. When teachable seconds are recorded, written and relayed verbally so that still others outside of the workshop setting can become privy to them and can continue to learn from them, the teachable seconds then become sustainable teachable seconds. There were specific goals associated with *The Community Moments and Teachable Seconds* training exercises:

> The content of the training centered on building inclusive community while the process or method to realize the content was an executive mentoring model. The product aspect dealt with the trainees' ability to demonstrate a working knowledge of The Ellison Executive Mentoring and Inclusive Community Building Model, developing their own community moments and sharing them as sustainable teachable seconds. …[The] goal was to enhance knowledge leading to inclusive community building (Hunt, 2000).

The idea was that the more people shared their stories with one another, the less estranged they would become. They can then recognize that they share a common humanity and should, therefore, learn to not only live together in a more amicable manner, but also to embrace the variety amongst themselves rather than stress the divisive differences. Since the facilitator of the workshops is cast in the role of a mentor, trainees become mentees and are given a specific set of instructions regarding the manner in which they will carry out the projects and the way in which they should conduct themselves, namely, according to The Ellison Model's precepts.

There are a variety of slogans used to rally the participants and get them excited about their work of community building. For example, the most commonly used motto is, "We are moving form 'Diversity, to Unity, to Community'." At times, participants are encouraged to behave in a "Sharing, Caring, and Loving" manner as they perform different tasks together or work on different projects. In other instances, they become cheerleaders as they are led in songs like one entitled "GOMA" that encourages them to focus of their mission: "G" stands for the "Goal," which is community; "O" stands for the "Objective," which is unity; "M" stands for the "Method," which is respect; and "A" stands for the "Attitude," which is one of honor. Frequently, workshop sessions start and end with a kind of anthem entitled "The Community Building Song," a song written by Deryl Hunt that encapsulates the precepts of inclusive community building. Trainees are often taught this song, whose verses are as follow:

The Community Building Song

(Diversity)

I am variety

I keep company with culturally different people

I am open to all things

You may know me by one of my other names

I'm known as a group or division in classification

(Chorus)

I can talk to you

I can call on you

I know that you'll be there throughout all time

I can walk with you

I'd climb the great wall for you

We are building community

(Unity)

I am oneness

I am of the same kind

Though my color, age and gender

May differ

Think of me as total harmony

Based on a set of beliefs

That respects the right ways of life

CHORUS

(Community)

I am fellowship

I enjoy working with others

I am willing to break bread

And share a drink with you

My goal is inclusive

An omnipresent communion

Where things are held in common

My desire is for mankind

CHORUS

The song appears to be a tool used by facilitators to establish a sense of solidarity among workshop participants.

Although the basic objectives are the same for all the workshops, the activities that participants undertake vary from workshop to workshop. Trainees are generally asked to form groups whose tasks will be to develop some sort of programming aimed at fostering a sense of community among participants. Since Hunt believes in using the "dramatic, interactive, diversity training" approach, the projects he assigns trainees generally involve some type of creative presentation, which promotes the precepts of inclusiveness and community building. Consequently, in their final presentations, participants may be found singing, dancing, putting on a play, writing a poem or rap, or presenting a work of art. The following anecdotes reveal how the training sessions are designed to suit various audiences.

During the Enrichment Session for pre-college students, middle school students and their mentors took part in an Ellison Model diversity training activity. Mentors and mentees were placed in a “Circle of Unity,” which represented a community pie. They were taught the meaning of diversity versus unity as three mentors and mentees pulled away from the circle thereby exhibiting a posture of dissention and division. The executive mentor, standing outside of the group, went from person to person (each representing a slice of the community pie) to whisper to each of the dissenters advice that would prompt them to return to the group and work together in a spirit of unity rather than division.

Each dissenting slice was persuaded to go back to the community pie, also known as “The Circle of Unity.” As they united themselves, they were able to proceed towards an end product or the ultimate goal, developing a disposition toward building community. In the process, the executive mentor noted that the participants learned about “Trust, respect, honor; as initially, trust was broken down among the ‘slices’, and they disrespected one another. However, by going back to the fold, they learned the value of caring, sharing, and loving.”

At one training session, the trainees sat at tables named after Ellison Model precepts; some tables were called the following: Respect, Trust, Honor, Variety, Oneness, Ethos, Pathos, Logos, Fellowship and Community. This tactic was done to help reinforce some of The Ellison Model precepts and help the participants think in terms of "community." The trainer's table was at the center of the cluster of tables and it was called "Love." At this table, the trainer would issue assignments and answer questions once the participants began their projects.

In keeping with the mentoring model, members of each table would be categorized according to a typical Ellison Model paradigm. Each participant at the table would be designated a title: executive mentor, project coordinator, professional mentor, university mentee, or pre-collegiate mentee. Once everyone knew the role that he or she was to play, the executive mentor, who supervised the development of the assigned project, delegated certain responsibilities to the project coordinator and ensured that the trainees were doing what they ought. The project coordinator took notes and reported to the group of mentors and mentees.

Although the executive mentors and mentors ought to demonstrate positive behavior while performing their tasks,

every member of the group is expected to work in an amicable fashion, in keeping with The Model's precepts. Consequently, if the mentors do their jobs, the mentees should be able to provide some feedback to them and to the executive mentor, demonstrating that they have learned and gained some practical knowledge from the training exercise.

At this particular workshop, participants at all the "Community Tables" were asked to develop a plan to feed 100 students and staff members for ten days during a summer institute that would be held at a local university. Ultimately, as the participants worked together to find ways to implement the project, they seemed to develop a type of bonding, the essence of which would be valuable in the next session in the workshop—the writing of community moments.

To help participants write their own community moments, trainers read sample community moments and propose questions designed to trigger some brainstorming or ideas about what to write. For instance, the facilitators may ask, “Have you ever felt rejected, but as it turned out, the one(s) you thought rejected you, actually accepted you?", "Has your heart ever been deeply troubled about a matter until someone came along who was able to comfort

you?", or "Have you ever felt like you truly belonged to a community or a group?" Once the participants identify with any of these questions or similar ones, they can then start writing about the circumstances surrounding their community moment, how they dealt with it, and what they learned from their experiences.

Generally, during workshop sessions, participants may choose to write on a variety of topics, which are important to them for their community moments. Sometimes, the trainees share problems or tensions that surfaced among them during the time that they worked on group projects and the manner in which they dealt with them. However, most often their community moments become testimonials of initial apprehensions or prejudices they harbored about others in their communities before they came to the training workshop, and how they were defused as they learned alternative and sometimes more creative ways to deal with others. During the training sessions, some trainees volunteer to share their community comments with the larger group, and soon others come up to the podium to corroborate the same feelings, or they may feel moved to share their own personal life-changing experiences.

One of the conferences on inclusive community building, entitled “The Executive Speaks Series,” was held on a weekend at a hotel in Freeport, Grand Bahama. The conference took place in the Bahamas as a collaborative effort between a Community Service Club in Miami and its sister organization in Freeport.

Twenty-four members of the Miami Community Service Club went to Freeport by boat. I decided to participate and joined them on the boat and in the conference. There was some friction between the sister organizations in that the Bahamian segment felt that they were being asked to do things such as club programming and activities, business ventures in much the same way that the Miami branch did. However, they felt that they had to do things the Bahamian way, not the Miami way. Consequently, leaders from both Community Service Clubs decided that mediation from the executive mentor would be ideal to help resolve some of the conflict that was building, and, hopefully, The Ellison Model Training could help restore a sense of community between the Miami and Bahamian groups.

As a conflict resolution model, The Ellison Model would serve to bridge the cultural gap that existed between the two sister groups. It is noteworthy that though the

Community Service Clubs in both the Bahamas and in Miami had all black members, their interaction was among a variety of cultures and ethnic groups. The Miami group was comprised of Black Americans, Bahamians, Haitians, and Jamaicans. The Bahamian club was made up of only Bahamians, though some came from other islands of the Bahamas.

The Bahamian Community Service Club and FIU's Multicultural Programs and Services at the Biscayne Bay Campus have had a long history. The Bahamian Community Service Club was instrumental in helping raise support and the needed funding in the Bahamas to support students who wished to pursue their higher education at Florida International University. Thus, the executive mentor and MPAS had been involved with them and the sister branch in Miami in developing and implementing the Black Tie Affair, a Bahamian Scholarship Benefit in both 1999 and 2000. Therefore, large-scale collaborations between the Miami and Bahamian Community Service Clubs had been ongoing. However, as cultural tensions grew, the executive mentor was called in as the mediator.

The seminar on inclusive community building via The Ellison Model was a focal point in the bridge-building efforts of the Miamian and Bahamian Community Service

Clubs. Since these clubs had strong religious affiliations and adhered to basic religious principles in doing their community-service programming, the executive mentor seemed to structure his approach to this conference differently than he had in other settings.

Speaking to this predominantly religious audience in the Bahamas, the executive mentor adjusted the training to cater to their own philosophies. Therefore, he spoke of the spiritual condition of one who truly demonstrates the workings of The Ellison Model in all aspects of the training. He notes that as far as community moments are concerned, “the highest level of the community moments moves the experience from the soul to the spirit. Therefore, there are experiences which lend themselves to natural community moments.”

He started by explaining that The Ellison Model should be seen as a way of life, and its basic philosophy about people’s behaviors and the way they live are not unlike the norms found in the Judeo-Christian traditions. This revelation seemed to serve as an ‘icebreaker’ for some in the audience who seemed to be staunchly religious and dogmatic. Once the executive mentor had establish a rapport with the group, he proceeded to show them how the

Miamian and Bahamian Clubs could take advantage of The Ellison Model, and how it is applicable in organizational settings much like their own.

Having been among the participants in this conference, I learned of particular problems that arose in the Bahamian Club as a member was inciting others to break from the partnership with the Miami Club and establish their own autonomous organization. Tensions had been high until the weekend of the conference when both groups seemed to place their differences aside and participate wholeheartedly in the proceedings and training sessions at the conference.

The executive mentor decided to establish some cohesion between the two groups by having members of both parties present or facilitate a training session; for this, he had to train those presenters on an individual basis. Another tactic he used to build a sense of solidarity between the two groups was to have Bahamians and Miamians sitting at each table so that they could amply interact while working on group projects. As the participants took part in training exercises, they seemed to grow more sociable.

In one exercise entitled “Make a Joyful Noise!”, the participants had to develop a dramatic and interactive

presentation that would highlight the essence of community building. Soon they were dancing, singing, participating in skits that showcased diversity issues and methods for resolving conflict arising from them. This exercise proved to be one in a series that served as a turning point for the group. The sharing of community moments was another.

By this time in the progression of activities, participants from the Miamian and Bahamian groups had developed a sense of trust among each other such that they were able to share very personal views and issues—some controversial in nature—with one another. One after the other, they would go to the podium and offer testimonials as to their previous feelings about one another and the change of heart that they had experienced during the conference. Some participants seemed emotional at times while others seemed genuinely relieved that they were able to communicate in such a candid fashion.

Even the Bahamian so-called “trouble-maker” came up to the podium to make peace with everyone. She showed how appreciative she was that the executive mentor had brought the conference to them, even encouraging the Miami Community Service Club to travel to the Bahamas to participate also. She also expressed a change of heart as

well by stating that she was willing to work with club members from Miami and from the Bahamas to bring about successful collaboration and programming.

Such anecdotes illustrate the importance of the role of the executive mentors. They are the ‘head teachers’ in this paradigm, and their jobs are to make sure that the philosophical and theoretical aspects of The Model are transferred to the participants. They do this either by facilitating workshops or training sessions or by training others as apprentices so they too might become facilitators of such training sessions. All the while, however, the executive mentors watch and seek opportunities to offer feedback to their apprentices on how they can improve. Ultimately, they must insure that the *content* is conveyed appropriately and accurately to their audiences. Once the executive mentors have conveyed the theoretical knowledge to prospective professional mentors, the latter become the individuals selected to impart to other apprentices technical knowledge associated with their fields of work or disciplines.

The Process: Mentoring and Apprenticeship Projects

The Logistics of Mentoring

Mentoring and apprenticeship sessions vary in length and in the amount of time mentees meet with their mentors. For instance, in a mentoring situation, professional mentors may meet with their university and pre-college mentees on a weekly basis or on a biweekly basis. For the pre-college mentees, since the mentors must accompany their students to monthly enrichment breakfasts, almost by default they meet once a month. However, the more successful mentoring relationships are those in which mentors meet several times a month, beyond their monthly enrichment sessions. As mentors visit their mentees' homes and take them on activities, they are afforded various opportunities to impart life lessons.

For university students or new employees who are involved in apprenticeship situations, by virtue of the fact that they are in work settings wherein they have to go to work almost on a daily basis, they are able to have quality contact hours with their mentors. They are learning how to perform technical aspects of a particular project or assignment and benefit from their mentor's counsel and insight.

The executive mentor's relationship with the professional mentors is not as structured as those observed in other mentoring situations. Professional mentors are essentially mentees to the executive mentors. They may communicate with each other on the telephone and via the Internet. Since they are linked through their participation in community-service projects, they may meet only as often as it is necessary to get the job done. However, because executive mentors have life-long experiences and wisdom to impart to the professional mentors, it is not unusual for them to engage in social and recreational activities together such as playing sports or having dinner together in their spare time.

The Planning and Implementation of ICB Activities

Though FIU administrators have had to serve as executive mentors for many of the functions, programs or projects operating under The Ellison Model concept, the ICB goal is to train mentees who will become mentors, then executive mentors throughout South Florida communities, who would then be able to oversee any service project. The following captures this notion concerning the mentoring and apprenticeship process in The Ellison Model:

> An expectation of The Ellison Model is that mentees be able to apply their knowledge while yet in training. By this, I mean we are able to assess how well our objectives are being met. In having the mentees... demonstrate their knowledge while training, I do not mean that they are given a written test. Written tests often focus on a person's ability to memorize materials. The goal of our training is on changing behavior—to start the trainees on the road to becoming inclusive community builders. (Hunt, 2000)

Accordingly, mentors trained under The Ellison Model engaged in their own community projects while enlisting the aid of other mentors. In one instance, a mentor who worked as one of the supervisors in a prominent waste management facility in South Florida decided that in order to address management problems and employee dissatisfaction and employee turnover his company was facing, employees directly under his supervision would have to be trained in conflict resolution strategies through The Ellison Model.

Initially, he began to informally train his employees, showing them how to apply the precepts of The Model in

their work environment or in situations on their waste collection routes. Eventually, a change of attitude became evident in the performance of workers under this manager's supervision. His superiors took note of the change and inquired as to the reasons. As he explained about his training in conflict resolution and diversity issues through The Ellison Model, the upper-level administrators decided to elicit the aid of Ellison Model consultants to help them implement The Model throughout their organization.

One of the mentors who worked at a Florida branch of a national non-profit organization decided that she could draw from the resources of the organization's administration to assist needy students in her community. Since this administrator was a mentor to middle-school children through MPAS's Ellison Model Professional Tutoring and Mentoring Program, she intended to partner with MPAS to give computers to the pre-college protégés enrolled in the program. Therefore, she drafted a proposal to petition for the donation of old computers the company was not using. The idea was that once the computers were donated, she could gain assistance from other mentors who worked in the

computer science field to repair the computers and get them in working conditions.

At least half a dozen MPAS mentors worked with computers as management information systems technicians, engineers, or computer analysts and technicians. These men and women were knowledgeable enough about computer hardware to repair the used donated computers. Consequently, a training session was organized for volunteers who would help restore the computers. Once again, using the hierarchical structure suggested by The Ellison Model, university and pre-collegiate mentees were assigned to mentors who would teach them the technical aspects of computer and hardware repair. These student volunteers were selected because they had expressed some interest in working with computers or even pursuing computer science as a career.

During a Saturday morning workshop, 10 university mentees were taught how to dismantle the computer CPU unit into its component parts, and then rebuild it. There were two professional mentors training them, one of whom was a pre-college-aged young woman whose previous experience in technical support elevated her to the level of mentor. The university mentees were also shown how to install

various computer software and get the units into working condition. Once the training was over, the apprentices, guided by their mentors, went to work on fixing the donated computers.

The repair operation was a formidable task; however, it was successful. During a mentoring Enrichment Session organized soon after the computer repair project was complete, the professional mentors and university mentees demonstrated how they repaired the computers to the pre-college students.

To round out the session, a number of pre-collegiate mentees who had participated in The Ellison Model tutoring and mentoring sessions during the previous year were each given a computer to take home. Of course, the mentors accompanied their pre-college mentees home to make sure the parents consented to the acceptance of the gifts. Coordinators of the demonstration project performed during this Enrichment Session claim that it will be replicated at three middle schools. However, in those presentations, rather than the university mentees performing the demonstrations, the pre-collegiate mentees will be the ones demonstrating the skills they have learned.

In another instance, a dean at a local university was serving on the executive board of a council on travel and tourism for South Florida. Since he served on a subcommittee on mentorship, his charge was to develop a program that would meet the needs of university students enrolled in a scholarship program sponsored by the organization while simultaneously accommodating the busy schedules of the various executives who worked with the board and who would later serve as mentors.

The dean happened to be one of The Ellison Model mentors and determined he could incorporate the precepts of The Ellison Executive Mentoring and Inclusive Community Building Model to his work with the council. However, the resulting mentoring project would have to accommodate the difficult schedules that many executive had. Therefore, while maintaining the hierarchical structure of The Ellison Model and the student-centered approach, the dean placed the onus on student performance and determination. Since these were college students, they were charged to become the ideal Mentees.

Unlike pre-collegiate mentees who are children who need constant coaxing from their mentors, university mentees were expected to be more responsible. They would

have to take the initiative to communicate and organize meetings with their executive mentors. At the end of the year, mentors and the council would assess the progress of these scholarship recipients to ascertain whether they had met the goals for social and professional development for that year through their involvement with their mentors who would review these college students.

The dean administered a series of training sessions: One to train the executive mentors and the other to train the university mentees regarding their role in the process of mentoring. The participants at both of these workshops marveled at the breadth and depth of information they received. Some executive mentors found the sessions so inspiring that they boasted of receiving training and consulting at the caliber of similar costly organizational programs. However, they received this session at no cost to them or their organizations.

The Product: The Project Applications

In keeping with The Ellison Model technique of *Content, Process, and Product*, there should always be a product that emerges out of the content (Ellison Model) and process (mentoring) used during training sessions. One of

the workshop facilitators affirms, “The effectiveness of the training relate[s] to the end product.” Consequently, whether The Ellison Model Training takes place in the form of a seminar, a symposium, a workshop or a conference, these forums become “think tanks” for policy initiative intended to address existing problems in the participants’ communities.

While the intangible product of the training sessions is manifested in the participants’ understanding of precepts to the point that they may intelligently speak about The Ellison Model, the more tangible product is realized through plans of action or initiative that trainees develop to the end of affecting institutional or public policy in some manner.

For instance, at one conference held in Miami, participants sat at tables designated as *Community Tables*. While members of Community Tables were brainstorming problems or issues they could address, a pre-collegiate mentee from a local high school expressed a problem facing students at her school: The pre-college student offered a program aimed at assisting teachers with slower learners. According to the conference seminar, “The essence of the project was that faster learners could be used to help

teach the slower learners." Consequently, "The brighter students would be rendering a needed service, and the slower learners would have the necessary assistance to grasp the materials." Participants at her *Community Table* decided to find ways to implement the program she suggested. The end product was a proposal for a mentoring and tutorial program entitled "For Kids by Kids."

A couple of months later, the executive mentor took the proposal to a seminar and workshop that he was administering for FIU student leaders. Organizations such as the Student Government Council, Student Organization Council, the Residence Hall Association, the Graduate Student Association, and the Honors Council at Florida International University were present.

During the workshop for these university student leaders, the pre-college student who proposed the "For Kids by Kids" program was asked to facilitate a workshop along with a professional mentor. The university student leaders were asked to design programs and activities in which their own organizations could work with public schools to help implement this program in their communities. Consequently, the initiative emerging from their presentations regarding the "For Kids by Kids" proposal added more substance to the

original proposal. The university student leaders seemed to take more ownership of their work and contribution to the project. Their suggestions also demonstrated that they saw the need to serve as university mentees in the process of mentoring and tutoring the high school students.

Coalitions have been formed with organizations throughout the community. Therefore, a number of community-service projects emerged from “think tank” sessions at various conferences. For instance, a number of years ago, in 1997 and in 1998, a number of civic leaders and administrators at FIU coordinated conferences on diversity issues. Some were entitled “From Diversity... To Unity... Conference on Developing Inclusive Community,” “Preparing Black Students for the Millennium: The Role of Faculty, Staff, Administrators, and Students” for the Florida Black Faculty & Staff Association Conference, and “Conference on Inclusive Community Building.”

These conferences incorporated seminars and symposia dealing with issues of diversity in multiculturalism, gender, physical ability, socio-economic status, and more. They also engaged participants in diversity and sensitivity training and conflict resolution workshops using The Ellison Model.

The participants at these conferences also discussed policy initiatives to address the problems and issues raised during the conferences. Some initiatives that were eventually implemented included fundraising drives to help support minority students attend college, to establish coalitions between community organizations to provide needed support and mentoring for public school children, and to institute study circles whose roles were to formulate public policy initiatives to affect change in local communities at the governmental level.

As FIU's Office of Multicultural Programs and Services (MPAS) promoted The Ellison Model within the university, upper level University administrators were willing to incorporate The Ellison Model in their own departmental programming. MPAS established coalitions with the city of Opa-locka, with community-service organizations, and with religious institutions in the Bahamas. Consequently, for the past three years, a series of fundraisers at FIU have been undertaken to serve needy students who desired to matriculate at FIU whether they were from the Opa-locka area or from the Bahamas.

While many of the executive mentors for the projects were FIU administrators, facilitators drew from the

resources of the community and the university to accomplish the goals of the project initiatives suggested by conference participants. For instance, professionals from the community would be called upon to work on specific projects related to the fundraisers while university students and staff members would be asked to coordinate the gala affairs. The end results were events like the Black Tie affairs and the Ozzie Ritchey Endowment fundraisers—which an average of 200 to 300 people attended—and scholarship endowments of more than $50,000 each were established.

In terms of establishing coalitions between community organizations to provide needed support and mentoring for public school children, MPAS established partnerships with middle schools in the Opa-locka and Hialeah areas in order to institute a mentoring program for the youth at those schools. The resulting mentoring program, a crime-prevention tutoring and mentoring project targeting so-called “at-risk” students was initiated first at an Opa-locka middle school.

Since the school catered to predominantly black students, in an attempt to reach other populations of students such as whites and Hispanics, a similar program

was also adopted through a grant partnership with the FIU College of Health, Urban and Public Affairs (CHUPA) program such that the tutoring and mentoring program might be implemented in a middle school in Hialeah. CHUPA was able to secure a $200,000.00 grant.

The proposal for the grant also stipulated that The Ellison Model would be used as a training guideline as well as a template for the organizational implementation of the program. Currently, there are plans for the expansion of the tutoring and mentoring programs utilizing The Ellison Model concept at other schools, including local high schools.

Since The Ellison Model promotes a feedback mechanism through which mentors and mentees can learn from one another and contribute to program development, study circles were organized. The role of participants in these study circles was to formulate public policy initiatives to the end of effecting change in local communities at the governmental level. Participants used as a primary mode of communication the Internet. Their personal contact information including electronic mail addresses to form chat groups on the Internet.

The study circles drew people who had attended past diversity conferences in which The Ellison Model was used as a training program. However, they were not all from South Florida. Some were from the Caribbean islands like the Bahamas; others were from Pittsburgh, Pennsylvania, and Chicago, Illinois, to name a few locations. Participants emerged from a variety of disciplines as well. Some were professors at universities, medical specialists, engineers, public administrators, corrections officers, accountants, mail carriers, and carpenters. The point was that the views of people from various socio-economic brackets would be harnessed and integrally used in formulating plans of action at the local and statewide levels.

Some executive mentors developed a proposal for public policy initiatives after they had gathered enough information from the study circles regarding plans for early childhood education that would enable the next generation of children to become inclusive community builders. The proposal was then sent to a Florida state representative for review. In addition to the proposal, the executive mentors embarked upon a research and book-writing project to publish a treatise on the role of public

administrators in the process of inclusive community building.

Reactions to Workshops

The aforementioned accounts are the end-result of various projects undertaken by ICB mentors, and they reveal the scope and versatility of ICB programming. Some mentors have even developed training for community institutions such as government and non-profit organizations, community-service organizations, church groups, and businesses.

It is the people who have not yet received a thorough training session in The Ellison Model, understandably, who seem to have reservations about using it. A diversity development specialist at a national non-profit organization exclaimed, “I said to myself, ‘been there, done that,’ when asked to attend The Ellison Model Conference on Building Sustainable Relations. Little did I know that [this] work takes diversity to a different level.”

For the most part, people exposed to The Model appreciate its goals. Their complaint, however, is that some do not fully understand how it can be effectively implemented. After being shown some illustrations

depicting The Model, one of the workshop participants stated, “I still don’t understand how it works. I think I need it explained to me some more before I can use it.” The words of this participant echo those of many participants who have trouble grasping the concepts of The Model merely through the graphics used in the training sessions. However, many of these participants, when they have been shown how the theory can be put into practice, warm up to the idea of using The Model.

A medical doctor from Atlanta, Georgia, who was able to grasp the concepts claims, “I was impressed with the level of professionalism exhibited by the presenters. …The PowerPoint presentation of The Ellison Model was most insightful.” Other participants developed new momentum for the pursuit of their career objectives. A theology student from Clearwater, Florida, made these remarks:

> The Ellison Model Management Plan Conference helped me round out my pastoral training. I now see the need to move from diversity to unity in order to build the community of the people of God. I desire additional training in The Ellison Model techniques.

An accounting supervisor who was anticipating changing her career after leaving her current position affirmed the following, “The Ellison Model technique, Content, Process, and Product, presented in the education workshop has heightened my desire to become a teacher upon retiring from the government.”

Race and Ethnicity in ICB Programs

In examining issues of race and ethnicity, one had to first understand how The Ellison Model trainers and facilitators of ICB activities at FIU felt about such issues because I realized that their positive or negative attitudes about these topics could well be conveyed to the audiences that they were in charge of training. Therefore, I interviewed some of the staff at MPAS.

Ellison Model training activities have been held in other states, countries, and even in various locations in Greater Miami. The ethnic and racial make-up of participants in The Ellison Model training sessions and activities varied depending on the context. However, as a general point of observation, a lot more of the participants in local South Florida activities have been blacks of various ethnic groups such as African-Americans,

Jamaicans, Haitians, Bahamians, and other blacks from the Caribbean. Of the other ethnic and racial groups, while mostly white and Hispanic participants engage in some Ellison Model programs, for the most part they have been in the minority for many of the activities.

There have been at least three major conferences on diversity issues in Greater Miami at FIU, particularly on the Biscayne Bay Campus, to which employees of a variety of community organizations were invited. In such forums, participants number in the hundreds with a greater showing among blacks than among whites and Hispanics. The same pattern is apparent in smaller workshops, seminars, and training activities.

Additionally, there have been several fundraising events, implemented using The Ellison Model. In these events, scholarship moneys were being raised for black students from the U.S. and the Caribbean to attend FIU. The audiences have been predominantly black, with only a handful of non-black participants and FIU administrators. The most noticeable exception in training activities held for college students on the Biscayne Bay Campus was in the course on early childhood initiatives in inclusive community building, taught by executive mentors out of the

school of public administration. There was a greater showing of non-blacks, therefore, less disparity in terms of the number of blacks versus the number of non-black participants.

Given this apparent disparity in the participation of non-blacks in Ellison Model training activities on the FIU Biscayne Bay Campus, the coordinators of these various programs were asked to comment on the topic. Most of the staff is of African-American descent. A male coordinator of mixed heritage (he is of Asian, black, white, and Caribbean Indian descent) concedes that a number of years ago, the office was called “Minority Student Services” and, as such, served as a primary support mechanism for many students of African descent, though students of other races and ethnic groups were welcomed.

In the last couple of years, however, the name of the office has changed to “Multicultural Programs and Services”; therefore, the MPAS office has launched a greater outreach effort to attract more people of various races and ethnic groups to their services. Consequently, a number of white, Asian and foreign students have been taking advantage of tutorial and other support services. Notwithstanding, another important role of the office is to

bring to light issues of diversity and to promote unifying community initiatives, a function of multicultural programming. This is where Ellison Model Inclusive Community Building programming comes into play.

A female African-American coordinator who works in the office notes that for many of the functions dealing with diversity issues and cultural appreciation, invitations are sent out to a number of people throughout the community, including white, Hispanic, and Asian administrators both at FIU and in community organizations.

The resulting level of participation among these racial and ethnic groups, she claims, is much more a reflection of the make-up of the North Miami campus where there is a greater percentage of blacks both in administration, staff and students versus that of the University Park campus, and where there is a relatively greater percentage of white, Hispanic and Asian faculty, administrators and students than there are blacks. She also notes that the distance between the two campuses might be a factor in the lackluster participation of non-blacks, as many people from the south campus of FIU may not wish to travel long distances to attend activities associated with the north campus in the community or activities held on the

Biscayne Bay Campus itself. However, this fact does not account for the lack of non-blacks from the North Miami campus.

An African-American event coordinator, working out of the MPAS had some different experiences when dealing with the faculty and staff on the campus:

> When we're putting on an event, we would seek the support of, let's say, someone who is of Caucasian background. I would find that they are not really supportive, or I did not get a good response. But, on the other hand, when it's visa-versa, the department as a whole always gave back. ....I would see the whites' responses as a diversity issue. Those who are not of the black race or of African-American descent tend not to be supportive within the university.... whether it's monetary or just providing simple help... When it comes to support, you have to pull, pull, and you have to really, really stay on them [white administrators and staff] and just to try to get a little bit.

However, even with what the coordinator views as a lack of support from non-blacks, she professes that she still tries to overcome such attitudes by applying the simple concepts she learned of “sharing, caring, and loving” and professionalism in working with people of different cultures and races on campus. Speaking of The Ellison Model, she notes the following:

> In general, The Ellison Model is community building. I guess you could call it a theory, but it’s put into practice. You could look at it as a type of training involving teamwork. Let’s say within our department...you do have blacks, black Hispanics, and people of other cultural backgrounds. And with The Ellison Model being implemented in our department, it helps us to work together and to get over each other’s differences in terms of cultural differences. The cultural differences may also play a part in how we interact—in terms of our levels of professional personalities—or the way we do things.
>
> So, The Ellison Model teaches us how to respect one another, and also we learn sometimes to accept the flaws. I’m not saying you have to agree with them,

> but we learn how to get along and stay focused. We may be working on a project. While we work, we must respect one another. As we make the project the priority and focus on respectful attitudes, we're able to accomplish that task and get it done in a peaceful manner.

The coordinator notes further that she can carry the concepts of "sharing, caring, and loving" promoted by The Ellison Model into her own personal life, saying "That's what The Ellison Model is in the workplace, but it is also something carried over into your personal life, in the home, family setting, wherever else you might go because it's really a way of life... treat others as you would like to be treated."

The comments of the two coordinators demonstrated that they still had to grapple with racial and ethnic issues in the work place when dealing with blacks, whites and Hispanics. However, they have learned the importance of overcoming divisions associated with these issues. Ultimately, one of the coordinators noted that although in some events promoting Ellison Model tenets, there is not the level of representations from all groups that promoters

would like, there are other events in which they do experience some success. It is such instances of success that consequently prompt her and her colleagues to continue promoting inclusive community building.

Two white participants were asked to express why they think there were not as many whites participating in Ellison Model activities run directly out of the MPAS office. The female Caucasian expressed that the activities, including attending conferences and mentoring others, were so time-consuming that perhaps most people would rather not get involved. However, this explanation did not account for the fact there were many blacks attending the conferences and mentoring children in spite of their busy schedules.

After examining the matter, the white male expressed that perhaps many whites felt intimidated by the fact that the primary facilitator and director of these conferences and mentoring programs was a black man and, consequently, refrained from participating. He asserts that though many whites feel that they are not racist, they are often not even fully conscious of their own subtle yet prejudicial behavior: “Many whites are racists; they don’t do it consciously. It’s just the way they are socialized. They

sometimes do not feel comfortable being around a lot of black people."

During a conference in which The Ellison Model Management Plan was introduced, presenters expounded on how managers of various organizations can utilize The Model to manage their staff. Participants engaged in workshops geared toward addressing issues in law, government, religion, education, and business. But for a handful of people, most of the participants were black. Notwithstanding, one of the Caucasian participants remarked the following:

> I firmly believe that if our beautiful kaleidoscope community of 412 unique cultures will come together in a common goal, it will be facilitated by The Ellison Model concept of being "Unified in our own uniqueness, all voices heard in sharing, loving, and caring while moving toward the center." [People should] look for this project as it moves throughout our local communities. I strongly encourage everyone to embrace the soul and harmony of our diversity.

A regional manager for a multinational community-service organization spoke of the importance of The Ellison Model as a vehicle for community service. However, as a Caucasian man, he noticed the discrepancy in the racial make-up for the conference and spoke of the lack of participation of non-blacks or individuals of other races in the conference and made some remarks accordingly:

> There are a lot of faces I see out there, faces of people who care. But there are a lot of faces I don’t see out there, a lot of colors I don’t see. We are a work in process. We are not allowed to leave here without knowing The Ellison Model. We cannot afford to do that.

Chapter 5

Interviews and Testimonials Regarding ICB Activities

Introduction

To assess the perceptions of people who had engaged in mentoring and apprenticeship activities, I performed a focus group interview of mentors and had both formal and informal interview sessions with mentors, mentees and other people who had worked in implementing ICB activities. Additionally, the community moments, written by many of the participants as part of their training exercises, proved to be some of the most insightful sources of information detailing how the participants felt about various issues relating to inclusive community building.

There are long-standing programs and community-service projects developed and implemented under The Ellison Model rubric that have generated some support from the local communities in which they have been implemented. In addition to the aforementioned executive mentoring community-service programs, one of these projects includes the Professional Tutoring and Mentoring Program for school children. According to the testimonials of people who have participated in these programs, while some of the activities promoted through the projects yielded

transformations that were outwardly noticeable, others yielded intangible mental and emotional benefits that participants felt are more dynamic and enduring.

The perceptions of these participants were examined relative to the ICB activities in which they engaged. Consequently, this section explores how participants feel about the core values associated with The Ellison Model including how they have learned to overcome some of their own prejudices. The subjects also discuss how they think working with The Model has affected their lives. Examining such issues is crucial because should The Model's method for social change hold true, the participants must first engage in introspective exercises that will initiate the process of moving themselves from a state of both internal and external conflict to one of harmony with themselves and with others. Without this inward metamorphosis, The Ellison Model proposes that there can be little social change and community building.

Following this exposition, the chapter shows how the participants were able to apply what they had been learning about themselves and others. They had to work on projects together that forced them to monitor their responses to difficult situations. Thus, two case studies focus on the

interaction of mentors and their mentees in two different settings. The first examines the case of professional mentors and their middle-school mentees, while the second examines the case of mentors and their university mentees. Consequently, participants at various levels of academic, professional and personal development expressed how they perceived their experiences in their own words.

Participants' Perceptions of ICB Core Values and Beliefs

The various workshops and forums designed to convey information about The Ellison Model are introductory in nature. It is during these meetings that potential Ellison Model devotees determine whether to incorporate some or all of what they have learned in their work, school or home. Once they decided that they could find some use for The Model's activities, they took the first step in the process of becoming mentees and apprentices.

As mentors and mentees commit to working with ICB projects, they must learn much more about the core values associated with The Ellison Model. Consequently, phrases such as "diversity, unity, inclusive community building," "caring, sharing and loving" and "love, honor, respect and trust" become essential parts of the jargon of inclusive

community builders. It is noteworthy that these terms are clearly not unfamiliar to the mentors and mentees. However, it is the dynamic process and various venues that The Ellison Model offers for their transference into action that distinguishes The Model's approach from that of other paradigms.

At one of the training workshops, while training a group of people from various disciplines, industries and careers, a presenter urged them, "Don't be afraid of using the L [love] word. It's O.K." He went on to show the audience how in businesses, various public institutions and organizations, people have grown afraid of using terms like "love, caring, and trust" simply because of their connotations.

On the one hand, *love* is associated much more with an emotional state, than with romantic love for instance, and displays of love can easily be associated with signs of weakness. Consequently, during Ellison Model training sessions, the task of trainers and facilitators has been to address these fears and apprehensions by helping participants develop a level of comfort with using and subsequently applying these terms to their daily lives, whether for work, home or school. People are more likely

to feel comfortable using *love* within contexts they consider to be familial, amorous or deeply personal rather than in more formal, public arenas where they perceive there is less intimacy.

One method used by trainers to address these perceptions to try to dispel some of the apprehensions concerning these Ellison Model core values is to define these values in terms of how they become pertinent in the workplace. If understood appropriately, *love* can be treated as a core value. For instance, instead of restricting the value and definition of *love* to the romantic and familial situations, people are asked to view the term not merely as an emotional disposition but as a state of being or as the motivation for certain actions.

In order to truly exhibit love, one must behave towards others in such a way as to show respect, cultural sensibility, and care. One must be capable of performing genuine acts demonstrating a willingness to share one's own resources with co-workers or to help others in time of need. One must also be willing to forgo prejudicial behavior or jumping to conclusions due to preconceived notions about others.

Participants are often taught to be sympathetic and empathetic to the plight of others because, as they are made to realize, they often do not know what psychological and emotional factors influence certain behaviors among the people they come into contact with on a daily basis. Given that people do not often take the opportunity to develop deeply personal relationships with others, it behooves them to give others 'the benefit of the doubt.' In essence, if all of these considerations about what constitutes *love* are taken into account, the core values of respect, honor, trust, sharing, and caring are essentially exhibited and practiced. The story of a mentor, an army officer, whose difficult childhood left him wondering if he was able to show love and compassion towards others is a case in point.

Outwardly, people who do not know of his background might be quick to develop some prejudices towards him. However, a closer examination of his life would help his co-workers or family members to gain some insight into his behavior as an adult. This army officer is now in his forties and chose to tell the story of some his childhood experiences as an orphan. He recollected, "Since I did not have both of my parents at home, I felt as though I had lost out on my life." It was not until adulthood that he

began to develop an understanding of “the values of compassion, caring, and sharing that the different volunteers from the community-service organizations demonstrated…” to him. He later professed, “I just did not know if I was capable of exhibiting the same love, compassion, and respect toward others.” Notwithstanding, through his involvement with The Ellison Model Mentoring program, he soon began to put the pieces together and was, in turn, able to serve as a role model for others. In his enlightened state, he made these remarks:

> You see, the kindness, the thoughtfulness, the sharing and the caring of the community-service organizations that I was exposed to in my childhood became values that I began to convey to my mentees. If I can impart to my mentees some of the knowledge and wisdom that was bestowed upon me, I know that they too can make a difference in the world.

In short, the idea is that if a person can behave in a compassionate manner on an ongoing basis, regardless of the situation or environment he or she faces, then that person demonstrates love. These core values become a necessity in

ICB programs. Many participants claim that they experienced many problems and conflicts with others because they were forced to work with others who did not share similar core values.

At a local penal institution, tempers flared not only amongst inmates but also amongst the guards who worked with one another. During one altercation, Anderson, a corrections officer, had an argument with a female co-worker over a petty misunderstanding. The situation worsened to the point that the female co-worker would not speak to him. Anderson attested, “Although I attempted to right the matter, for some reason the head nurse felt intimidated by me.” Therefore, he felt the need to draw upon what he learned about conflict resolution on the job through The Ellison Model. He then noted, “Whether or not I was wrong, the next day I felt compelled to tell her at the end of the day that I loved her, saying, “But you don’t understand the love I have for you.” Admittedly, this utterance was a risky move that might have been incendiary had it not been for the officer’s (non-sexual) and genuine intentions—intentions that were apparently received as those of ‘brotherly love,’ given the female head nurse’s response to the officer’s extension of an *olive branch*.

She replied in turn, “Anderson, I love you too.” Anderson reported that since the resolution of their altercation in this manner, the working relationship has significantly improved between him and the female head nurse.

There are also situations wherein people can demonstrate more charitable and benevolent attitudes—values still strongly associated with love and compassion. Speaking of his experiences prior to working with ICB volunteers, a computer technician claims, “I have not seen people able to help one another without someone looking for ‘What is in it for me?’” He admits that without involving such core values in the process of building inclusive communities, it is difficult to achieve success. Consequently, this computer technician donated his time and effort to fix the computers of individuals from his church and his neighborhood, insisting that he not be paid on many occasions. Speaking of sharing, the technician believes, “If we are able to share our talents to help one another without a monetary value being placed upon the services rendered, this helps our communities to unite.”

A university student had an experience in which he learned what it meant to be a sharing and caring individual. He explains that while taking a class in

organizational communications, one of his Haitian classmates, who had only been in America for a short time, inquired if he, an African-American, could help him with a term paper by editing it:

> Upon reviewing his term paper, I realized that the entire paper had to be written over again. His writing skills in English were poor also. Immediately the thought came to me, “Why should I go to this extent to help him?”

Thinking that his work of editing the paper would not profit him in any way, the African-American student wondered about helping his fellow classmate. However, remembering what he had been learning from The Ellison Model, the student soon began to change his mind:

> A conviction of guilt came to me for feeling the way I did towards my classmate. As one being born in this country, someone had to help and teach me what I have learned. Furthermore, all of us in this country are immigrants, with the exception of the American Indian.

Having come to such a resolution, the African-American student determined that he would help his Haitian classmate in editing his paper. Then the former stated, “When I saw him in class the following week, he was truly thankful and grateful for what I had done for him. It was a defining moment for both of us.”

Once trainers explain core values by using similar instances of their practical application, participants admit that they understand how it becomes relevant to more formal settings such as school or work. As people develop a sense of open-mindedness due to their understanding and willingness to apply Ellison Model core values, then they improve working relations with their co-workers or with others in their communities. This is not restricted to adult behavior, however. Children and young adults are also taught the importance of these core values as they pertain to their own lives.

The most difficult problems between people arise from situations that initially seem harmless. However, participants learn that if they do not check these problems, they may erupt into further complications. In the following narrative, a young female student expresses the conflict that she had with another female student:

Every Friday as she and I sat in the room, our eyes would either avoid one another or unwillingly stop and stare at each other. Then, the apprehension between us would rise and immediately, we would tear our stares away. I had always sought to talk to her to establish peace between us, but somehow, I never summed up the courage to do so. My shyness would always creep up from its hiding place, and I would think, “What if she doesn’t care for what I have to say?”

The situation continued in that manner for quite some time. Somewhere deep inside of me, I disliked her mannerisms, and I know it was a mutual feeling. We would not laugh at each other’s jokes; we would avoid speaking to each other unless the situation was inevitable; and, even then, we would make our conversations very concise. Months passed, and by then I had a candidly unfavorable attitude towards her. I was engulfed in my discomfort; I realized as much, but I was too afraid to make the wrong right.

Her story is typical of the interactions of many teenagers who are faced with abrasive situations. Such situations, however, all too often escalate into violent confrontations. This one, however, was resolved when both of the students decided to engage each other in conversation to determine the source of their conflict in an effort to resolve it.

Some middle and high school students, who were mentees, came from broken homes and were accustomed to living in environments where deviant behavior and profane language were the norm. They constantly used such language against one another or to express themselves. Additionally, they routinely disrespected their parents and their teachers. These students lived in neighborhoods where crime, drug abuse, and other types of social problems run rampant. For such students, the core values of loving, caring, sharing, honor, respect, and trust were quite foreign. A young man in his late teens told his story:

> I grew up in an inner-city place… where poverty was a key factor of living. Raising children in those surroundings was hard unless you had someone in your family who sold drugs. Getting by was hard for my

family to overcome, which made it hard for us to grow up as children. We were not a poor family, but our source of money came from the government.

Waiting on the check to come every month was like Christmas twelve times a year. My peers made fun of me when the first of the month came around, and I was outside waiting for the mailman to make his drop off. The one day I would never forget was when we received a letter in the mail by the government telling us that our household would no longer be receiving government help. That’s when my life started to change.

I started spending time with my uncles who were into making money the illegal way. Knowing that my mother would kill me if she found out that I was selling drugs, I did it anyway. Making at least $400 a night made me feel like a king. I started acting as if my life was unbreakable. My gun and the product I was selling became a daily wardrobe for me. I started hanging out all times of night; I was getting into fights, and sometimes, even shootouts. But, being able to put food on the table and a little money in my mother’s pocket made me feel good.

> A couple of guys, my uncles, and myself decided that we wanted to make more money, so we started taking trips to various states in the United States. That is when the big bucks started to come in: $6,000 for a brick of cocaine. You couldn't beat that type of money. When we made our trips, we had at least twenty bricks or more and that was just money made before the product even hit the streets. At that time, I started thinking it was all about me. I started being disrespectful to the people I love, especially women.

Things changed for this young man when he and his uncles got into a fight in a nightclub. They thought the matter was resolved and left to go to a restaurant only to be pursued and shot:

> As we were getting out of our cars to go into the restaurant, I heard gunshots. As I looked to my left, I saw both of my uncles laying face down on the ground dead. At the same time I was pulling out my gun, I had a bullet in my knee. The gunmen then came and stood over me, looked me in the eyes and started

> running. The pain I endured and the hurt I felt from the death of my uncles made me ask the question of "Why was I not killed that night?"

Since then, this young boy resolved to make a change and to move out of that environment in the pursuit of an education. This story illustrates experiences that are not uncommon in the lives of many of the middle and high school mentees who live in impoverished neighborhoods. Consequently, they perceive that their peers might interpret as a sign of weakness the demonstration of Ellison Model core values through their appropriate behavior. They often tout comments such as "You got to look out for number one" or "If you don't take care of yourself, nobody else will." One high school student wondered how he could possibly learn to behave according to such core values when he had so few role models in his own neighborhood. He figured, "You got to depend on your own self, 'cause nobody else might not be there for you."

Recognizing the difficulty facing these students, at a conference on sensitivity and civility a presenter used several scenarios to explain to students how to utilize Ellison Model core values to avoid conflict. Using some

role-playing, the presenter would act out situations wherein conflict might arise. In one instance, with the impromptu acting abilities of some students in the audience, he showed how a simple accidental bump in the school hallway might result in meaningless fights. Then, he provided tips to the students on how to avoid name-calling or abusive language in such situations.

Similar workshops were done for middle-school students participating in The Ellison Model mentoring and tutoring program. Eventually, the students, ranging in age from 12 to 15, learned about the appropriate mode of behavior. Some students commented, “I learned to have respect and stop making faces” and “not to have conflicts with people.” Another student said he learned the following: “No foul language, no fighting, no name-calling.” Students generally agree that from the mentoring and enrichment sessions, they learned “how to treat people nice.” At their own level of understanding, the students were cognizant of the fact that appropriate acts and behavior demonstrate a working knowledge of The Ellison Model’s core values.

The comments of both young mentees and adult mentees attest to the notion that through their affirmation of what

they consider positive and constructive core values in their daily encounters with others, they are in effect disavowing what they consider hateful and destructive behavior. As one of the college mentees declared, “The decisions that we make can build or tear down a community. The road of hate tears down a community, while the road of love builds a community.”

Learning to Deal with Prejudice

As an extension of my examination of the participants’ adherence to Ellison Model values, I determined that it would be useful to examine the types of prejudices that people encountered in their day-to-day interactions. There are two kinds of prejudice at work: one’s own biases and predispositions and the discrimination and prejudice that people experience from others. I compiled a number of comments from interviews, discussion groups, and community moments that had been written by a number of people who were mentored through Ellison Model Programs. I have generously introduced them to this text because the subjects’ comments are true stories, and some participants claim that the lessons they learned from them are invaluable.

As a part of ICB activities dealing with issues of race and ethnicity, a group of students were asked to serve as panelists to discuss why they felt there is still a need to carry on the legacy of Dr. Martin Luther King's civil rights movement. As they spoke concerning race relations, the panel of students, consisting of two white male Hispanics, one African-American male and a female Haitian student expressed their views on social problems in education, the economy, and the status of race and ethnic relations. One of the panelists, a white Hispanic student, who was a sophomore pursuing a double major in computer engineering and psychology, had the following to say:

> …In the society we live in, it's like we like to place stereotypes on a lot of things. We're too lazy to see, O.K., where is this person coming from? Just because I say, "Ay, caramba, and speak blah, blah, blah," and eat tacos, doesn't mean I'm Mexican, you know… It's very easy as I said to stereotype people, but it's time that we make a change… If no one else will make a change, then I will do it. So if everyone in life says, "We'll let someone else do it; we'll let

> someone else do it," then it's not going to get changed.

The panelists were asked to tell of personal experiences wherein they felt they had encountered some form of prejudice or discrimination. The political science major, a white Hispanic, offered these comments:

> I think the first major encounter I had [with racism] was back in Orlando. It was my senior prom, and I went with my best friend; she's black. She had been my best friend since middle school. We went to our prom together, and we were also voted in our high school as best all around. Well, that night we got crowned prom king and queen, and it was the best night of my life.
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> Actually the next week at school, we were sitting in the cafeteria and everyone was talking about what they were going to do in their future. I overheard the table in back of me. It was a table with all whites; they didn't associate much with the rest of us. To me they seemed like white supremacists, and they never wanted to associate with us. Our school

in Orlando had a large minority population, so it was definitely changing with more minority enrollment in the high school. I heard them in back of me talking about who won king and queen. I don’t know if they were doing it intentionally, but they said, "Can you believe two minorities representing our school? What has this school come to?" I looked back at them to stare at them, and they kept talking about it: “And they were voted best all around,” they said, “What has our high school come to?” They said, “A black girl and a Hispanic boy,” and they kept talking and talking. I don’t know if they were doing this to piss me off, but we actually went to the table, me and my friend Sara.

We went to the table, but we were like, “What’s your problem?” We weren’t going to fight or anything, but we just realized then and there that you don’t stoop to their level. And I realized there is racism everywhere you go. Some people are going to do it to intentionally hurt you, but, personally, I could not let it hurt me. I would have gone crazy. That was one of my first experiences where it was happening to me. I mean just to think that to them I wasn’t good enough

> a person to be prom king of my high school because I was not white, and she wasn't a good enough person to be prom queen of my school because she was black. We got it because our peers liked us, and we got involved, and we could associate with anybody and from that day, I realized a lot about this country and about racism.

The Haitian female student tells of her experiences with prejudice because of her status as a woman, her ethnicity, and her race:

> When I lived in Haiti the race issue, at least from my understanding, there was no race card. When you go to the store, you were not looked at because you were black. Why? A lot of people there were black. It wasn't until I came to the United States that I started understanding something about racial issues.
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> One of my first experiences [with prejudice] was that I used to walk after school in junior high school with this young man. He was a brunette with blue eyes, a handsome young fellow. He was a white fellow, and we were just friends and would walk home together because

our paths were similar. And we were in the same class, and we would walk home and talk about school. We were just friends. And one day he told me, “My brother told me I can’t walk with you anymore.” I asked why, and he had no answer for me. He said, “Yeah, he just told me I can’t walk with you anymore,” and I didn’t understand why. The other kids were walking together and talking together. But he couldn’t tell me why his brother wouldn’t let him walk with me. But the next time I saw him walking, I saw him walking with some white friends and that’s when a flag went up….

There were a lot of Haitians coming to Florida by boat, and they’re known in common parlance as Haitian boat people. And somebody told me a joke about Haitians on the boat, associating that with me and making fun about the Haitian boat people. At that point in time, I really didn’t register it. It didn’t anger me, but, in retrospect, I can see how these things were racial or ethnically motivated.

…Being a person of color you live with the issue of race every day. If you talk to any person of color, they can probably tell you they live with the issue of race everyday. I mean there are certain negotiations

you have to make if you are a person of color. For instance, … to go to one of the very fancy places [stores], there's always this thing of "Should I go in there? Am I going to be welcomed if I go there? Am I going to be welcomed if I go to this particular restaurant? Because I remember the last time I went, the waitress didn't pay me the time of day. I don't know why she didn't pay me the time of day when she gave that couple over there the time of day. Why did she put me to sit in the back, when she could have put me in the front, which would have been more accessible to her?" O.K., so there are always these negotiations that you're making when you're a person of color.

There are these everyday types of things, not to mention the times when I'm standing in front of my house and someone comes driving by and has the confederate flag in his window… and yells out, "Nigger", and I looked around to see who he was talking to, and I was the only one standing there… So these things you deal with everyday. And for me it's not just a question of prejudice in terms of color but in terms of ethnicity. And if it's not a question of prejudice in terms of color or ethnicity, then it's a

> question of prejudice in terms of being a woman, you know. Will I be able to do certain things because I'm a woman? And so the list goes on.

As an African-American, majoring in education, this student's story mirrors that of some of the black male participants who feel that non-blacks often harbored certain biases against them:

> I was in college where… I got my bachelor's degree; you can pretty much walk anytime of the day or night and feel safe. So I was walking home from a party at 2 o'clock in the morning and a car full of people rode by and threw a rock or bottle and screamed "nigger" at me. And for, like, three or four hours, I was pretty hot. I didn't want to see anybody white. But then the realization came that you really can't attribute that to all white people. They were just naïve; they were just ignorant persons who perhaps didn't know any better, and I just overcame that. So I try to give everyone an opportunity before I judge them.
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> And even though I've experienced some racism in my life, I've been able to overcome those things. Not

> allowing them to depress me or to stop me from reaching a plateau and an opportunity to go forth in that attitude of not looking at one and generalizing the whole group. Because sometimes as blacks we get angry when we walk down the street because they see us coming; I know that's happened a few times; and I'm like, I'm like I'm the most gentle person; I'm not going to bother anybody; but they see me coming down the street and start clutching their purse and start crossing the street. And it's interesting because I wouldn't hurt anybody, but yet they have in their minds, "Here's a big, black guy, let me get out of his way." So, you know, I have to keep that in mind and not exhibit those things to any other race.

These university students' stories helped them realize the need for everyone to look at each other through different lenses. Consequently, as their discussion wound to a close, the facilitators were calling for members of the audience to reflect on their own biases in an effort to try to move away from prejudicial or discriminatory behavior. In her eyes, such reflection and actions leading to a more

tolerant and harmonious society would help sustain the legacy of Dr. Martin Luther King.

Volunteers accustomed to donating their time and resources to various community projects were asked to write community moments about their experiences in building inclusive communities. The respondents' ages, vocations, and genders vary. However, the messages that they convey seem to echo the overarching themes of "moving from diversity, to unity, to community" through "loving, sharing, and caring." The apparent similarity in the participants' views seems to reflect that they have indeed internalized the precepts of The Ellison Model. Their own application of its core values lends credence to the fact that they have come to see their involvement and engagement in The Ellison Model truly as *a way of life*.

Some workshop participants were asked to express their views on issues that struck their lives in such a way that they experienced community moments. Given that many of these people were of African descent, they tended to find most impressive occurrences in their lives that changed their perspectives on race and ethnic issues, more so than any other potential areas of concern (such as issues of economic empowerment, of people with disabilities or of

gender discrimination). Sometimes, the prejudice is quite subtle, as the following anecdote demonstrates.

While a mechanic was fixing a car for a patron, she asked him where he lived. He responded, “Miami.” As her demeanor changed, he asked her “Why?” She said, “I wouldn’t live in Miami because there’s too much crime, and the people there are all crazy, so I keep my distance from them.” The mechanic then responded in this manner:

> I work in Miami. I was raised and educated there, and I met and married my wife there, and we raised our children there. Our families live there, and I attend church with a lot of good-hearted people like me. Are you saying that I’m crazy?

Recognizing the effect of her comments, the customer took on an apologetic tone, saying, “Oh no! I’m not talking about you, and I can see that I have spoken and judged wrongly simply by negative things I’ve heard, when I know that’s not right.”

While the mechanic’s customer quickly realized her prejudice, some people do not readily admit their own biases. One subject acknowledges, “Though I never

considered myself a racist, I actually was." He is a young African-American in his twenties who learned through college experiences the ills of prejudice. Coming from a predominantly black neighborhood and high school environment, he had little exposure to whites. However, upon arriving at his college campus, he noticed that many whites would give him friendly greetings. Therefore, he questioned their motives, saying, "'A white person speaking to a black person just because?' He was not forced to do so—to interact with me—why did he speak? 'I would never do that to white people,' I thought to myself." Slowly, however, the young man realized that he was indeed guilty of racism, and upon such a realization, he reasoned the following in writing his community moment:

> Black people consistently complain of discrimination, prejudice, and unfair treatment that they receive at the hands of whites. Many times, those cries are just part of an assumption. But, what I failed to see was that the exact thing many others and I were complaining about, we were doing right back to those same people.

If a white woman would see a black man on the same side of the street as she was walking, and she would clutch her purse, I would be the first to cry that she is racist. How does she know he wanted her purse? But I would exhibit behavior born of the same type of mentality when I encountered a white person trying to spark casual conversation. I would accuse him or her of having some ill intent. In the past, I would use the term *prejudice* like it was my name, applying it to most contentious situations involving parties of different races.

It had just hit me at that point that I was just as prejudiced as the next person or even more. As this revelation was brought to me, I fished through my head for explanations and justifications. How could I not have seen this thing for so long? For the first time, I truly understood how two wrongs do not make a right. The perception or actions of others should not have dictated my perceptions and actions on life.

I fully understood how immoral the statement was, “Two wrongs don’t make a right, but it makes us even.” I understood how a wrong from one party begets a cycle of hate or evil. The second party has the choice to

> either end that cycle or to participate in it, creating another cycle of hatred. This was exactly what I and so many other blacks were doing. I then understood to a fuller extent what Martin Luther King Jr. was attempting to do with his non-violent movement. Whites assumed blacks to be unruly, belligerent, and irresponsible. King was attempting to break the cycle of hate by doing the opposite.
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> This community moment sparked a complete restructuring of my thought processes. Not only did it help change my perspectives on racial relationships, but I was able to reexamine my views of gender relationships, economic situations, political and international affairs, along with a host of other subjects, with a different philosophy.

Through this process of self-introspection, regardless of their age, some mentees profess utilizing their Ellison Model training to help them overcome prejudice about others. A white Hispanic woman suggested, “We need to start conversations with one another, and maybe if we learn more about each other, we can be those Ellison Model change agents.” Her comments alluded to the fact that people

formed biases based upon a set of pre-conceived notions that they developed about one another. Consequently, a solution to combating one's own prejudice is simply try to get to know people first before forming opinions about them based on their appearance.

A Case Study of Ellison Model Training for College Students

Two executive mentors, who also happen to be graduate professors, taught a class together in public administration entitled "Contemporary Issues Building Inclusive Community: Some Policy Considerations." The class represented a concerted effort to train college students in The Ellison Model by having them engage in various community-service projects. In this course, the two executive mentors considered issues in early childhood education with a focus on diversity, community-building issues and on policy considerations. One of the executive mentors discussed his and his colleague's role in the endeavor:

> While my colleague and I were planning to teach the policy class on Building Inclusive Community at FIU during the summer of 1999, we were not sure how it

> would go. We knew that we would like to demonstrate the working of The Ellison Model, and that we needed a diverse group of students to prove its efficacy. We limited the number of students to 20, hoping for the right mix of graduate students reflecting the diversity, which is FIU. It was needful to uncap the class in order to allow additional students to enroll who had a genuine interest in the course. We thus raised the number to 25, and of these, three dropped out for various reasons, leaving us with 22 students.
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> As The Ellison Model calls for implementing a concrete project involving mentors, mentees and a coordinator, my colleague and I decided to forgo weekly exams and required students to submit a paper and project at the end of the term, demonstrating the principles of The Ellison Model. The students were told they had to work in groups not exceeding three class members.

The executive mentors recognized that this course was indeed an experiment. It represented another method for conveying the precepts of The Ellison Model; however, unlike other instances wherein they only had a couple of

hours or two-day workshop sessions to convey their message, the course would last an entire semester, approximately 15 weeks. In the mentors' eyes, this group of university students would in fact become university mentees if they agreed to pursue the course's objectives. Since their main focuses was to address childcare as a topic for policy-making, one of the executive mentors recognized the intensity of the project before them:

> In choosing this route, we knew that we would have to spend a considerable amount of time teaching the principles of The Model even as we defined inclusive community building as distinct from discommunity building.

Initially, the professors and the students discussed issues surrounding race and ethnic relations as they lend themselves to diversity. One of the female students contended, "The class was an excellent example of diversity. There was a cross section of Afro-Americans, Hispanics, and Anglos. We were taught about diversity in a way that I had never heard before." The student also claimed that she received a new understanding about the

concept of *diversity.* That is, while on the surface, the term has been used to characterize the variety in races, ethnic groups, and cultural dispositions, underlying this representation are its more unflattering meaning. As she states, “Diversity is division.... separation from the whole. ...I have been taught unity is diversity, which is not true unity. We must come out of the divisive state that we are currently in and re-unite in a spirit of sharing and caring.”

Students attest to having important discussions in class, which sometimes were heated. However, the issues brought to light by such interactions among class members made students realize where their own prejudices were, how to overcome them in order to form truly unified societies. An African-American student in her forties noticed literal walls of division in her community:

> Have you ever resided in a city, which exhibited division, malice, and strife? In the city in which I resided as a young child, the city government erected a physical, tangible wall. It separated the cultures and races and helped maintain the status quo for the citizens. This wall was a blatant manifestation of an

> open declaration of diversity in the sense of true division.

She compared this wall of division in her community to that which she observed in the class. However, through the training they received from The Ellison Model, the university students soon learned how to tear down that wall. The student observed the following:

> There was indeed a literal wall separating the classes of people in the city. The rich lived on one side and the poor on the other. Just as this wall divided the city then, when the public administration class first began, there was a wall that was dividing the students as well—a mental wall of struggles. As the classes continued week after week, each individual became more informed and developed an understanding that the mental wall of diversity must be thrown down. We shared our experiences and realized that every man and woman has a will and that will must be for the betterment of all—this is building community.

True to The Ellison Model's interactive and dramatic approach to conflict resolution, sensitivity and diversity training, students found themselves being instructed through the use of songs, poems, and other dramatic presentations. As time progressed, the executive mentors were able to discern a change in some of their students' perspectives. One of the executive mentors observed the following:

> It took about five weeks before the class was able to grasp the inclusive community concept, but once they did, the class made a U-turn. At first, students were basically selfish and skeptical of our approach that focused on caring, sharing, and loving one's fellow students and teachers, and honoring and respecting everyone in the class with a sincere heart. The U-turn was not a flip-flop but rather a slow wide turn allowing for additional growth in the process.

Once their training was over, students were focused once again on the major purpose of the class. As one student understood it, the class had as its theme inclusive community building placed within "the context of creating

and endorsing childhood initiatives that would be beneficial to children ages zero to five." Additionally, students learned about developing public policy initiatives to suit those needs. One student noted, "It was interesting to learn about policy, its formation and the role at both the state and federal levels, the effectiveness of lobbying and who benefited, as well as who did not benefit and why." The students were asked to work in groups to produce projects centered on some aspect of inclusive community building, particularly with these issues in mind. Some students commented on the importance of the initial training they received for performing the project that related to diversity issues, particularly as it pertains to conflict resolution, sensitivity and civility:

> The project demonstrated how individuals must re-evaluate things in their life. You have to do this before you can understand, respect, honor the ways of others. A self re-evaluation is the first step to understanding why we don't have a unified community at the onset.

As the class was coming to a close, students were able to present a variety of projects. Some students wrote children's books—one is entitled "The Excluded Cat." Others performed plays dealing with the concept of diversity, one of which is entitled "The M & M Story"; after its initial presentation in the class, other university students have performed "The M & M Story" at various functions. Some students drafted reports or proposals for early childhood initiatives. Still other students from the class constructed board games as examples of instructional material that could be used to expose young students to the principle of inclusion in community.

The students, overall, seemed to value their experiences in the class and the projects they undertook. Some students acknowledged that they learned about themselves during the process of completing the projects with other students, as the following comment demonstrates: "I recognized areas of my life that could be improved." Another student's statement, "I felt that the project fostered the desire to get along and work with others," was similar to other comments offered by students as they assessed their involvement in the ICB projects. A female student chronicled events in the class, from dealing with

the uncertainties about the curriculum, to recognizing the importance of the mission of inclusive community building, and to seeing how her fellow students were ultimately able to develop positive relationships:

> I believe overall, at the beginning of the term, we were not too sure of the content of the class or where it would lead. As it has progressed, we've become more in tune with listening to the input of our fellow students as well as learned that there is much to be done in the world around us to improve the condition of the less fortunate. We've, as a class, become more tolerant, accepting, and shared a few laughs. We've certainly built a spirit of camaraderie, which is not present in most [public administration] courses.

Another student's comment agreed with the preceding as he stated, "There is hope that community can continue to be developed, as the project has started relationships that [I] hope will continue to develop." By the end of this class, there was a recurrent theme in the students' comments concerning what they learned; it had to do with the concept of inclusive community building:

> It took me a little while to understand that we, the class, are the community we seek to build and that how we relate is an example of the positives and negatives of a community that seeks to be inclusive. I also learned that love can and should be expressed for what it is regardless of the audience. Lastly, I've learned to lean on others and the importance of cooperation.

Hispanic, black and white students seemed to have reached a consensus on the importance of the endeavor of building inclusive communities. The following are some reflective comments students made in essays submitted for the class. A black student noted the following:

> When we reach the position of community, we are all speaking the same thing. People will not think of social programs as being designed for just African-Americans, Hispanics, children of Jewish descent, or the like. Instead, programs will be designed for all, regardless of race, gender or religion.

A Caucasian student expressed these thoughts:

> Life is a circle, a circle of interaction with others, where human beings learn by watching, imitating and modeling the behaviors of others. Rather than being ethnocentric or egocentric with our biases, we must persevere and go through a re-birth of attitudes to enable us to seek harmony with one another. We must first seek harmony at the personal level and go out from this inner circle towards those that surround us. Good feelings towards our fellow man will lead towards good laws and programs and a new way to approach life; otherwise, society shall be caught-up in self-destructive behaviors, and we shall not endure as a race of people on this planet.

A white Hispanic student professed the following:

> Mastering inclusive community building is revealed in one’s wisdom. Accepting a need for a collaborated effort towards a perfect harmony between culturally different people can only be achieved through an understanding of these groups. And it is this

harmonious existence that enables us to secure riches and bounties without excluding anyone due to race, color, disability, or the like.

Perhaps one of the white students' comments sums it all, "In order to succeed, we must unite, share, and work together. United we stand. Divided we would have fallen."

The executive mentors were satisfied at the end product of their training. The students were not only able to produce tangible projects exhibiting the concept of inclusive community building, but they also demonstrated a genuine understanding of The Ellison Model. One of the executive mentors affirmed, "By the time the students were called on to present their end-of-class projects, community had been established."

A Case Study of The Ellison Model Mentoring of Pre-Collegiate Students

The Professional Tutoring and Mentoring Program is currently geared towards students of local middle schools. This tutoring and mentoring program is part of The Ellison Model in its essence. It was initially an offshoot of a previous crime prevention project catering to middle-school

students from Opa-locka with the intent of getting them to think about developing and working on a future for themselves, a future away from crime and poverty—areas that most of them were all too familiar with. Taking them to the university was a way of opening new doors of opportunity and possibility. The Ellison Model Professional Tutoring and Mentoring program itself is three years old and had concentrated primarily on middle-school children in Opa-locka up to 1989. However, for the 1999-2000 year, a new group of children were tutored and mentored under the rubric of The Ellison Model. They come from a middle school in a predominantly Hispanic area, and the program coordinators plan to expand it still to other schools.

Mentees are selected from the middle schools through teacher coordinators who work with at-risk children. They fill out forms and get their parents' or guardians' approval to participate in the program. They attend monthly enrichment sessions at the university on the first Saturday of the month, unless they are told otherwise. The mentors who pick them up from home and usually escort them to the sessions. From time to time, some of mentees' parents may visit and bring them to the campus themselves.

In either case, the students must fill out field trip forms to ensure compliance with Dade County Public Schools' policies. During the weeks leading up to the enrichment sessions, mentors are encouraged to engage in other extra-curricular activities with their mentees as well.

Although students from the Hialeah middle school did not join the group at FIU until later that school year, once the two groups were assembled, students from both schools took part in the enrichment activities. Students from Opa-locka were part of a homogenous group in terms of race—they were all black and mostly African-American with just a couple being of Caribbean descent. On the other hand, Hialeah students represented a mix between Hispanic children and children of African descent, all of various ethic groups and racial hues.

The Hialeah students came from a sister-mentoring program administered through the Family Center funded by a grant for "A Family and Community Violence Prevention Program." One of the professors from the School of Health in the College of Urban and Public Affairs (CUPA) on the North Campus had drafted the proposal to secure the grant for a mentoring program. He then received a grant in the sum of $200,000. The funds would go towards the

compensation for three full-time employees and one part-time employee: the director, the principal investigator, and prevention specialist and the administrative assistant. Other fees would go to consultants who were hired as specialists who go to the Hialeah middle school to teach the students math and reading skills among other academic curricula.

The grant also provided funds for field trips, and snacks and food for the children involved in various activities and programs. The students from the Hialeah middle school were recruited into the mentoring program through this grant; consequently, later during the academic year, they began attending enrichment sessions along with students from Opa-locka.

The enrichment sessions were held in conference or meeting rooms on the North Campus of FIU. It is an appealing setting, overlooking lush landscaping, a running trail and Biscayne Bay—much different from the environment that these middle-school students are accustomed to. The Saturday sessions usually start at 9:00 a.m. Since the Office of Multicultural Programs and Services partnered with the middle school in this project, there is a school

representative as well as MPAS coordinator facilitating the sessions for the mentees.

During one of the enrichment sessions, which took place towards the beginning of the academic year, to set the tone for what was to follow throughout the year, the teacher coordinator took time to expound on the importance of the mentoring and tutoring program as it addresses the needs of these students. The following is an excerpt from field notes regarding the manner in which a typical mentoring enrichment session would be administered.

An Enrichment Session

It is a Saturday morning, and mentors and their mentees are gathered in a conference room at FIU for the monthly Enrichment Breakfast and program. After the coordinators from MPAS had called the meeting to order and introduced the program for the day, a teacher coordinator from the selected Opa-locka middle school started the enrichment exercises for the session. She is co-coordinator and serves as the liaison between MPAS and the middle school and its students.

First, she congratulated students for the good and better performance last year on the FCAT (Florida

Comprehensive Assessment Test). The school, however, is a "D" school when it comes to statewide rating in terms of FCAT. She offered some background history on the preparation for the test. She proposed that public school teachers for a long time had not been preparing students as they should for these kinds of tests. The rating of schools is sanctioned according to how all of their students perform on the test. If a school remains on the "D" or "F" list for a period of two to three years, then their programs will be shot down and the state will bring in state-run programs. Teachers don't like that.

This test seeks to assess the following: Can your students think? How much of one thing can they stand? (Difficult or challenging questions on tests) It is not a question of what you know; it is more how many times can you see the same kind of question? "'Think, Solve, Explain,' is where we're headed," the teacher coordinator says. The State Board of Education approved the FCAT as a comprehensive system of assessment. The teacher coordinator notes however, "If you move everything toward academics, children are not prepared socially." There has to be a balance.

The teacher coordinator said that the homeroom teachers at her school handed out FCAT writing guides with samples of writing students would see. Each mentor would get one. The sample guide provides planning for essay writing, reading, and math. The principal and other teachers will be making presentations during these sessions on different parts of the test and how to go about doing them.

The key points covered in these exercises are about Bloom's taxonomy—developing higher order thinking skills. The coordinator teaches students how to put the taxonomy guide together using colored papers and staples. "Evaluation, synthesis, analysis, application, comprehension, and knowledge" are key concepts that are discussed. All of the mentors and mentees actively engage in putting together the taxonomy guide. Reading and writing books are presented to mentors to show what they will be working with students on during their visits to their homes. However, the students would get this material from school.

The teacher coordinator then revisited the issue of teachers who do not know how to teach students. From her perspective, the problem was getting teachers to teach

their students how to think analytically. “They do not know how to go about doing it. There is complacency among the teachers,” she remarks. This causes problems for the students. Notwithstanding, the teacher credits this mentoring program for helping to raise the writing scores of at-risk students last year. This rise in scores impacted the scores of the entire school. She notes that the goal this year is to raise the test scores of at least 16 children. If this can be done, the entire school's score will be positively affected and their rating in the county will be raised as well.

The teacher took the time to expound on the philosophy of this particular mentoring program and what makes it different from others being used in the county. Speaking of the mentoring program, she notes, "It is a spiritual program where we believe in providing educational equity for our children. This program is different than anything ever seen or done or heard of in Dade County Schools."

At the conclusion of the session, mentors were given assignments to do with their mentees. The teacher coordinator assigned the responsibility to both the mentors and the mentees to complete the assignments. This would

mean that mentors would have to meet with their mentees between sessions to tutor them on how to complete the work.

Mentors realize that mentoring is not a commitment to be taken lightly. Although it can be a meaningful and rewarding endeavor, it is not without its challenges. The mentors who joined the program were professional working men and women with families and children. Additionally, many of them note that they are quite involved with other community-service projects, whether in civic or religious organizations. However, the coordinators of the mentoring programs asked for their assistance because of the pressing issues facing these children.

At one of the sessions, the co-coordinator of the session began by reprimanding mentors who had slacked on the job and did not insure that their mentees attended the sessions. She noted that there are certainly problems with disconnected telephones or bad addresses with the mentees. Notwithstanding, she encouraged the mentors to go to their mentees' homes directly if they wanted to get them involved. She pleaded, "These kids need you-all's help," and then encouraged them to do their best to make sure that their mentees were at the sessions and activities planned for them.

In addition to academic tutoring, other enrichment sessions focus on a variety of topics designed to meet the needs of the middle-school children. These topics include sex education, crime prevention, cultural diversity appreciation, professional etiquette, sensitivity training, conflict resolution, and professional and career development presentations. Additionally, each month, a mentor would discuss his or her profession and answer questions from mentees about the training for such occupations and career opportunities. The students also went on several field trips as a group and individually with their mentors.

The mentoring program for at-risk children initially was comprised of mostly African-American students from an Opa-locka middle school, with only few of the students being the offspring of Caribbean islanders. From year to year, there is an average of 20 to 25 mentors and 55 to 60 students enrolled in the program. The mentors have all been blacks, however, from various ethnic backgrounds: African-American, Bahamian, Haitian, and Jamaican. Furthermore, the mentors belonged to various disciplines and careers. Most of these mentors held either

baccalaureate or master's degrees, with the exception of one who held a doctoral degree. Only a few mentors held associate or occupational degrees. They worked as public administrators, accountants, engineers, teachers, college professors, computer specialists, school administrators, corrections officers and more. The executive mentors generally held supervisory positions, and some had doctoral degrees.

Mentoring Pre-College Students: The Mentors' Perspectives and Experiences

The decision to become a mentor is not one that is taken lightly by professional mentors. Although these mentors are recruited from local community-service organizations, places of worship, and other community and university clubs and organizations, they generally express some reservations about being mentors, the likes of which do not immediately leave them until after they have been appropriately trained in Ellison Model mentoring orientations.

Some mentors express having felt certain apprehension at the prospect of advising and counseling mentees. However, whether for reasons of peer pressure or personal

conviction, they commit themselves to the task. The following somewhat comical account from a newly recruited mentor about how she got involved with the mentoring program attests to this fact:

> I had phoned the mentoring program's coordinator, a woman I consider a mother and sister, to ask a question totally unrelated to the Professional Mentoring and Tutoring Program. She really caught me off guard when she said, "Samantha, your student is Suzy Ashante." My immediate response was, "What student?" She replied, "You have been chosen to be a mentor." I thought to myself, "How could this be when I needed mentoring myself. Me of all people giving advice; what did I know about anything?"

Samantha later tells of the process of learning and understanding the importance of being a mentor and expresses some relief as her experiences with her mentee and with other mentors taught her that the mentoring process was also a learning process for her. She later reflected, "I am now able to share unselfishly with my mentee, and she with me. It's okay if the answers don't

come right away. It's not about me and what great work I can do… It's about sharing and giving with the right attitude."

Dealing with time constraints was also a major issue for many mentors. These professional mentors all seemed to agree that they held busy schedules that included responsibilities to their jobs, families, church and other community-service organizations. The comments of some of the mentors, "I can remember feeling somewhat uncertain and apprehensive concerning my role as a mentor," and "Do you know how busy I am?" echo the sentiments of many other mentors who had to weigh their many life responsibilities against their commitment to mentoring one or two 'at-risk' children. Notwithstanding, the time that they spent mentoring needy students was invaluable both to themselves and to the children and their families. A schoolteacher tells of her experience with a thankful parent:

> We spoke briefly, and she expressed her thankfulness and how Samara enjoyed spending time with me. Just before she handed the phone to Samara, the aunt said, "Mrs. Smith, you're a god-send." This comment took me aback. It dawned on me at that moment that not only

had I had an impact on my mentee, but on her family as well.

The mentors realize the importance of their task as role models. One mentor declares, “As a mentor, my greatest challenge was being a positive example to my mentees. That example spanned all phases of life.... socially, academically, and professionally.” Additionally, the mentors have to work with the families of their mentees. Many of the mentees either come from single-parent households, belonged to poor families with many other children, or live with their grandparents or family members other than their original fathers and mothers. In some instances, the immediate parents of these children suffered from alcoholism and other types of drug addiction.

Some mentors claim that they not only have to mentor their mentees, but they also have to counsel the parents or guardians of their mentees. A mentor remarked, “During my conversation with the mother… I found myself mentoring the mother on how to respond to her daughter.” In another instance, a corrections officer, serving as a mentor,

corroborates the notion that mentors often have to work through familial problems that often hindered the full participation of the children in order to get both the mentees and their families to participate in The Ellison Professional Mentoring and Tutoring Program's activities. The mentor made these observations:

> Initially, I was of the mind that my services were to focus primarily on the children. However, what I discovered was that the mentoring aspect was not exclusive to the children, but a different level of mentoring was essential to parents and sometimes grandparents.

Some mentors soon realized through interacting with their mentees that they were exposing them to things that they would not have experienced otherwise. One mentor, a coordinator and college student, who was at first reluctant to take on a commitment to her mentee noted the following after spending time with him: "As time went by, I had grown fond of Antoine and his family. I gave him opportunities to experience things he otherwise would not be able to, such as going to a poetry reading."

A mentor who is an administrator in higher education professed that her activities with her mentee helped him in other areas of his life. He was often “criticized and ostracized by other children in school”; therefore, the mentor made it her goal to help build his self-confidence. She expressed satisfaction at the results of her efforts:

> I placed considerable focus on encouraging him, building his esteem, his confidence...self-empowerment, as well as exposing him to a more positive way of life, which included day trips, going out to eat, one-on-one opportunities to share, art shows, ballets, concerts, movies, and other programs for social development.

In the end, the administrator felt that her efforts were rewarded as she later testifies to the change in her mentee: “He moved from being [exhibiting] stereotypical behavior of a low achiever, slow learner with low self-esteem to being a higher achiever.” Along with a number of students at the middle school, her mentee had taken a standardized test that would not only gauge his academic

progress but, along with the scores of his peers, would also help rank the school as a whole. The mentor claims, “His score was not only the highest in the program, but his scores also rivaled those of the gifted magnet program students. This truly went far in encouraging him and building his confidence level.”

Since in The Ellison Model learning becomes a reciprocal process, the professional mentors themselves commented on the value of their mentoring experiences as teaching tools for them. One mentor noted, “In rendering service, in essence, I became a mentee because I had to learn from my interaction with my own prodigies and their parents.”

A public administrator acknowledged that through her interaction with mentees other than the one for whom she was responsible, she learned how to be more caring. During one of their activities together, one of her colleague’s mentees wanted to have a book on display. After ascertaining whether the student really wanted to read the book, she resolved that she would purchase the text:

> So, I bought the book. Doing this for her [the mentee] allowed me to see that as mentors we are

helpers, one to another. It also taught me not just to look at my responsibility to the particular mentees to which I have been assigned, but to consider the other mentees as well. In a work, I learned to share.

Effects of Mentoring Process on the Pre-college Mentees

The mentees generally speak favorably of their mentoring experiences and of the enrichment sessions at FIU. However, since there were two groups of students from schools using slightly different mentoring and tutoring programs, their responses concerning what they found interesting and beneficial about the Professional Tutoring and Mentoring activities differed in some areas.

For instance, students from both the Hialeah and Opa-locka middle schools generally had positive comments about the programs and activities they engaged in. However, in addition to the monthly enrichment sessions at FIU, the Hialeah students, received after-school tutoring from teachers as a group. These teachers were paid with stipends through a grant. On the other hand, the mentors of the Opa-locka students were the ones responsible for doing one-on-one tutorial sessions with their mentees.

The Hialeah students found themselves in a structured

classroom environment, in which they received tutoring, while the tutoring for Opa-locka students was done in a more intimate home setting. Consequently, the Hialeah middle-school students complained of the strict discipline they received in the after-school tutoring. When asked, “If you had to improve one thing about the mentoring program, what would it be?” many of the Hialeah students mentioned that they would prefer that the coordinators and facilitators not be so strict with them.

The lessons that stay with the middle-school mentees the most are those dealing with positive behavior. When asked about what they learned through the mentoring sessions, some answered that they learned “to be respectful,” “[to use] no foul language, no fighting,” “no cursing, no name-calling,” and they learned about “how to treat people“ and how “...not to have conflicts with people.” The mentees’ comments allude to The Ellison Model’s diversity and sensitivity training that they received, which included basic instruction on how to behave in a manner that avoids conflict with others.

Many of the mentees said they enjoyed sessions in which they engaged in role-playing activities to illustrate how to deal with conflict. When asked what activity he and

his mentor do that he enjoyed the most, he responded, “Talk[ing] about conflict. I liked it because we got to do acts about our own conflicts.”

The students were also given pointers on how to improve their study skills. One mentee spoke of the academic skills she acquired and claimed, “I improved my study skills.” Some students expressed their appreciation for the test-preparation exercises, especially since FCAT, which determines the academic rating of Florida public school, is very important in their schools and they feel pressure to do well on it, particularly for the Opa-locka middle school. During this process, the students learned more about math, language arts, and science. A student observed, “I remember the FCAT, and I remember I learned the writing, how to speak in front of people...”

The mentees also had to learn how to do presentations in public forums, and some found the experience valuable. A mentee reported, “I like when we was talking about community and I did my community rap.” The mentees also did various projects as part of their diversity training. For instance, many of the students said they enjoyed activities that encouraged them to discuss community issues and projects such as building “The Community House” out of

paper and playing “The Game of Chairs,” which illustrates issues of cultural appreciation.

When asked how the mentoring program could be improved, many students from the Hialeah middle school, however, complained about not having enough mentors. However, the coordinators are now in the process of recruiting mentors for those students. In other areas, some Hialeah students complained about the strictness of the coordinators in terms of disciplinary issues. The coordinators profess that the strictness is necessary precisely because of the students’ behavioral problems.

Students from the Opa-locka middle school generally approved of the program and often responded that they would improve “nothing.” These students did not face a problem with having mentors; from the start, a mechanism was in place to pair them with mentors. As such, when asked about the activities that they did with their mentors, which they enjoyed, these mentees spoke of the time they spent with their mentors playing sports, getting help with their homework, going to parties, barbecues and other “fun” activities.

Overall, however, both groups of students from the

Hialeah and the Opa-locka middle schools felt that the Ellison Professional Tutoring and Mentoring program should continue, and some even expressed that they would like to see it administered in the high schools or to other schools to which they would later matriculate.

Academic Assessment of Opa-locka Mentees

Alicia Ritchey, a teacher who was in charge of registering students from the Opa-locka middle school, performed her own assessment of the progress of the students from her school who had been involved in the Tutoring and Mentoring activities as part of a dropout prevention "Student at-Risk Program" (SARP) sponsored by the school.

Ritchey compiled a report during the spring of 2000, evaluating students who had been mentored over a two-year period. She addressed student progress in terms of academic achievement, social progress, parental involvement, and attendance in school. Ritchey focused her study on sixth-grade students who "range in ages from 10-12, depending on whether the students have been retained, and the eighth graders who range from 13-15." She reports the following about the students and their

backgrounds:

> The characteristics of these students are poor attendance, behavioral problems, and lack of self-esteem, poor grades, and single-parent households. Many of the children's parents are drug abusers, and, as a result, the children are left to be reared by a grandparent, or possibly find themselves in foster care.

She further explains the reason that recruitment of students for the mentoring and tutoring program focused on the sixth- and eighth-grade students:

> The rationale for using only sixth graders is so that as students possibly new to middle school, these could receive tutoring and mentoring to help them successfully negotiate their middle-school experience. The same line of thought was in motion in considering eighth grade students... As they prepare for state exams and prepare to leave middle school to meet high school, they are in need of additional tutoring and mentoring.... Of the 77 students eligible to

participate, 74 were African-American, and the remaining three were Hispanic.

Teachers who taught the students math, science, language arts, reading and social studies were asked to report on the academic progress of their students. Through their responses, Ritchey concluded that the academic progress for many of the students was due to the mentoring and tutoring they received through the Professional Tutoring and Mentoring Program. She affirms, “It seems obvious that the mentors were able to effectively serve the mentees through tutoring tailored to meet the individual needs of the ‘at-risk’ students,” and they encouraged their mentees to get involved in the mentoring exercises, “in order to raise the students’ academic achievement levels significantly.”

According to the teachers’ responses, “More than 70% of these students were experiencing academic difficulty.” Based on those teachers’ responses, she notes that “the students made significant to moderate improvement in their classes.” Through the mentoring and tutoring process, students become leaders and tutors as well, according to

Ritchey:

> As the mentees receive mentoring and tutoring, they become mentors and tutors themselves, to their own parents or guardians, and peers. Students become motivated towards learning as their levels of confidence expanded, and they too are able to experience success without fear of failure.

She further states that increased interaction between some of the mentors and their mentees' teachers also helped students perform better at school. The mentors frequently visited their mentees' homes and through interacting with the students' parents, Ritchey contends that such activities "kept an open line of communication between mentors, mentees, parents, and teachers."

Additionally, some students became more prone to participating in school, as there was some improvement in school attendance. Ritchey concludes that the "incentives used to encourage student attendance, such as extra field trips from the mentors, verbal praise, and recognition at the enrichment sessions seemed to have motivated most of the students to attend their classes.

Parents' Perspectives:

Effect of Mentoring on their Children

An area of concern for some of the parents of Hialeah mentees was that their children were not yet assigned mentors, as were children from the Opa-locka middle school. Consequently, in one instance, though a Hialeah parent agreed that the tutoring program along with the FIU monthly enrichment sessions for her child helped him experience a change in attitude and served as a good influence for him, she still believes that her child would have benefited even more if she had had a mentor.

One of the coordinators who has been administering the programs for both the Opa-locka middle school and the Hialeah middle school acknowledged the problem but noted that since the students from the Hialeah middle school were relatively new to the sister program. The administrators were still in the process of recruiting new mentors for them. Overall, however, parents and the children participating in the mentoring program from both the Opa-locka and the Hialeah middle schools had mostly positive assessments of the Ellison Professional Tutoring and Mentoring program.

Parents of Opa-locka students were very appreciative of the effort that the mentors put forth in helping their children. The problem with the mentor and mentee interaction was not that the Opa-locka students did not have mentors. The areas of concern with some students in this group were how often the mentors met with their mentees. While in some situations mentors meet on a weekly or biweekly basis with their students, in other situations mentors do not connect with their students until it is time to escort them to the monthly enrichment sessions at FIU. The reasons for this vary from the mentors' failed attempts at reaching the students at home since some may not have telephones to the mentors' demanding schedules that make it difficult to meet with their mentees. Indeed, communication between mentors and mentees and their parents is sometimes lacking. Some parents admit that they would have liked to maintain better communication with the mentors.

Some of the parents of the mentees noticed a difference in the behavior of their children as they participated in the mentoring activities. One parent stated, "I noticed a 100% difference in my child." Another parent noted, "I think of the program as very good and a

good influence for the children." A parent also noted the improvement in his child's learning and professed, "I think [this] is one of the best things that happens in my child school.... he is getting better grades now."

Additionally, the parents for both Opa-locka and Hialeah students have noticed that their children improved academically. When asked if they noticed a change in their child's performance, some parents affirmed that their children were getting better grades in school. The following responses came from some parents: "My daughter went from a D to an A in math"; "Yes, my son's math skills improved"; "Yes, [my child's] school studies improved." Such answers were typical of the parents' responses. One parent showed that the program was effective in helping her child maintain academic progress: "Yes, this program has helped my child stay in Honor Roll Academy."

Some parents voiced concern about their children moving to other schools and not being able to benefit from a mentoring program such as this one. A parent commented, "I hope the mentoring program continues since it seems to have an effect on all the children involved. It's so good to see all these kids and hope to see more as well as parent participation."

The parents' responses to questions about the effectiveness of the Professional Mentoring and Tutoring Program demonstrate that regardless of the quirks and glitches associated with it, they generally find it to be beneficial to their children. A single mother of four complains, "It's hard trying to raise these kids, you know, since I'm by myself and all. I thank God for Ms. Rachel and what she done for my daughters." Single parents or parents with low-income welcome the mentoring program because they realize that some help is better than none as it relates to their children.

Chapter 6

DISCUSSIONS, CONCLUSIONS AND RECOMMENDATION

Summary of Findings and Discussions

Research Question 1: What factors demonstrate that some aspects of the subjects' lives have benefited from their involvement in The Ellison Model's mentoring programs?

Pre-college Students.

- Through the completion of particular Ellison Model projects and activities and their evidenced improvement in attitude and behavior, the middle-school students demonstrated that they could apply the knowledge that they had gained from lessons in cultural awareness, sensitivity and civility training, and conflict resolution.
- The middle-school students demonstrated improvement in academic achievement, social skills and behavior, and school attendance.
- The mentees attest to having learned from their mentoring experiences and feeling better about their own capabilities.
- The mentees' parents and teachers attest to the fact that they have witnessed a positive change in the behavior of these children.

The pre-college students who had been mentored using The Ellison Model Professional Tutoring and Mentoring program have expressed that they enjoyed the enrichment activities and they learned about many different subjects. Most commonly, they cited lessons in proper behavior and ways of addressing conflict as being positive and useful teachings for them.

The assessments of the Opa-locka students' progress in school showed that the mentoring program was indeed positively impacting the students' performance in terms of their attendance, their academic performance, and their social skills and behavior. Particularly, since the Opa-locka students had not been exposed to very many non-blacks in their neighborhood, working with Hialeah middle-school students who represented a mix of ethnic and racial groups proved to be beneficial since they not only learned about respecting culturally different people, but they also had opportunities to apply what they had learned.

The Ellison Model's diversity and sensitivity training proved especially useful in instances where professional mentors had to deal with and address the needs of pre-collegiate mentees. Even though both the mentors and their mentees were black, there were still socio-economic and

cultural barriers to be overcome. These mentors were mostly middle class black professionals who had to grapple with issues in the lives of their mentees that they may not necessarily have been exposed to. For instance, some mentors did not have direct experiences with living in drug-infested areas, crime and various social ills as had their pre-collegiate mentees.

The mentors often expressed how perplexed they felt in dealing with difficult issues in the lives of these children, given that they could not always empathize with their mentees. However, since both the mentors and their mentees were trained in The Ellison Model, some mentors found it useful to pull from some of the lessons they learned at workshops and activities they participated in with their mentees to show these young people how to deal with these issues.

University Mentees.

- The university students attended classes and became mentees who, in turn, developed projects and activities demonstrating The Ellison Models' concept of inclusive community building.
- The university mentees learned ways to implement what they had studied in sensitivity and diversity training

and about cultural diversity and conflict resolution.

- The university mentees attested to learning about how to overcome discrimination from others and how to avoid succumbing to their own prejudices.
- University mentees became apprentices to professional mentors and gained technical skills that they can apply toward their own careers.

The university is a breeding ground of activities for university students who are willing to serve their communities. Through clubs and organizations, these students engage in a variety of activities toward such ends. However, as some student leaders have pointed out, there is often division among students who routinely fall among racial, ethnic, and other cultural differences that manifest themselves in the myriad of thematic offerings in the student clubs and organizations.

University students who have participated in Ellison Model training workshops, seminars, conferences, and courses also profess that their training in The Ellison Model has proven beneficial on a variety of levels. It is noteworthy that many of these students are already out in the work force, and, consequently, find great value in

implementing what they have learned in their work environment just as the professional mentors have.

Many of the university mentees have demonstrated a willingness to engage in dialogue about difficult issues that divide their communities in an effort to find viable means of improving community relations. Consequently, through The Ellison Model's dramatic and interactive presentations, some have taken to the stage to perform plays, sing songs, and do public presentations or other activities that express the depth of these issues and direct people toward viable solutions to the problems they face. Some university mentees in particular, who had been involved with the public administration course that used The Ellison Model as a means of promoting early childhood initiatives in education, note that they have developed a greater sense of responsibility in terms of making conscious efforts to contribute to the development of children in their communities.

Professional Mentors.

- Professional mentors learned about inclusiveness through The Ellison Model's inclusive community building approach and demonstrated their understanding by applying it in their interactions with co-workers,

at home and in their communities.

- Professional mentors gained insight into new strategies for dealing with conflict through cultural awareness, sensitivity and civility training.
- Professional mentors learned the importance of giving of themselves and of their time to others through community service.
- Professional mentors learned how to be effective leaders in whatever environment they might find themselves, particularly in the workplace.
- Professional mentors learned how to manage projects and various tasks effectively by utilizing The Ellison Model paradigm, thereby improving overall work performance and output.

Many of the professional mentors have expressed how they were able to cope with difficult situations at work because they made conscious efforts to apply and to integrate aspects of The Ellison Model's theoretical and practical framework to what they were doing at work. Some noted that in dealing with people they were able to learn how to respectfully overcome differences among themselves and their co-workers. In performing tasks, the delegation protocol fostered by The Ellison Model paradigm proved to

be an efficient way to implement projects and accomplish tasks.

The most telling results is that on a number of occasions supervisors of professionals who have been trained with The Ellison Model noticed positive results in terms of 'the bottom line' because of the job performance of their employees. These supervisors often inquired about finding ways to implement The Model's concept on a company-wide basis.

Research Question 2: Is The Ellison Model's Inclusive Community Building concept a viable theoretical approach to dealing with the disenfranchisement and exclusion of members of society?

- People from all skill levels were given opportunities to function in capacities from which they might have been excluded and, consequently, developed leadership attributes and learned new technical skills from their experiences.
- The Model proved effective particularly in helping poor participants explore new learning and developmental experiences.

  Since people working in ICB projects are drawn from a

pool of professionals, college students and community-service organization, they all have different levels of skill and knowledge about particular fields. There are also those who come from poor communities, both children and adults, who have never been exposed to certain kinds of activities and programs.

Since the latter serve as volunteers in various ICB projects, they too are called upon to take on tasks for which they might possess little skill or experience. These individuals with low skill levels are asked to take on duties that might place them in leadership positions. This factor is an important element in forming communities of people that are inclusive of individuals from low to high incomes, from high societal to low status, from young to old, from male to female, and other similar vectors of diversity. There is the potential for mistakes and sometimes failures from this grouping of people from various sectors of society. However, the participants learn to regard the mistakes and the failures as learning tools to help improve the cognitive experiences of everyone involved.

Research Question 3: Is the mentoring program an effective approach to accomplishing The Ellison Model's purpose of building inclusive communities?

Transference of Core Values.

- The Ellison Model core values foster a sense of inclusiveness in participants, and participants learn to detect their own prejudices and quell them.
- Though the participants possess a paradigm for the implementation of the mentoring process, problems may arise due the participants' inabilities to effectively plan and organize programs and activities around the paradigm.
- The feedback mechanism serves as a basis for future improvement for programming and implementation.

The responses of individuals who have participated in various Ellison Model workshops, conferences, activities, and mentoring programs indicate that the participants generally agreed with the philosophical and theoretical precepts it espouses, and they believed that The Ellison Model values and morals, if utilized appropriately, do help build inclusive community. For instance, the mentors of pre-collegiate students as well as university students

often echoed the terms “sharing, caring, and loving” as core values that helped them align their thinking and actions towards inclusiveness.

In the working environment, some people took issue with the idea of demonstrating a “loving attitude” towards co-workers or colleagues whom they deem do not deserve it. However, those were the people who generally chose not to use The Ellison Model. For example, a conference attendant had problems committing to The Model’s principles, saying, “I don’t see how this could work.” He supervised a unit of men at work and has been having trouble keeping them on task, and, in his frustration, he exclaimed, “I’ll show them *love* all right. I’m gonna tell ‘em to get their butts on out there and do their work.”

Though they were comical in nature, his comments revealed the need to try something different to address the problems in his unit. Consequently, though he seemed rather dismissive of some of The Model’s core values, he was willing to hear more about how to make it work for his group since he had witnessed the success of its operation in the unit of one of his fellow supervisors.

Some of the participants also claimed that the training components of The Ellison Model that addressed

diversity and sensitivity issues helped them to detect their own prejudices and to find ways to quell them. For instance, many Ellison Model trainees have shown how learning about ways of understanding culturally different people and embracing the breadth of knowledge they bring was helpful to them. According to the literature review, such insight about others will be beneficial in limiting practices that lend themselves to the exclusion of others because of race, ethnicity, gender and orientation, physical abilities and other socio-economic factors.

The problems that arise with The Ellison Model are not generally due to its theoretical and philosophical foundation nor are they due to the paradigm for its implementation, namely its multilevel and multifaceted mentoring process. Rather, the problems and glitches are due to the actors or the participants' abilities to effectively plan and organize programs and activities around the paradigm itself. If a plan of operation is not adequately developed, then the end product will suffer. Notwithstanding, participants learned to address potential problems not merely as negative obstacles, but as new learning experiences that will help them improve the plan of implementation for future projects and activities.

Effects of Mentoring Activities.

- Various ICB project activities, conferences, and training sessions have engaged the involvement of people of different socio-economic status, races, gender, religion, gender, sexual orientation, and people with disabilities.
- The mentoring activities have been successful in bringing together people of different age groups.
- The core mentoring program, the Professional Tutoring and Mentoring Program, that is long-term in nature has drawn the participation of predominantly black participants, a Hispanic minority but received marginal commitment from other racial groups.
- Apprenticeship proved to be an effective means of combining the benefits of mentoring relationships to practical training in a career-related area for university students.
- Professional apprenticeship in the form of on-the-job training is useful in not only training employees technically but also teaching them ICB values.

From the socio-economic standpoint, the mentoring program has proven effective in bringing together various segments of communities that may not necessarily have had

contact. For instance, the Professional Tutoring and Mentoring Program joined together executives, professionals, university students and pre-college students, all of whom came from a variety of socio-economic backgrounds. The age range for each mentoring level was as follows: executive mentors were generally in their forties and upward; professional mentors were generally between the mid-twenties through their forties; university mentees spanned the late teens to the mid-thirties; the pre-college mentees ranged from early teens to late teens.

The pre-college students, in particular, benefited from such interactions because, as their mentors, parents, and they themselves indicated, they were engaged in activities that exposed them to not only other cultures but also new ways of looking at education, career patching and opportunities for personal and professional development. Essentially, these young black and Hispanic students were learning ways to conform to the standards of the broader society, thereby ensuring their future economic survival. Concurrently, however, they were also learning how they could be promoters of unity rather than division at very basic levels—through their interactions with one another and with authority figures on a daily basis.

As these young students comprise the future generations, they are learning how to build inclusive communities by recognizing patterns of exclusion in the broader society and in their own communities and simply understanding the importance of fostering a spirit of inclusiveness toward others. At the same time, they are avoiding immoral values as these are delineated by The Ellison Model's precept and long-standing societal codes of what constitutes right and wrong.

While some of the mentoring relationships discussed in the findings were forms of apprenticeship, others were short-term situations that were not as structured but fulfilled a more immediate and pressing need for guidance and social support. For instance, some of the subjects interviewed seemed to be describing their experiences as apprentices when they described the on-the-job training they underwent.

My own experience under Deryl Hunt's tutelage in his department could aptly be described as an apprenticeship because Hunt set out to teach me how to write for publication purposes, how to manage various types of university programming events, and how to orchestrate several presentations on diversity issues. In this

scenario, Hunt served as the executive mentor, and I was not only the mentee (or the apprentice), but I also served as project coordinator in many instances.

Others, like the waste management supervisor, described a situation wherein they were training others through The Ellison Model and effectively made them apprentices (or mentees). In that instance, the supervisor served as an instructor or executive mentor, whose vision and teachings guided his employees toward the desired goal—a cohesive atmosphere in the work environment and work performance positively impacting the bottom line. The waste management supervisor's job training program was a long-term endeavor that paralleled some practices in apprenticeship situations described by Coy (1989), Singleton (1989), Gamst (1989), and Graves (1989).

The pre-collegiate mentoring programs such as the ones involving the Hialeah and Opa-locka middle schools, however, cannot aptly be described as formal apprenticeships. Though the mentoring relations that ensued between professional mentors and their mentees lasted an entire year, and sometimes longer, the goal was not to have the mentors train their mentees on how to do their professional jobs. While they exposed their mentees

to their professions as a means of interest in them for future career opportunities and sometimes tutored them in some academic areas, the primary role of the mentors was to provide social support and direction that would ultimately assist students in improving themselves personally, socially, and academically.

The professional mentors and university mentees do engage in discourse with their Mentors for instructional purposes to gain some mastery of the subject matter the mentees are studying. The mentoring in such instances may be temporal in nature; however, it was designed to expose the University Mentees to ICB concepts that they could apply in their collegiate environment as well as on the job, for those college students who were working. Rudolph (1994), Welch (1993), Pope (1994), Wunsch (1994), and Chandler (1996) explore similar scenarios as they examine mentoring relationships among faculty, staff and students in institutions of higher learning.

There were instance, however, wherein university mentees became apprentices when they engaged in particular projects in which they learned a professional or technical skill. This was the case with the university mentees who learned from professional mentors how to put together

computers and used their skills to fix 60 computers for distribution to pre-collegiate mentees. In another instance, one of the coordinators that I interviewed who worked at the university noted how she began at her institution as a university mentee. She learned about administration and management within that organizational setting and soon began to receive more responsibility so that eventually she became a project coordinator and served as a professional mentor as well.

Such illustrations show that in the application of The Ellison Model within organizational settings, the actors do not have to adhere to strict constructs dictating their roles. The structure of The Model presupposes that, though project coordinators or professional mentors are not called "mentees," they are still mentees and sometimes, apprentices to the executive mentor.

The promotional sequence or rite of passage within The Model is most evident at the level of the university mentees and pre-collegiate mentees because once the executive mentor determines that some university mentees or pre-collegiate mentees have mastered a skill, the transition from mentee to mentor is clearly pronounced as

they are called upon to officiate over an activity as a mentor.

Moreover, this transition may occur irrespective of age as in the case of the high school student who served as a pre-collegiate mentee until she was deemed capable of instructing computer skills workshops used to train university mentees in fixing computers. She then functioned in that particular circumstance as a mentor, though she may not be deemed a professional mentor in other capacities or in other types of programming.

Areas Needing Improvement

Student Mentoring

Some problem areas that must be reassessed in the mentoring of school children deal with the administration of the programs. For instance, for the mentoring of the middle-school students, the inconsistent tutorial of Opa-locka middle-school students and the lack of mentors for Hialeah middle-school students must be addressed. Parental support as a function of the retention of students must also be emphasized. Additionally, it is important for program leaders to take steps in insuring the diligence of project coordinators as a liaison in all projects; the

breakdown in the mentoring of some university students is a case in point.

The middle-school students from both Opa-locka and Hialeah middle schools experienced some improvement in academic skills and behavior. However, though both groups witnessed some academic progress, this success came about differently because of the way The Ellison Model Mentoring and Tutoring Programs were administered at the schools.

The Hialeah middle school's school-based tutoring program was sponsored through a grant secured by the Department of Health in the College of Health, Urban and Public Affairs at FIU. Consequently, full-time employees were hired through the grant to go to the school to monitor the after- school tutorial sessions, facilitated by paid teachers. On the other hand, the Opa-locka students received their tutoring from their mentors. The mentors would tutor them on a one-on-one basis in their homes. Thus, though Hialeah students would complain about the strict discipline they experienced in the structured classroom setting in the afternoon tutorial sessions, the Opa-locka students did not voice such complaints.

The problem with the tutoring program for the Opa-locka students is that these students were in dire need of

regular and structured tutorial sessions on an ongoing basis. Yet, the number of tutoring sessions for this group on an individual basis was limited and often inconsistent, particularly given the fact that many of the students need mathematics and English composition and reading instruction, which their mentors were sometimes ill equipped to provide for them.

The Opa-locka students, however, benefited more from personal interaction with their mentors than did the Hialeah students. Because the Opa-locka students visited with their mentors on other occasions besides the monthly enrichment sessions at FIU, they received insight on how to face trying social problems by applying The Ellison Model core values. Such reinforcement from the mentors was evidenced in the Opa-locka students' expressed knowledge about the principles of The Ellison Model and their school teachers' reports concerning their improvement in both academics and social interaction.

To address the deficiencies in the Hialeah middle-school program, officials who had secured the after-school tutorial program's grant are currently working on increasing the pool of mentors for those students. They have secured a grant to get senior citizens to participate

as mentors for the Hialeah middle-school students. However, no grant has yet been secured to establish a structured tutorial program for the Opa-locka middle-school students.

Another area of concern for the mentoring programs is the retention of mentees. There were some instances in which pre-college mentees began with the program at the beginning of the school year, but did not continue with it throughout the year, even though they had mentors. The reasons for this problem varied from case to case. In some cases the lack of communication between the parents and the mentors worsened, particularly in students' homes in which there were no telephones or the telephones would be sporadically disconnected. In such instances, mentors contend that they had to drive to the students' homes since they could not reach them by telephone. This tactic did not always guarantee a meeting since mentors found that the students might not have been at home or they employed some other avoidance tactics.

There have been instances in which mentors who could not reach their mentees by telephone would go pick them up for enrichment sessions on Saturday mornings, hoping they would make it. However, even early in the mornings, they

would arrive to empty houses or the mentees would prefer to stay in bed rather than go to sessions. Mentors cited such instances as examples of a lack of parental support. Some mentors witnessed that parents or guardians in such situations often were unable to rally their children to do what was right since they themselves had not been able to set right examples for their children. Often, if the parents were not encouraged to support the activities the children got involved in, the children would not find it important to attend the mentoring sessions.

Ellison Model mentoring programs for university students have also witnessed some challenges. One such example is the executive mentoring program established with the travel and tourism council. The facilitator who introduced The Ellison Model as a viable mentoring paradigm for the council's scholarship students also served as one of the executive mentors for the mentoring program. With some degree of frustration, he exclaimed, "The thing that can make or break the implementation of The Ellison Model's mentoring program is the coordinator." He was speaking of the project coordinator whose role was to work through the 'nuts and bolts' of the program, making sure that all activities were properly organized. Also, the

coordinator’s task was to serve as a liaison between the executive mentors, the professional mentors and the university students. If these duties were not performed adequately, a breakdown in communication would result.

For example, although there were many high-level executives and university students willing to participate in the mentoring program, the process of establishing connections between the two groups soon came to a standstill when the project coordinator failed to perform her task as the liaison between the two groups. This task was crucial because the project coordinator would be the one to screen potential matches between the executives and the university students.

First, the project coordinator had to set up interviews between mentors and mentees who shared similar interests in terms of professional discipline. Then, she would learn from the mentors and mentees if the interviews were successful and whether both wanted to initiate a mentoring relationship. In this way, neither the mentors nor the mentees would have to work with individuals with whom they felt no affinity. Since the project coordinator did not perform her job, one of the executive mentors had to intervene and encourage her to do so. However, the

school year was halfway over, and no meetings had yet occurred between the professional mentors and their university mentees.

Event Planning and Implementation

One of the promising attributes of The Ellison Model is that it allows each actor within the hierarchy to take on challenging tasks in which he or she is encouraged to learn new skills. Consequently, the skill levels of participants in various projects differ. Project coordinators, professional mentors, and mentees may be absolutely oblivious as to how to plan and implement any given project or activity. It is then the job of the executive mentors to provide instruction. However, what if the executive mentors are not skilled in a particular project, what then? These questions bring to light potential problem areas for the planning, development and implementation of ICB projects and activities.

An example of a project that some participants have noted could be improved is the event planning of the yearly, gala-style, fund-raising event known as 'The Black Tie Affair.' This event generally draws a lot of praise from participants and from the university community because

of the number of people it draws, the highlighting of Ellison Model inclusive community building projects and the intended result—the raising of scholarship funds for needy students. After the event is implemented, organizers gather to assess the programming, the process of its implementation, and the positive and negative aspects of the event. The hitches seem to occur in unexpected glitches during the delivery of events and activities during the Black Tie Affair itself.

The glitches may range from technical problems with microphones to a lack of communication between event facilitators and the staff who serve the guests drinks and food. According to many participants, these minor glitches do not take away from the ultimate success of the event; however, a couple of hospitality consultants who have been to Black Tie Affairs note that there is room for improvement when it comes to the food service set-up and delivery. They point to the fact that these areas of service and delivery are what separate a black tie event from banquets. According to these hospitality consultants, once guests have shown that they will participate at a black-tie, their expectations of the caliber of food and

beverage services is heightened from those that they would have of a regular social or banquet.

Two hospitality industry consultants attended Black Tie Affairs involving ICB projects. One of the consultants has had years of experience in the hospitality industry, both in Canada and in the United States and has worked as a consultant for a multinational hospitality consulting firm. The other consultant is equally skilled in organizing hospitality industry events. The two discussed some of their observations. From their understanding of the workings of The Ellison Model, the objectives of the Black Tie Affair were met: Scholarship funds were raised while people learned about The Ellison Model and about related community-service projects. Additionally, they observed that people seemed to genuinely enjoy the affair.

They also observed that university students were serving as mentees to professional and executive mentors and were assigned the responsibility of implementing the event. The consultants understood that one of the tenets of The Model was at work since these individuals were not technically trained or skilled in event planning as are hospitality management or culinary students, yet they learned enough about event management to accomplish the

goal of catering to a relatively large number of people in an elegant fashion.

Ultimately, the comments of the hospitality industry consultants suggested that event facilitators, namely the mentors and their mentees, give more thought to conducting research on how to implement formal black tie affairs from the food-service and beverage-delivery systems. Among other factors, event planning from this perspective often plays a crucial role in how such events are received and critiqued.

The remarks and observations of the hospitality consultants, who were assessing the program as outsiders, shed some light relative to the strengths and the weaknesses of some ICB events. The fact that unskilled individuals are placed at the helm of relatively large projects to manage them might be construed as a weakness or error in judgment on the part of executive mentors. However, the executive mentors quickly point out that it is the goal of The Ellison Model for the mentors and mentees to learn how to turn these perceived weaknesses into strengths. To do so, however, they must assess the positives and the negative outcomes of any given project

with the idea of improving their own performance for future projects.

Organizational Assessment

Some observers of the operation of The Ellison Model have proposed a couple of areas in which they feel The Ellison Model and its implementation could be improved. While some of the criticism had to do with structural issues, others dealt with the implementation phase of The Model's operation, which included the planning and development of projects. Some of these critiques dealt with the following issues: facilitators' and presenters' level of clarity in conveying the theoretical and philosophical approach of The Ellison Model; the potential for a top-down method of delivery in its operation given its inherent hierarchical structure; the missing comprehensive assessment tool for evaluating its organizational implementation; and the lack of participation of non-blacks in ICB programs and activities; and the idea that its goals may be too idealistic.

During some training workshops designed to expose participants to key ICB principles and tenets of The Ellison Model, participants sometimes express that they

still do not have a comprehensive idea of how to make The Model work. In other instances, some seem to have trouble understanding the diagrams and pictures used to express key principles of The Model. For instance, pointing to one of the graphical representations of The Model's core values, a doctoral and medical student from Tampa, Florida, proposed that there might be some confusion in the representation of *love* versus *hate* as core values.

The participants' initial confusion might be due to several factors. For one, the lack of understanding of key precepts expressed in The Model's diagrams could be due to the facilitators' and presenters' level of clarity in conveying the theoretical and philosophical approach of The Ellison Model. On the other hand, it may be due to how some people learn. While some participants are better audio-visual learners and respond better to graphical representations and other similar instructional techniques, other learners learn by doing (in the popular educational literature, these are called kinesthetic learners). Consequently, by the end of workshops, after the kinesthetic participants have had the chance to work on actual projects using The Model as a guide, they generally

express that they have developed a better understanding of how it can be implemented in everyday situations.

Some observers who have examined The Model warn of the potential for a top-down method of delivery in its operation given its inherent hierarchical structure. One of The Model's mottos is "Mentors as directors and mentees as learners and dispensers of acquired knowledge." If properly understood, however, these tenets expressed the role of the mentor as the leader, and, as the mentees learn from their mentors and from their own experiences, they become the dispensers of knowledge. Consequently, the mentees take on the role of mentor. Furthermore, the nature of projects and activities involving each actor within this hierarchy requires the participation and the input of each person, whether mentor or mentee. As mentors and mentees report problems or concerns, the executive mentor must be willing to take criticism and work toward the improvement of problem situations; the hierarchy should not impede this type of interaction. This critical process is a feedback mechanism that flows back to executive mentors and engages their active participation to ensure that the project the group has undertaken is running efficiently.

One of the weaknesses of The Ellison Model is the fact that it is missing a comprehensive assessment tool for evaluating it organizational implementation. While there is an elaborate built in assessment mechanism in the training module for one's individual progress, it is more introspective in nature. This personal assessment is called "The Ellison Model's External Assessment," and it helps participants gauge how well they understand ICB concepts and how well they have developed personally during their time of training and mentoring.

The surveys used for such assessment, however, are self-assessment or self-introspection and are rather subjective. They are not designed to assess the dynamics of working relations in organizations, as employees work on group projects. As one participant put it, "We can get along now, having learned about community building, but what happens six months down the road after we have had time to work longer with each other?" Such comments point to the necessity for a more objective and thorough method for evaluating organizational effectiveness over time, once The Model has been utilized in such settings. The method of assessment, as such, can incorporate both qualitative and quantitative evaluative methods.

In terms of inclusive community building, one of the tenets of The Ellison Model training program is centered on appreciating and embracing the variety in culture and racial and ethnic offerings in communities. Interviews with inclusive community building event coordinators reveal that though many from the white and Hispanic as well as black communities are invited to participate, there is a lackluster showing among whites and Hispanics. Notwithstanding, whenever white and Hispanic participants took part in an Ellison Model inclusive community building program, their responses have generally been positive. They usually extol The Ellison Model approach and embrace its core values; however, they do not tend to participate in long-term inclusive community building projects as do the black professional mentors, for instance.

There are a number of possible factors for the lack of involvement of non-blacks. The most obvious one could well be, as one of the white participants observed, that some whites feel uncomfortable being in the presence of groups of black people, and, therefore, they generally avoid functions they associate with blacks.

Another factor, however, may also involve the cultural affinity of different ethnic and racial groups. One

anthropologist compared the operation of The Ellison Model to the operation of black churches. The black churches have been seen as unifying bodies and resound elements of consciousness-raising and community activism. While these messages mirror those of The Ellison Model, The Model addressed the role of the individual and the group in community activism and professional training and development more directly.

Just as the black church is known to be a promoter of unity and love in black communities, indirectly, The Model seeks to do the same. “Movements like these do not operate in a vacuum from culture,” noted the social scientist. He contends that there are aspects of group psychology at work in ICB projects and activities that are reminiscent of aspects of black culture, particularly as they reflect the role of the church.

For instance, in formal ICB functions such as banquets and black tie events organized and implemented by blacks, it is not unusual to find the participants engaged in drawn-out programs involving fashion shows and a flurry of activities designed to move and uplift the participants, such as poetry or essay readings singing and dancing. It is not coincidental that these same activities are common

in functions sponsored in black churches as well. These factors among others may shed some light as to why ICB events might appeal more to blacks than to whites, for example. This, however, is precisely the type of cultural barrier that promoters of The Model seek to overcome because, in their views, for a long time, minorities have had to assimilate to majority cultures and often have done so willingly.

Consequently, to counter the lack of involvement from non-black participants, promoters of inclusive community building projects or programs have found the greatest success in putting out their message to captive white audiences primarily when ICB training or programs have been incorporated in venues targeting white, Hispanic and Asian audiences. Accordingly, promoters sometimes administer one- to two-hour workshops on The Ellison Model in inter-disciplinary conferences and symposiums organized by whites and Hispanics. They have found such forums a much more effective means of reaching greater numbers of people from different races and ethnicities.

While there were mostly middle-income and low-income participants who took part in community building activities, generally, there were not many wealthy

individuals attending these activities. This fact is perhaps a function of the manner in which the participants in the conferences are recruited.

Aside from the formal invitations that go to the university faculty, staff and students and to the community at large, many participants are invited to ICB events by *word of mouth*. These personal recommendations from former participants play a great role in determining the socio-economic and racial make up of the audiences at ICB events. Since the initial group of participants at ICB activities were predominantly black, they might have been more prone to invite people in their local communities with whom they are quite familiar, who also tended to be black. Likewise these same individuals would also tend to be in similar economic brackets as the ones who invited them.

Lastly, one of the criticisms launched by some at The Ellison Model is that "It is too idealistic." This idealism is precisely what many of the participants are looking for. They want to live in communities where people genuinely care for one another and behave in ways that demonstrate compassion for everyone. They complain of the decay in social graces and the injustice that they see practiced everywhere. As such, they are willing to work

with The Ellison Model because, for many of these participants, the current status quo is simply unacceptable.

Conclusion

As a functional system, The Ellison Model requires that participants working on mentoring projects become actors whose purpose is to ensure that the societal system that they have created by working on various community projects functions as one unit whose subsystems and actors are interdependent.

Actors must rely upon each other to successfully accomplish their tasks. This is done irrespective of their position or role in the system; executive mentors, project coordinators, mentors, university mentees, and pre-collegiate mentees must all see themselves as both learners and dispensers of knowledge. This feedback mechanism ensures that even the executive mentors learn from the dynamic process of change effectuated within and without the system, so that they too can more effectively dispense knowledge and instruction. Without the workings of these checks and balances within The Ellison Model, its operation might be rendered ineffective.

Giddens suggests that actors are conscious of their acts and the situations in which these acts take place—the world around them, their environment. This consciousness may be *discursive* in that actors describe their actions through words, or it may be *practical* in that actors just think about the acts, perform them, but do not necessarily express these acts through the use of words. The acts themselves are set into motion by a set of motivations that are mostly unconscious guidelines for action (cited in Ritzer, 1996; p. 393).

Notwithstanding, actors begin a process of rationalization that encrusts their activities into "routines that not only give actors a sense of security but enable them to deal efficiently with their social lives." Ultimately, the resulting structures, which some theorists see as being comprised of a variety of social systems such as religion, political bodies, economics and the like, may be codified through language. Language in this context is useful because it helps people understand, produce and reproduce the world (Giddens cited in Ritzer, 1996; p. 393). The process previously outlined is descriptive of the inception and development of a model. The precepts and core

values associated with the Ellison Model help frame the world for people who use it.

On a similar vein, Viccari (1999) proposes that as actors conceptualize the world through their own experiences and perceptions, they engage in an intellectual exercise whose end is the formulation of models depicting the operation of the resulting system. The Ellison Model represents a system whose components are indeed interconnected; the theoretical and philosophical foundation for The Model cannot be properly applied unless the actors within the system work together in a concerted effort to apply the core values they embrace to the operation of the system and its environment. Banathy (1996; cited in Viccari, 1999, p. 3) describes this interconnectedness among the various actors as a “a web of relationships.” As Shannon (1975) suggests, the actors within the system depend upon each other. This interdependency is encouraged and embraced by inclusive community builders.

The ultimate mark of success for a functional system is when “the system causes its own behavior,” Meadows (1982) intimates. As evidenced by the testimonies of subjects who have been trained to work with The Ellison

Model, the core values inherently dictate their behavior and have consequently served as a belief system that helps guide the way they live and interact with others on a daily basis. Such interactions, even at the micro level, are the stuff of community building. That is, the actions of agents as they relate to one another or as they work towards accomplishing particular projects comprise community building.

In Giddens' theory of structuration, people perform a series of acts, which implicate a succession of activities that reproduce, validate, and perpetuate the initial acts. Consequently, "in and through their activities agents produce the conditions that make these activities possible" (Giddens 1984, p. 2; cited in Ritzer, 1996, p. 393). Here Giddens sees these series of activities as reflexive in that the actors are "engaged in the monitoring of the ongoing flow of activities and structural conditions" (p. 303). The foregoing statements point to a dialectical relationship between social action and the structures that result. This association is not accidental because for Giddens, agency and structure are interconnected.

Ultimately, the underlying structures developed through the operation of the system produce and dictate the

type of behavior that is deemed appropriate in actors—in this case, The Ellison Model devotees—in order for them to successfully fulfill their roles within the system and ensure its success as a social entity. The resulting structures erected by the operation of The Ellison Model as a system represent the underlying framework for the workings of societal institutions. Its core values, beliefs, and mode of operation become the skeleton or backbone of any societal institution in which it is implemented if indeed the precepts of The Model are to be sustained and its promise for success attained.

As one of the executive mentors declared, from a cognitive perspective, when people practice the precepts and philosophies associated with The Ellison Model, it becomes a way of life or culture for them. Indeed, many of the people who have participated in some training related to The Ellison Model have professed that they have learned to examine the world around them and their relationships with others in a different light. However, such lessons should not be temporary. In order for inclusive community building to continue not only as a concept but also as a practice, there must be concerted efforts from people of all ethnic and racial groups to find new ways of

implementing it at home, in their work, and in their communities.

Recommendations

Since The Ellison Model is a relatively new paradigm, there are various areas and facets of its application that could be studied. For instance, more in-depth quantitative and qualitative studies could be performed of the school-based Professional Tutoring and Mentoring programs in local middle schools. Moreover, since there are plans for its implementation in local high schools, further studies are warranted in these areas as well.

There should also be longitudinal quantitative and qualitative studies performed on the effectiveness of The Model as it is applied to businesses and organizations through its management plan. Such assessments would require the use of comprehensive surveys and evaluative techniques. Essentially, this new model offers ample opportunity for research in whatever venues it is implemented.

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APPENDIX A—Informed Consent Form

Dissertation Research 2000 Informed Consent Form

Department of Sociology and Anthropology
Florida International University
Principal Investigator: Claire Michele Rice

I freely and voluntarily consent to be a participant in the research project entitled *A Case Study of the Ellison Model's Mentoring Program as a Practical Approach to Inclusive Community Building* to be conducted at Florida International University

I understand that the purpose of this research is to ascertain *the effectiveness of the Ellison Model as a means of fostering a sense of inclusive community building through mentoring.*

I understand that the research procedures will be as follows: *I will participate in individual and/or focus group interviews.*

I understand that there are no known risks involved in my participation in this research project. I have been told that my responses will be kept strictly confidential. I have been told that my responses will be anonymous.

I understand that I may withdraw my consent and discontinue participation in this research project at any time with no negative consequences. I have been given the right to ask questions concerning the procedure, and any questions have been answered to my satisfaction.

I understand that if I desire further information about this research, I should contact Dr. Hugh Gladwin at 305-919-5778. I have been offered a copy of this informed consent form.

I have read and I understand the above.

_____ _____
Participant's signature Date

I have explained and defined in detail the research procedure in which the participant has agreed to participate, and have offered him/her a copy of the informed consent form.

_____ _____
Principal Investigator's signature Date

APPENDIX B—Sample Interview Schedules

THE ELLISON MENTORING AND COMMUNITY BUILDING MODEL

INTERVIEW SCHEDULE FOR MENTORS

Please be advised that in answering the following questions, your identity and that of your mentees will remain confidential. Please feel free to be as candid and as detailed as possible in your assessment of the mentoring experience. If there are issues that you would like to address that have not been included, please feel free to elaborate upon them.

Please answer the following questions in as much detail as you can.

1. How long have you been a mentor?
2. What drew you to mentoring?
3. How many mentees do you mentor as part of the FIU program?
4. How often do you and your mentee(s) meet between monthly enrichment sessions?
5. Give a brief assessment of the familial situation of your mentee(s). Assess the level of parental involvement in the activities that you get involved in with your mentee(s). How supportive are the parents?
6. How many of the parents seem to think that education is important?
7. Did you find that you there needed to be more communication with the mentees' teachers?
8. Do they encourage their children to go to the activities you planned?
9. What factors contribute to your being able to meet with your mentee(s)?
10. What factors contribute to your not being able to meet with them during the month?
11. Have your mentee(s) expressed interest in the enrichment sessions? IF so, cite examples of the type of activity they enjoy.
12. Have your mentee(s) expressed a lack of interest in some sessions? If so, cite examples of the type of activity they do not like.
13. Do you feel a need for more programming? What kind of activities or programming do you suggest would assist you or other mentors in spending more time with your mentee(s)?
14. Based upon you assessment of your mentee(s)' performance, what are the academic areas (reading, math, vocabulary skills…) in which they need help the most?
15. Have you been able to address those needs or to meet those needs in any way? If so, cite some examples.
16. How helpful are the enrichment sessions in addressing the social and academic needs of the mentees?

INTERVIEW SCHEDULE

Research Project:	**A CASE STUDY OF THE ELLISON MODEL'S MENTORING PROGRAM AS A PRACTICAL APPROACH TO INCLUSIVE COMMUNITY BUILDING**
Interviewer:	**Michele Rice**
Department:	**Sociology & Anthropology**
Date:	**June 22, 2000**

General Questions on ICB

1. What race and ethnicity do you consider yourself?
2. What is your age?
3. How long have you been working at MPAS?
4. What do you do at MPAS?
5. Can you tell me of some diversity issues that you are faced with?
6. Can you tell me what you know of the Ellison Model's Inclusive Community Building Projects?
7. Can you tell me about the role that you have played in ICB projects? (See list)
8. Have you had opportunities to work with people of different cultures, races, or ethnicities? Please explain.
9. How has the experience affected your perception of inclusion?
10. How receptive do you feel people have been in and outside of the Office to the concept of ICB?
11. What do you think are the greatest challenges facing the Office in trying to build inclusive communities?

Mentoring Program

12. What role have you played in the mentoring process?
13. Who did you have an opportunity to work with on mentoring projects?
14. Can you tell me of the ethnic, racial or cultural makeup of the people you worked with?
15. How have you found the experience?
16. What lessons can you draw from working on mentoring projects?
17. How effective you feel that the mentoring process is in building inclusive communities?

Multicultural Programs & Services
Ellison Mentoring Inclusive Community Building Model
FIU Agape Family Life Center

We would like to know what you thought of the FIU Mentoring program and the Enrichment Sessions. Please use the space below to answer questions, and use the back of the paper if you need additional space.

I am from_____Middle School

Girl_____ Age_____ Race_____
Boy_____ Grade_____ Ethnicity_____

2. What activities did you and your mentor do that you liked the most during the year? Tell me why?

3. What activities did you not like doing with your mentor? Tell me why?

4. What did you think about the Enrichment Sessions on Saturday mornings?

5. Tell me what you learned in the Enrichment Sessions?

6. Did you learn things in the Enrichment Sessions that you were able to use in school? Tell me what some of those things are?

7. If you had to improve one thing about the mentoring program, what would it be?

8. Is there anything else you would like to say about the program? Feel free to do so.

APPENDIX C—Sample Community Moment Writing Exercise

Share Your Community Moment

Community Moments are defining moments in life, crisis points in people's lives in which they recognize that they have undergone a life-changing experience.

A Community Moment also occurs when a person has an experience with one of another race, gender, age group, or religion that causes him or her to eclipse prejudice, low self-esteem, physical or mental handicap to recognize the other as an equal.

Key words—caring, sharing, loving—viewed within a community context, paint a picture of people relating to others not out of selfish motives, but rather, out of a genuine concern for their welfare.

Teachable Seconds

Teachable Seconds are shared experiences. As we share our Community Moments, we learn more about one another, and hopefully, we shed prejudices.

Sustainable Teachable Seconds

When we seek deeper meanings associated with Community Moments and Teachable Seconds and then extend the Teachable Seconds to forums (e.g. essays or books) for presentation that will continually express them to others, they become sustainable lessons.

Exercise

Picture yourself in a situation wherein you had an intense emotional experience. Give a brief description of the experience focusing on your change in attitude. Then, record your Community Moment in more detail.

1. Have you ever felt rejected, but as it turned out, the one(s) you thought rejected you actually accepted you?
2. Has your heart ever been deeply troubled about a matter until someone came along who was able to comfort you?
3. Have you had an instance wherein you felt as though you truly belonged to a group or community?

- Tell a little about the circumstances surrounding the Community Moment.
- What impact did the Community Moment have on your life?
- What benefit do you see in a discussion about the Community Moment?

APPENDIX D—Profile of Participants Who Wrote Community Moments

Workshop Participants Who Wrote Community Moments

* =Mentors **=Executive Mentors

Participants	Age	Ethnicity	Gender	Race	Highest Degree/Field	Profession
Amber	Early 60's	Haitian	Female	Black	BA Nursing	Registered nurse
Maya**	Early 60's	African American	Female	Black	MA Social Work	Administrator
Elmer**	Early 60's	African American	Male	Black	Ph.D. Public Administration	Administrator/ Professor
Al**	Late 60's	African American	Male	Black	Ph.D. History	Professor/ Administrator
Lisa	Late 60's	African American	Female	Black	Ph.D. Library Science	Administrator
Ron**	Early 70's	African American	Male	Black	Ph.D. Public Affairs	Professor/ Administrator
Pearl	Mid 60's	African American	Female	Black	Nurse Practitioner	Nurse/ Administrator
Wilber	Early 70's	Bahamian	Male	Black	Occupational Diploma	Clergy
Sherry	Early 60's	African American	Female	Black	Occupational Diploma	Housekeeper
Liza**	Late 50's	African American	Female	Black	Ed.D. Higher Education	Administrator
Helene*	Early 60's	African American	Female	Black	MA Education	School teacher
Sara*	Mid 50's	African American	Female	Black	MBA Finance	Administrator
Adam*	Late 50's	African American	Male	Black	MA Criminal Justice	Administrator
Robert	Early 50's	African American	Male	Black	Occupational Diploma	Business owner
Ruth	Mid 50's	Bahamian	Female	Black	BS Biology	Tennis coach
Joseph	Early 50's	African American	Male	Black	Associates Degree	Postal worker
Charles*	Mid 40's	African American	Male	Black	BA Criminal Justice	Administrator
Emily*	Mid 40's	African American	Female	Black	BA Public Administration	Administrator
Max	Early 40's	African American	Male	Black	BA Leadership	Corrections Officer
George*	Early 40's	African American	Male	Black	BS Accounting	Accountant
Cameron	Late 30's	Bahamian	Male	Black	Occupational Degree	Business Owner
Lindy	Late 30's	Bahamian	Female	Black	Occupational Degree	Business Owner
Aaron	Early 40's	Jamaican	Male	Black	Occupational Degree	Carpenter
Jade	Early 40's	Bahamian	Female	Black	High School Degree	Sales Representative
Ronny	Mid 40's	Bahamian	Male	Black	High School Degree	Baggage Clerk
Patrick	Late 30's	Bahamian	Male	Black	Occupational Degree	Store Owner
Suzy	Late 30's	Bahamian	Female	Black	Associates Degree	Administrator
Warren	Late 30's	Bahamian	Male	Black	Occupational Degree	Chauffeur

Workshop Participants Who Wrote Community Moments

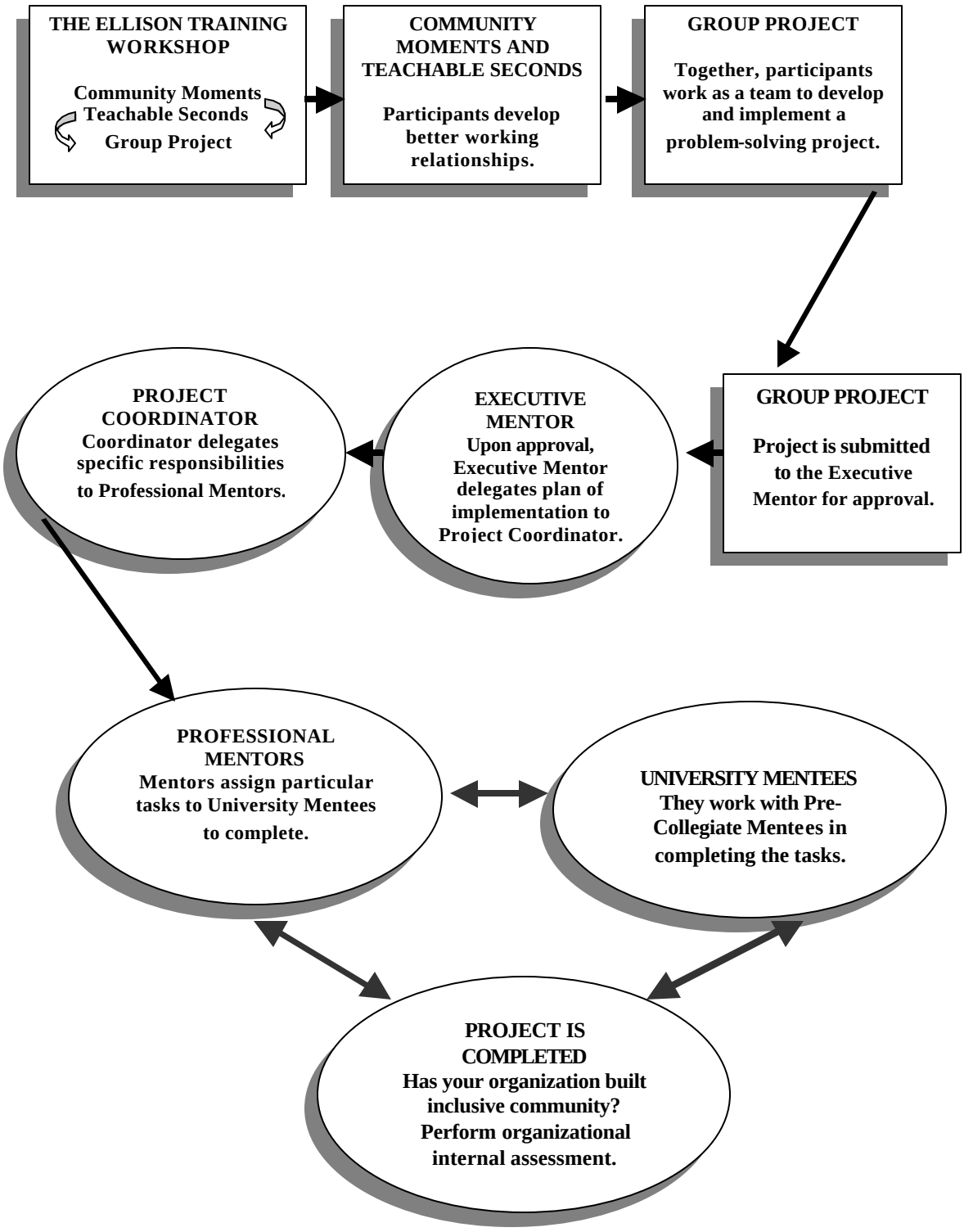
Participants	Age	Ethnicity	Gender	Race	Highest Degree/Field	Profession
Natacha*	Late 30's	African American	Female	Black	BA Computer Science	Computer Technician
Steve	Mid 30's	African American	Male	Black	Occupational Degree	Computer Technician
Maria*	Mid 30's	African American	Female	Black	MA Education	School Teacher
Kara*	Mid 30's	African American	Female	Black	MA Education	School Teacher
Paula	Mid 30's	African American	Female	Black	MS Social Work	Administrator
Carl	Mid 30's	African American	Male	Black	Occupational Degree	Supervisor
Steve	Mid 30's	African American	Male	Black	Associates Degree	Worker
Koren	Mid 30's	African American	Female	Black	BA Humanities	School Teacher
Farah*	Mid 30's	Bahamian	Female	Black	BS Computer Science	Computer Technician
Martha	Mid 30's	African American	Female	Black	High School Degree	School Aid
Onitra	Mid 30's	African American	Female	Black	Occupational Diploma	Medical Assistant
Olive	Mid 30's	Bahamian	Female	Black	Occupational Degree	Sales Clerk
Burt	Early 30's	Bahamian	Male	Black	High School Degree	Business Owner/Landlord
Bert**	Early 30's	African American	Male	Black	Ed.D. Higher Education	Administrator/ Professor
Darren	Early 30's	African American	Male	Black	BA Social Sciences	Sales Representative
Kora*	Early 30's	Haitian	Female	Black	MA Linguistics	College Professor
Sonya*	Early 30's	African American	Female	Black	BS Engineering	Engineer
Nataly*	Late 20's	African American	Female	Black	BA Geriatrics	Administrator
Fabrice*	Late 20's	African American	Male	Black	BA Education	Guidance Counselor
William	Late 20's	African American	Male	Black	Jurisprudence	Attorney
Tony*	Late 20's	African American	Male	Black	BA Business	School Teacher
Scott*	Late 20's	African American	Male	Black	Jurisprudence	Attorney
Helena*	Late 20's	African American	Female	Black	MA Education	Counselor
Ronny	Late 20's	African American	Male	Black	High School Degree	Maintenance Supervisor
Magan	Mid 20's	African American	Female	Black	Associates	School Aid
Ronnald	Mid 20's	African American	Male	Black	MA Criminal Justice	Administrator
Warren	Mid 20's	African American	Male	Black	MA Music	Administrator

Participants	Age	Ethnicity	Gender	Race	Highest Degree/Field	Profession
Alicia	Mid 30's	Hispanic	Female	White	Public Administration	College Student
Robert	Mid 30's	European	Male	White	Public Administration	College Student
Eva	Late 20's	European	Female	White	Public Administration	College Student
Pat	Late 20's	Bahamian	Female	Black	Education	College Student
Oscar	Late 20's	Hispanic	Male	White	Public Administration	College Student
Barby	Mid 20's	Hispanic	Female	White	Public Administration	College Student
Lizy	Mid 20's	Hispanic	Female	White	Public Administration	College Student
Arren	Mid 20's	European	Female	White	Public Administration	College Student
Jane	Mid 20's	European	Female	White	Public Administration	College Student
Suzzane	Early 20's	African American	Female	Black	Hospitality Management	College Student
Sony	Early 20's	African American	Male	Black	Music	College Student
Charles	Early 20's	African American	Male	Black	Associates	Administrator
Adel	Early 20's	Jamaican	Male	Black	English	College Student
Mayra	Early 20's	Dominican	Female	Black	Business	College Student

APPENDIX E—Flowchart of Ellison Model Project Completion

THE ELLISON EXECUTIVE MENTORING
INCLUSIVE COMMUNITY BUILDING MODEL

FLOW DIAGRAM INDICATING STEPS IN THE DEVELOPMENT AND IMPLEMENTATION OF A PROJECT FOR YOUR ORGANIZATION



APPENDIX F—Mentoring/MPAS Schedule of Events

Multicultural Programs and Services

Ellison Model Projects

1999, January12–13	Building the Inclusive Community: Public Policy Consideration Seminar
1999, February 6	Enrichment Breakfast – Academic/Career Planning,
1999, February 18	Opa-locka Appreciation Night
1999, February 26	Black Tie Affair: Bahamian Scholarship Benefit
1999, March 6	Enrichment Breakfast – Cultural Awareness by Dept. of Counseling & Disability,
1999, March 12-14	Trip – Pittsburgh, Pennsylvania – Performed live play "Action Not Affirmed" and attend the conference for Minority Public Administrators [12 students from FIU]
1999, March 30	Student Forum for Students by Students – The Role of Students in Building the Inclusive Community
1999, April 3	Enrichment Breakfast – Mentor/Student Day
1999, May 1	Enrichment Breakfast – Business Etiquette for Future Leaders
1999, May 27	Managing Urban Growth & Planning While Building the Inclusive Community—Student Seminar
1999, June 16	Workshop on Health Issues and Inclusive Community Building
1999, September 24	A Cultural Night of Expressions III
1999, October 22	Unity Day: A Student Life Activity
1999, November 6	Enrichment Breakfast—"FCAT- Reading"
1999, December 4	MPAS/NSSC End of the Year Social
1999, December 4	Enrichment Breakfast—"FCAT- Reading"
1999, December 9	BEA/MPAS Holiday Celebration for Children—NSSC performed play "The Missing Santa"
1999, December 11	NSSC/Catholic Campus Ministry – Christmas Party for Underprivileged Children, CB Smith Park

2000, January 8	**Enrichment Breakfast—"FCAT – Reading and Math"**
2000, January 11	**MLK Commemorative Breakfast, "Connectiveness: Creating Opportunity, Creating Possibilities" – Student Panel Discussion**
2000, February 5	**Enrichment Breakfast –"FCAT – Reading"**
2000, February 6	**Enrichment Seminar—Dr. Ben Carson**
2000, February 26	**Black Tie Affair: Bahamian Scholarship Benefit**
2000, March 4	**Enrichment Breakfast—"FCAT – Reading"**
2000, March 9	**"Building Community Through Civility & Sensitivity" Conference**
2000, March 30	**Community Day: A Student Life Activity**
2000, April 1	**Enrichment Breakfast—"The Game of Chairs & Community Anthem"**
2000, May 6	**Enrichment Breakfast—"The Game of Chairs" Cont'd**
2000, May 30	**Citizenship and Career Development Session for Haitian-American Foundation, Inc. & Morningside Elementary School.**
2000, June 10	**Family Fun Day 2000 including AGAPE Family Life Center & SGA**

APPENDIX G—Sample Field Notes

Date of notes: December 1999

Professional Tutoring Mentoring

Monthly Enrichment Sessions 1999-2000

Welcome to the mentoring program.

The Professional Tutoring & Mentoring program is geared towards students of an Opa-locka middle school. This tutoring and mentoring program is part of The Ellison Model in its essence.

The welcome letter notes "Welcome to all on being selected to ork with the FIU/Opa-locka Crime Prevention Program. This is due to the fact that it is an offshoot of a previous program catering to middle-school students with the intent of getting them to think about developing and working on a future for themselves, a future away from crime and poverty—areas that most of them are all too familiar with. Taking them to the university for Summer Institute 1998 was a way of exposing them to new ideas and opportunities. The students stayed at the university for a week.

The mentoring program itself is three years old and has concentrated on a middles school in North Dade, opening new doors of opportunity and possibility. However, for the

1999-2000 year, a new group of children were tutored and mentored under the rubric of The Ellison Model. They come from a Hialeah middle school but are not slated to start until the year 2000.

The Process for Mentees to Join the Program

Mentees are selected from the middle schools through a Teacher coordinator who works with at-risk children. They fill out forms and get their parents' or guardians' approval to participate in the program. They are scheduled to come to "Enrichment Sessions" at the university each month, on the 1st Saturday of the month, unless they are shown otherwise. Their mentors who pick them up usually escort them to the sessions from home. From time to time, some of mentees' parents may visit and bring them to the campus themselves. In either case, the students must fill out field trip forms to ensure compliance with Dade County Public Schools.

Professional Tutoring Mentoring Monthly Enrichment Sessions

Schedule for 1999-2000

November 6, 1999

Time: 9:00a.m. - 12:00 noon

Place: FIU North Campus, Wolf Center Conference Room

Setting: The sessions are being held at a small conference/meeting room in the Wolf Center on the North Campus of FIU. It is an appealing setting, overlooking lush landscaping, a running trail and Biscayne Bay. The conference room is a neat room with gray walls and blue carpeting. There are seats numbering about 40 facing the podium/front desk. It is set up in classroom style. Adjacent to the door, there is a small corner area where the breakfast items are set up.

The session start at 9:00 a.m. but the mentors and mentees trickle in past the hour. The coordinators have someone to pray and bless the food and session. Then, the mentors and mentees file to the breakfast bar to select the breakfast items they choose to eat. There are many more mentors than there are mentees at this session with 19 mentors and 16 mentees.

At about 10:00 a.m., the enrichment program/session starts. One of the MPAS head coordinator addresses the audience of mentors while the mentees are taken on a tour of the university. The MPAS coordinator notes that last year mentors were a bit slack with their participation in the program--picking up mentees, checking up on them, and meeting with them outside of the Enrichment Sessions. She shows that "It cannot be that way this year." The Head Coordinator encouraged them in the process of mentoring. She spoke to them about how to communicate with mentees; how to troubleshoot--some mentees' phones are disconnected and so they can't be reached by phone. It behooves the mentor to go to their homes to speak to them and to their parents directly. She notes how some mentees are in dysfunctional families--grandparents take care of them; some parents are on drugs, so it is necessary for the mentors to show some commitment to this very important work. They should contact the parents before the sessions and meet with them.

Some questions arose: Are letters going to the parents to introduce them to the program? Some parents did not have a clue as to the time for the scheduled sessions. Are mentors just mentoring or are they also required to

tutor? The mentors are mostly mentoring though there are occasions when they will have to tutor the students as well. One mentor noted that in her experience the students could be encouraged to use the school tutoring programs to supplement what they learn in school.

Some mentors had the wrong address for mentees and wondered what to do about that? The head coordinator explained that some mentees may have one address listed in their school records and live at another that is outside of the school area.

The students had filed in by this time and as they sat, they began to talk amongst themselves. The Head Coordinator, an African-American woman in her sixties, heavy set with an imposing presence took the initiative to reprimand them. She lectured to them about the proper protocol in a setting such as this.

The session starts. A teacher from NDMS starts the session. Se is co-coordinator and serves as the liaison between MPAS and the Opa-locka middle school and its students. She congratulates students for good and better performance last year on the FCAT (Florida Comprehensive Assessment Test). The school however is a "D" school when it comes to statewide rating in terms of FCAT.

She gave some background history on the preparation for the test. Teachers for a long time had not been preparing students, as they should for these kinds of tests. The rating of schools is sanctioned according to how all of their students perform on the test. If a school remains on the "D" or "F" list for a period of two to three years, then their programs will be shot down and the state will bring in state-run programs. Teachers don't like that.

This test seeks to assess the following: Can your students think? How much of one thing can they stand? (Difficult or challenging questions on tests) "It is not a question of what you know; it is more how many times can you see the same kind of question? 'Think, Solve, Explain,' is where we're headed," the Teacher coordinator says. The State Board of Education approved the FCAT as a comprehensive system of assessment. The Teacher coordinator notes, however, "If you move everything toward academics, children are not prepared socially." There has to be a balance.

The teacher coordinator says that the homeroom teachers at the Opa-locka middle school handed out FCAT writing guides with samples of writing students will see.

Each mentor will get one. The sample guide provides planning for essay writing, reading, and math. The principal and other teachers will be presenting during these sessions on different parts of the test and how to go about doing them.

The key points covered on these exercises: Bloom's taxonomy—developing higher order thinking skills. The coordinator teaches students how to put the taxonomy guide together using colored papers and staples. Evaluation synthesis, analysis, application, comprehension, and knowledge are key concepts that are discussed. All of the mentors and mentees actively engage in putting together the taxonomy guide. Reading and writing books are presented to mentors to show what they'll be working with students on. Students get this from school.

The teacher coordinator revisits the issue of teachers who do not know who to teach students in answering one of the mentors' questions. The problem is getting teachers to teach their students to think analytically. They do not know how to go about doing it. There is complacency among the teachers. This causes problems for the students. However, the teacher credits this mentoring program for helping to raise the writing scores of at-risk students

last year. This rise in scores impacted the scores of the entire school. She notes that the goal this year is to raise the test scores of at least 16 children. If this can be done, the entire school's score will be positively affected and their rating in the county will be raised as well.

The teacher took the time to expound on the philosophy of this particular mentoring program and what makes it different from others being used in the county. Speaking of the mentoring program, she notes, "It is a spiritual program where we believe in providing educational equity for our children. This program is different than anything ever seen or done or heard of in Dade County Schools."

At the conclusion of the session, mentors were given assignments to do with their mentees. The Teacher coordinator assigned the responsibility to both the mentors and the mentees to complete the assignments. This would mean that mentors would have to meet with their mentees in between sessions to tutor them on how to complete the work.

Professional Tutoring Mentoring Monthly Enrichment Sessions Schedule for 1999-2000

December 4, 1999

Time: 9:00a.m. - 12:00 noon

Place: FIU North Campus, Wolf Center Conference Room

After breakfast, the coordinator introduced the new mentors and mentees. There were also some parents and visitors and so they were asked to introduce themselves.

There were two teachers from the Opa-locka middle school came to direct the sessions: One is a black female reading specialist who had previously attended the Enrichment Sessions and who also serves as a mentor. The other is a white male Hispanic teacher who teaches math at the Opa-locka middle school.

In this session, a male Hispanic teacher was invited to train the students on math problem solving strategies to help students answer questions on the FCAT. He also explained how the test and how the answer grids for the tests are structured. Mentors and mentees were asked to work out some math problems students might encounter on the FCAT. The teacher then asks different students to read out their answers and how they came to the answers.

The teacher gave the group a math puzzle and eloquently answered it.

The next part of the session was devoted to developing reading skills in the students. The reading specialist handed out newspapers and folders to the students. She offered tips on how to get students involved in reading by using practical forums such as the newspapers. The exercise lasted until the end of the session.

The mentees were given homework assignments dealing with the math portion of the FCAT. They were also assigned reading homework to train them on the reading portion of the test.

Professional Tutoring Mentoring Monthly Enrichment Sessions Schedule for 1999-2000

January 8, 2000

Time: 9:00a.m. - 12:00 noon

Place: FIU North Campus, Wolf Center Conference Room

After breakfast, the teacher coordinator started out the session by introducing the new mentors and new mentees. Then she promptly began the FCAT training exercises. In this session, she will deal with inferencing.

During this session, one of the teachers from the Opa-locka middle school who also serves as a mentor is doing a presentation on "inferencing." She engages the mentors and mentees in an ice-breaking exercise in which they are required to find words, verbs specifically that mean the same as the word "said." They are to find words that start with each letter of the alphabet from a to z (i.e. bickered, commented, declared, explained, etc…). This exercise engaged both mentors and mentees since it was as if they were doing a puzzle together. Some mentees volunteered to go up to the overhead projector and wrote down their answers. On other occasions, the mentors themselves joined in and wrote their answers on the

overhead projectors so that everyone in the room could see and share answers. The coordinator did a similar exercise using adverbs.

Then the teacher began to speak on "inferencing." The teacher explained the concept to the mentees and mentors by providing tacit examples of what constitutes inferences in everyday scenarios. For instance, she did an exercise in which she described situations sentence by sentence for which the audience was to infer what the outcome of these situations would be or to make inferences as what the subject matter being described was.

After the exercise, she discussed the FCAT test and the scoring process. She established a connection between what was being done and how this could be used on the test. The teacher continued with another exercise in which she discussed transitions in paragraphs. She explained how they might be used to introduce the body of an essay. During her explanation, she also dealt with the writing process as a whole. Students and mentors were given their assignments to work on for the next session. The workshop was then concluded.

Professional Tutoring Mentoring Monthly Enrichment Sessions Schedule for 1999-2000

February 5, 2000

Time: 9:00a.m. - 12:00 noon

Place: FIU North Campus, Wolf Center Conference Room

The students were introduced to essay writing. The teacher coordinator handed out several worksheets explaining the essay writing process. There were exercises that were used to explain the process of reasoning through the writing process.

The teacher coordinator described in more detail the essay writing process using the worksheets. She had the students study the sheets and do some exercises. The last exercise drawn from a scenario was the one she used to assign the students homework. They were to write a persuasive essay using the guidelines on the sheet, and the mentors were to help them through the process.

Since this was the last session before the students took the test, the teacher coordinator asked that the group pray for the success of the mentees as they went to take the test. One of the mentors prayed while the group of

students bowed their heads. After the prayer ended, the group was dismissed.

Students and their mentors from the Hialeah middle school were supposed to began attending monthly enrichment sessions. However, there were logistical issues that were not yet worked out by the Agape Family Life Center. This center is funded by a grant for "Family and Community Violence Prevention Program" that a professor from the School of Health in the College of Urban and Public Affairs (CUPA) on the North Campus had drafted.

The principal investigator received the grant to the sum of $200,000. The funds would go towards the compensation for four employees: the director, the principal investigator, and prevention specialist and the administrative assistant. Other fees go to consultants who are hired as specialists who go to the Hialeah middle school to teach the students, math and reading skills among other academic curricula.

The following is the job description for these positions:

"FLC Principal investigator: this position oversees responsibility to the project and has public relations responsibility. The Principal Investigator will spend 15%

of his time on the project as in-kind contributor. No charge to the grant for year 1 (16159.5 in-kind).

FLC Director (100%): the FLC director will devote 100% of his time to the project and the implementation of all program goals and objectives, including design and implementation strategies, curriculum and materials development, resources, coordinating, budget delivery of service, hiring of staff, and evaluation. The Project Director purposes and submits to the Central State University a FCVP Principal Investigator all quarterly reports, evaluation and monitoring reports and annual continuation grant applications. He is also responsible for hiring, training, and supervising all full-time or part-time staff members, consultants, and student tutors who carry out the activities necessary to meet the requirements of the office of Minority Health Cooperative.

The Prevention Specialist will be responsible for developing and implementing total prevention curriculum including a health and wellness education curriculum with the inclusion of violence prevention and the reduction of high- risk behavior among youth; planning activities with the local communities; assisting the Family Center Director in program and resources development; collaborating with

local schools, health organizations and community based organizations in the target areas in the fulfillment of the project's goals and objectives. This person is responsible to FLC and to the Director"

(Found in an unpublished manuscript entitled "A Proposal for a Family and Community Violence Prevention Program" presented by Florida International University, in Miami, FL June 1999)

Having heard MPAS had administered similar programs using as a conceptual basis the Ellison Executive Mentoring and Inclusive Community Building Program, the Principal Investigator contacted an executive mentor at MPAS so that they could collaborate on the training of this new batch of students. The AGAPE mentoring and tutoring program was primarily school-based in that the enrichment and tutoring activities took place directly at the Hialeah middle school. With the collaboration with MPAS, the children could also participate in the Saturday morning workshops.

The next enrichment breakfast that took place in the month of April had in attendance representatives from both mentoring programs: the Hialeah and the Opa-locka middle schools. While the Opa-locka students are homogenous in

terms of race (they are all black), the Hialeah students represent a mix between Hispanic children and children of African descent.

End Product of Ellison Model Mentoring Project

February 26, 2000

Time: 6:00 p.m. - 11:00 p.m.

Place: FIU North Campus, Wolf Center Conference Ballroom

The Black Tie Affair

The Bahamian Scholarship Benefit, a Black Tie Affair, was to serve as a substitute for the March 4 enrichment session. The mentees from the Opa-locka middle school and their mentors were invited to attend. The mentees from a sister program with Hialeah Elementary were also invited. Also, a host of people from the Bahamian community, the FIU faculty, staff and students and others from the FIU community attended the reception. The entrance fee was $50 per person; however, the mentees got in free while their parents were asked to pay $25. From 6:00 p.m. to 7:00 p.m., there was a reception scheduled in the outer hall of the ballroom. The guests drank and ate hors d'oeuvres as they mingled. Around 7:00 p.m., or a little bit past that time, the guests were invited to file into the ballroom to their tables.

The ballroom was decorated with draping blue and gray cloth, accentuated by dim lighting. There was a stage set

up towards the back at the center of the room with a podium at one corner. There was a wooden dance floor immediately before the stage. There was carpeting on the flooring where the guests' tables were situated. The tables were strewn in circular arrangement around the stage and dance floor area. The tables seated about 10 people and they were draped with white tablecloths, blue napkins with an elegant centerpiece with blue and silver coloring. The coordinator of the program noted that the centerpiece of a hand holding an odd-shaped blue object from which stars emanated was to signify "The Hand" that holds the whole world from which spring positive and beneficial works.

There were about 300 people at the affair, most of who were black. There were a handful of Hispanic children and parents from the Hialeah middle school. The guests were dressed in formal attire. The evening featured a guest speaker along with a program complete with presentations on Inclusive Community Building: The Ellison Model, a singing performance and small skits.

For the welcome to the program, the Associate Vice President of Student Affairs spoke and the Vice Provost at FIU also spoke to the audience. A student who served as one of the coordinators for SGA projects explained the occasion

for the Black Tie Affair. In his presentation, he explained the Ellison Executive Mentoring Model and how it served as the framework from which the Black Tie Affair was drawn. He emphasized that since The Model was student-centered, students serving as mentees to the executive mentor coordinated the whole affair.

The scholarship benefit was shown to be the first of many collaborative efforts with islands in the Caribbean to sponsor students for matriculation at FIU. Since the first relationship had been established with education officials and civic organizations in the Bahamas, the first applicants were Bahamian. However, program coordinators noted that in the future, they planned to expand this program to serve students from other islands. There were about eight Bahamian students who had applied for the scholarship, and the winner would be determined through a raffle the following week. One of the coordinators explained the rules and procedures for their receiving the scholarship and presented the students to the audience.

The guest speaker was a professor emeritus from the University of Maryland. He had traveled all over the world, speaking at seminars and conferences and doing collaborative works with scholars and organizations from

other countries. He was one of the executive mentor's doctoral students and now joins him some 20 years later and another executive mentor from the University of Pittsburgh in a collaborative effort. I had occasion to sit at the executive mentors' table along with these professors as they discussed the evening and the implementation of The Ellison Model. The three scholars are currently working on a book dealing with public policy initiatives.

The Bahamian group from a civic organization from Freeport, Bahamas gave a performance. As a young woman sang, another performed a dramatic interpretation of the song. In closing, a group of students made up of two women and two men sang the "Community Anthem" written by Deryl G. Hunt since it signifies the underlying theme for the activities of the evening. All the while guests were enjoying their dinner. At closing, the guests were invited to dance accompanied by a DJ. The program had started around 7:30 p.m. and ended around 10:40 p.m.

In addition to the children from Opa-locka who were asked to attend along with their parents and mentors, the students from Hialeah also were invited to attend along with their parents and mentors. Approximately one dozen students from the Opa-locka middle school attended and

about half a dozen of students from Hialeah attended. Some came with their parents as well.

The Black Tie Affair was the end product of the collaboration of a number of people on campus. However, MPAS was instrumental in spearheading and organizing the event using The Ellison Model as a mode of operation. The executive mentor at MPAS showed his project coordinator what needed to be done. She was a full-time staff member in training, and she was responsible for seeing to it that other professionals from other departments on campus completed different tasks. She also got university students involved in the programming activities. They all learned about the intricacies of organizing a fundraising function of such magnitude. The Project coordinator attested to running into some problems with eliciting aid from members of other departments; however, she was able to overcome these difficulties by applying the values and principles she learned through The Model in terms of conflict resolution, sensitivity and diversity training.

Professional Tutoring Mentoring Monthly Enrichment Sessions Schedule for 1999-2000

April 1, 2000

Time: 9:00 a.m. - 12:00 p.m.

Place: FIU North Campus, Wolf Center Conference Ballroom

In this enrichment particular session, there was a new group of students in attendance. The students from a Hialeah middle school were present along with the AGAPE Family Life Center representatives.

Also present were some of the students' mentors. This new group made for a more culturally diverse group. There were a number of Hispanic students in the mix. The coordinators did a program on cultural diversity entitled "The Game of Chairs." This program was about role-playing where three members of the audience were asked to read and enact a passage.

The passage described the presumed characteristics of a cultural/ethnic group and the audience (the students) was asked to identify which group it was—the Anglos, the Hispanics, the African-Americans. This exercise helped to initiate discussion about prejudice and feelings of ethnic superiority among the different groups. It also served as

an icebreaker since the students began to participate not only in this short skit, but also as those from the audience answered questions.

Community Day: A Student Life Activity

March 30, 2000

Time: 9:00 a.m. - 5:00 p.m.

Place: FIU North Campus, Wolf Center Panther Square, Auditorium and Panther Square

I began working as a graduate assistant in the Office of Multicultural Programs and Services January 2000—essentially, I was an apprentice to an executive mentor. I thought it would give me valuable insight as to the operations of the office and the programs it administers. Primarily, I wanted to see how The Ellison Model was carried out in the day-to-day activities of the office.

My first major project was to implement the "Community Day" activity. It was to happen in March 30, 2000, and it was only six weeks into the year that we were able to get consensus from committee members as to how to carry out the program objectives.

Health and Wellness agreed to collaborate with us as they already had a Health Expo during that day, and they contributed materials to be distributed to the students. They did not have to expand a lot of man/woman power since a lot of their presentations were already in place; the students had only to go visit the different booths in

Panther Square to participate in their programming. The Department of Recreational Sports played a crucial role in the activities as students were sent out to participate in basketball and tennis tournaments on the courts opposite Panther Square.

A representative from the Census Bureau was to speak on “Making Every Person Count” as part of its initiative to get people to fill out census forms so that their needs might be addressed through government funding allocations. During the assembly of students from Dade and Broward county public schools, representatives from the Census Bureau performed the Census game, a spoof of some popular trivia game show. In this way the school children could learn some facts about the Census and U.S. demographics and the importance of their encouraging their parents to fill out the forms.

The representative from the Census Bureau got involved with MPAS because the Bureau was seeking ways to reach underrepresented minority groups both at FIU and in the community. Primarily, he was interested in reaching Haitians and other immigrant groups who may not fill out the forms for fear that they might be adversely affected. With the Census Campaign to make everyone count came a

great public relations effort to educate everyone, especially immigrant groups about the importance of the Census 2000 work. By collaborating with MPAS at FIU, the Census Bureau could reach both University and public school students.

There was a mixed group of 150 students at Community Day from the Dade and Broward County public Schools. There were 18 teachers and chaperones present. There were hundreds' of university students who participated in the Community Day activity.

VITA

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1989-1993	Golden Drum Scholarship Florida International University Miami, Florida
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PUBLICATIONS AND PRESENTATIONS

Rice, C. M. (1996). *Putting Your Major into Practice*. The Collegiate Recruiter, The College Student's Guide to Professions, (12) 3.

Rice, C. M. (Summer, 1999). *Managing Urban Growth and Planning While Building the Inclusive Community*. The Mentor. Miami: FIU Multicultural Programs and Services.

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