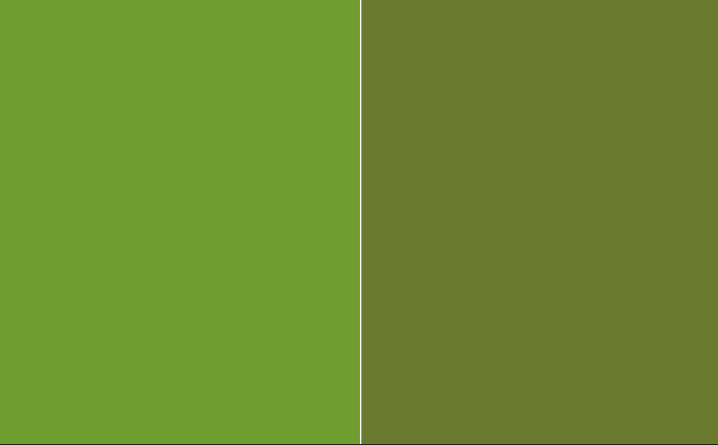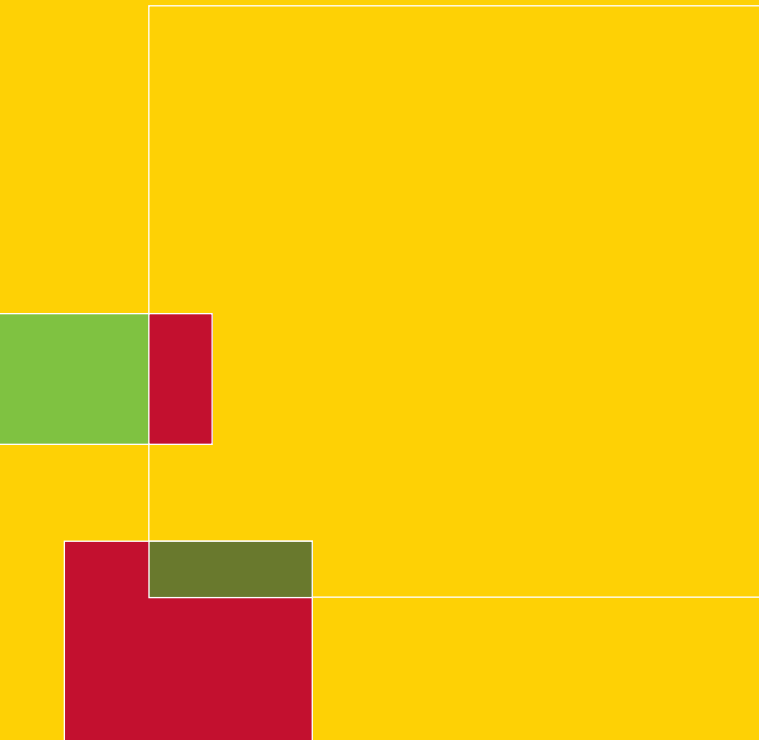# People of Faith Mentoring Children of Promise

A Model Partnership Based on Service and Community

The National Crime Prevention Council (NCPC) is a private, nonprofit tax-exempt [501(c)(3)] organization whose primary mission is to enable people to create safer and more caring communities by addressing the causes of crime and violence and reducing the opportunities for crime to occur.

The Center for Faith and Service (CFS) is a division of NCPC that oversees faith-based work at NCPC. Faith and Service Technical Education Network (FASTEN) is a new initiative in CFS whose mission is to strengthen and support faith-based social services, especially in distressed urban communities.

Opinions are those of NCPC or cited sources and do not necessarily reflect Faith and Service Technical Education (FASTEN) policies or positions. FASTEN is a collaborative initiative of The Pew Charitable Trusts and includes Baylor University, the National Crime Prevention Council, Harvard University, and the Hudson Institute.

Photos on pages 2, 32, and 65 are used with permission from the Amanchi program.

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Foreward

This publication, *People of Faith Mentoring Children of Promise: A Model Partnership Based on Service and Community*, has a lofty purpose.

It aims to help propel a movement to dramatically reduce prison populations, prevent crime, and improve communities. Ultimately the goal is to save lives.

The major partners in this effort—the National Crime Prevention Council (NCPC), Public/Private Ventures and the Amachi Program, and The Pew Charitable Trusts—believe that we have identified a model that will help meet that goal. Philadelphia's Amachi program combines the efforts of secular non-profit, public, and faith communities to connect children of prisoners with volunteer mentors. This publication shares lessons learned during the development and implementation of this highly effective program and provides a roadmap for community leaders across the country who are interested in starting similar initiatives. We hope that this document will facilitate the expansion of mentoring opportunities for the hundreds of thousands of children in need by mobilizing religious communities.

Mentoring is a strategy that works. The positive results of high-quality, one-on-one mentoring programs are well documented. It is also clear that children of prisoners face multiple risk factors and that a caring adult in the life of a child can make a positive difference. A number of figures are commonly used to highlight the gravity of the situation; many are difficult to trace to a particular source, and, certainly, more research is needed. Here we report these statistics as estimated figures.

In the United States, estimates of the number of children who have a parent in prison range from 1.5 million to 2 million. Without intervention, too many of these children seem destined to perpetuate grim family patterns—an estimated two-thirds of the youth in our nation's juvenile justice system come from families with one or both parents in prison.[1]

In one sense, a parent's imprisonment can serve as an opportunity for proactive, preventive measures—that is, other caring adults can enter a child's life. For several reasons, mentoring is one of the most effective ways to do this:

- Mentoring is an idea upon which we can all agree—these children face difficult circumstances through no fault of their own and therefore deserve help.
- Mentoring is a prevention tool that works well with younger children, whom volunteers are likely to find more appealing and easier to work with than teenagers.
- Mentoring provides an avenue for dealing with related concerns such as family- and community-strengthening efforts.

…Amanchi can accomplish results that some might say approach the miraculous.

A powerful and plentiful resource exists to accomplish the work of mentoring children of prisoners. This resource is our country's faith communities. For years those of us working to prevent crime and improve communities have recognized that faith-based organizations are essential to any comprehensive crime prevention effort. Churches, synagogues, mosques, temples, and faith-motivated nonprofit agencies—all can serve as anchors of stability and offer residents a safe harbor in dangerous, crime-ridden neighborhoods. The people who worship at these institutions are often driven by faith to help those most in need, and they have demonstrated the willingness and the ability to work long and hard to make a difference. In *Mission Possible: Churches Supporting Fragile Families*, first published in 1990, the National Crime Prevention Council cited examples of how religious communities play an essential role in comprehensive crime prevention efforts.[2] When these individuals and their organizations forge links with well-established and effectively run secular, nonprofit organizations to deliver a solidly structured program such as Amachi, the impact is enormous.

Amachi's partners—Public/Private Ventures and Big Brothers Big Sisters (BBBS) Southeastern Pennsylvania—worked together to mobilize more than 400 volunteers from faith-based organizations to serve as mentors in its first year of operation, something neither organization could have done on its own. Amachi's secular and faith-based partners combined efforts in order to accomplish certain common goals. BBBS welcomed the opportunity to prevent crime and violence by engaging the community's faith-based organizations in mentoring. In fact, Big Brothers Big Sisters of America had its inception in an Amachi-like program when, in 1904, Ernest K. Coulter, the clerk of the New York Children's Court, appealed to the Men's Club of New York's Central Presbyterian Church and asked for volunteers to be "big brothers" to the many children appearing in that court. He was amazed by the enthusiastic response. Nearly 100 years later, faith-based organizations benefited from an alliance with BBBS, a trusted secular agency with a "brand name" as well as the expertise, staff, and administrative ability to oversee and evaluate the program. Through the Amachi program, a strong base of volunteers in Philadelphia's most crime-ridden areas were able to reach those who most needed their help.

Collaborations such as this are not easy or automatic; secular and faith-based partners approach their work from different angles, are steeped in different cultures, and are likely to come into conflict. Partnerships of this sort are grounded on earth, born of practicality; they are neither easy nor trouble-free, but they are eminently worthwhile. Mentoring programs like Amachi can accomplish results that some might say approach the miraculous. That is not to suggest that positive outcomes are either guaranteed or easily accomplished. Project partners should honestly assess the barriers that might impede successful collab-

oration and devise strategies for addressing those issues before launching the program. In the end, despite the difficulties inherent in this kind of collaboration, the project leaders may come to recognize that, as one Amachi staff person said, "We need each other."

With this document, we hope to spur partnerships along similar lines and to provide readers with a toolkit to help develop programs that mentor children of prisoners. This document is intended not to franchise Amachi but to highlight the program as a model for similar efforts. It aims to

- articulate the need for and benefits of mentoring programs
- describe the components of an effective mentoring initiative based on Amachi
- outline structures that must be in place in order to implement such a program
- explain how the process works
- identify the essential ingredients needed to get started
- determine the feasibility of implementing an Amachi-based program

- prepare to deal with some of the challenges along the way
- discover sources of additional help

If you are reading this publication because, like the volunteers involved in Amachi, you feel a calling to help those most in need within your own community, we urge you to make a commitment. Do what you can to bring the benefits of mentoring to these invisible children, the children of prisoners, who so desperately need a positive force in their troubled lives. Consider the possible fruits of your effort—young people saved from the wreckage and endowed with lives rich with renewed promise.

May your efforts meet with success.

John A. Calhoun
President and Chief Executive Officer
National Crime Prevention Council

Rev. Dr. W. Wilson Goode Sr.
Director
Amachi Program
Public/Private Ventures

Rev. Mark V. Scott
Director, Faith and Service Technical
Education Network
National Crime Prevention Council

Acknowledgments

Statement on Faith-based Crime Prevention

MISSION
National Crime Prevention Council

To enable people to create safer and more caring communities by addressing the causes of crime and violence and reducing the opportunities for crime to occur.

Throughout its history, NCPC has supported the involvement of faith institutions in community-based crime prevention efforts. Places of worship are often one of the few stable institutions that remain in chaotic, crime-plagued neighborhoods. Many of these neighborhoods are occupied primarily by poor, minority, or immigrant groups that have traditionally relied upon religious institutions as a source of support. When committed faith-based organizations and established secular nonprofits combine their resources and expertise for the common goal of addressing urgent unmet community needs, individual lives are changed for the better, and important crime prevention work gets done. Working with faith communities to mentor children of prisoners is a legitimate and valuable crime prevention strategy.

Overview

"Religious communities are voluntary assemblies of citizens. They believe love can heal wounds and are bold enough to try.

They offer refuge to people of all ages and provide opportunities for relationship-building among and across the generations. Religious communities can thus serve as a powerful support system for fragile families, particularly when they function as a part of a local crime prevention network that includes other institutions such as law enforcement, schools, social services, and community-based organizations. Efforts like Amachi that mobilize religious communities in order to improve prospects for children of promise deserve our support."

Rev. Mark Scott, **Director**
Faith and Service
   Technical Education Network
National Crime Prevention Council

Say "faith-based" these days and you're liable to be either praised or condemned according to the perceptions (or misconceptions) about your political views, or perhaps you'll become embroiled in a lively conversation about separation of church and state. We will leave those questions aside for the purposes of this document in order to focus on our goal: to provide a roadmap for those interested in implementing a mentoring program for children

of incarcerated parents, a partnership effort among secular and faith-based institutions based on Philadelphia's Amachi program.

Amachi *is a partnership of secular and faith-based institutions through which volunteers recruited from congregations mentor children of prisoners.*

The idea of faith-based organizations getting involved in social service delivery is hardly new. Feeding the hungry, housing the homeless, counseling the addicted, providing activities for children during out-of-school hours—these kinds of community programs have traditionally been conducted by those motivated by faith. Secular nonprofit organizations working to address pressing community concerns have found themselves face-to-face with faith-based organizations and have discovered the benefits of collaboration. For example, in 1985 the National Crime Prevention Council launched a ten-city initiative called Community Responses to Drug Abuse. Each of the community-based organizations

involved in that effort voluntarily opted to work hand-in-hand with the faith community to prevent crime and improve the quality of life in some of the country's most crime-besieged neighborhoods. NCPC also worked with the 16 Comprehensive Communities Program sites funded by the U.S. Department of Justice, which brought together police officers and community residents—those who were most affected by crime problems. This program brought home several relevant lessons: all the key stakeholders need to be around the table—community elements, government agencies, and private organizations; power must be shared; and leadership must be committed. In *Mission Possible: Churches Supporting Fragile Families*, NCPC reported on a parent mentoring program, Congregations and Support for Families, an initiative funded by the Florence V.

Burden Foundation in three cities. Six churches and three seminaries participated in this demonstration program, and NCPC provided the overall management.

These experiences played an instrumental role in NCPC's decision to develop the Faith and Service Technical Education Network (FASTEN). FASTEN is a collaborative initiative of The Pew Charitable Trusts and includes Baylor University, the National Crime Prevention Council, Harvard University, and the Hudson Institute. FASTEN works to identify effective practices in faith-based social service delivery and share what it learns with the field. This publication springs from that effort.

NCPC has long recognized the value of including the faith community in any comprehensive community crime prevention planning initiative. It would be shortsighted to leave out faith communities, given the sway they continue to hold in communities and the impact these organizations continue to have on the lives of individuals who reside near them. Churches are a source of succor to the suffering, particularly in poverty-stricken, minority-populated neighborhoods. Sadly, there are growing numbers of young people in these neighborhoods in need of both comfort and guidance, none more in need than those whom Amachi's founder W. Wilson Goode has called "the invisible children," the children of incarcerated parents.

An estimated 1.5 to 2 million children have at least one parent in prison.

Faith-based and secular organizations working in partnership can offer a lifeline to these children. Through the development and delivery of high-quality mentoring programs, we can provide children in need with a path to follow and a little light to show them the way toward a brighter future.

Fortunately, a number of groups are producing valuable tools to facilitate the development of partnership efforts that involve secular organizations, faith communities and faith-based organizations, and government agencies. For instance, Public/Private Ventures recently published *Amachi: Mentoring Children of Prisoners in Philadelphia*, which documents the early years of the program and offers lessons learned.[3] In *Philanthropy and Faith*, NCPC argued the case for private funders working in partnership with faith-based communities. The Roundtable on Religion and Social Welfare Policy issued *Government Partnerships with Faith-Based Service Providers: The State of the Law*.[4] And the Corporation for National and Community Service is offering training to help implement programs involving partnerships.

People of Faith Mentoring Children of Promise is designed as a guide for those who have chosen to take the incarceration of a child's parent as a point of intervention, with mentoring as a vehicle. The document uses the Amachi program as a model to show how faith-based organizations, secular nonprofits, and public

organizations can work together to provide caring and trusting relationships for these children. The first section outlines the need, highlighting the distressing statistics (an estimated 1.5 to 2 million children have at least one parent in prison) and the traumatic and lasting effect on a child's life when his or her parent is incarcerated. "An Answer" describes responsible mentoring and how it can benefit the children, the mentors, and the entire community. The remainder of the document reviews the Amachi model, taking the reader step-by-step through planning the effort; recruiting the participants (religious leaders, mentors, parents, children, and caregivers); implementing the program; and monitoring the program and evaluating the results. Resources include helpful organizations and publications. Forms used in the Amachi program appear in the appendices.

Amachi is a Nigerian Ibo word that means "who knows but what God has brought us through this child!" Through programs such as Amachi, children of prisoners can be given the help they need to become children of promise.

The Need

According to the Bureau of Justice Statistics, in 2001, 3.5 million parents were supervised by the correctional system.

Between 1991 and 1999, the number of children with a parent in a federal or state correctional facility increased by 50 percent. But the number of children whose mother was incarcerated increased by more than 100 percent. Like their parents, children of criminal offenders reflect the racial disparities of the justice system. While 7 percent of African American children and 3 percent of Hispanic children have an incarcerated parent, less than 1 percent of white children do.[5] The racial disparity is striking and merits further discussion. Program organizers might benefit from reviewing Jean Rhodes' article, "What's Race Got to Do With It?"[6]

Insights Into the Inmate Population

- There are two million inmates in the nation's prisons and jails; there are more prisoners in the United States than farmers.

- Of those in prison for drug convictions, 80 percent are black or Hispanic.

- African Americans account for 13 percent of the nation's drug users but 35 percent of drug arrests and 53 percent of drug convictions.

- More than 750,000 black men are behind bars, and nearly two million are under some form of correctional supervision.

- Twenty-two percent of black men ages 30–34 have prison records, compared with 3 percent of white men.

- Children with a parent in prison number an estimated 1.5 to 2 million; of those, 125,000 have a mother in prison.

- One in 14 African American children has a parent in prison.

- The female inmate population has more than tripled since 1985.

- Two-thirds of the women in prison have one or more minor children.[7]

The fact is that, whatever their ethnic background, children of prisoners have tended to be invisible children; they and their families often suffer in silence because of the shame and stigma associated with incarceration. Only recently have children of incarcerated parents begun to gain attention as a special population with unique needs. According to the Child Welfare League's Federal Resource Center for Children of Prisoners, many factors have combined to hide these children from view, including the following:

- A criminal justice system struggling with emerging and ongoing issues and lacking a tradition of considering inmates' familial relationships
- An overwhelmed child protection system
- Negative public attitudes toward incarcerated individuals
- Lack of common databases
- Low levels of communication among prisons, child welfare agencies, and other social services[8]

Effects of a Parent's Incarceration

When a parent is arrested and incarcerated, children suffer in a number of ways, according to research reported by the Federal Resource Center for Children of Prisoners.

After the initial trauma of seeing a parent handcuffed, taken away, and put behind bars, the child must cope with the grief associated with a parent's absence. Economic loss causes additional strain on the family and may have a negative effect on the caregiver's ability to meet the child's needs. Also, the shame associated with having a parent imprisoned can cause a child social difficulties. These problems compound when he or she experiences multiple changes of caregivers and living arrangements, as is often the case when a parent is incarcerated. Behavior at home and at school may reflect the emotional turmoil the child is experiencing, and, as a result of these unfortunate circumstances, he or she may be caught in a spiral of failure.[9]

According to the National Institute of Corrections, significant physical absence of a parent has profound effects on child development. For instance, children of incarcerated parents are reportedly six times more likely to become involved in the juvenile and adult criminal justice systems. Parental arrest and confinement often lead to stress, trauma, stigmatization, and separation problems, which may be compounded by existing poverty, violence, substance abuse, high-crime environments, child abuse and neglect, multiple caregivers, and prior separations.[10]

These children are reportedly more likely to develop attachment disorders and often exhibit broad varieties of behavioral, emotional, health, and educational difficulties. Many children of incarcerated parents are angry and lash out at others, putting themselves into painful confrontations with those in authority. It has been estimated that 70 percent of children whose parents are imprisoned will one day find themselves behind bars.[11] Lacking the support of families, schools, and other community institutions, they often do not develop values and social skills leading to the formation of successful relationships.

Children mourn the loss of their incarcerated parents. Some mourn the loss of the parent who was available to care for them. Others mourn the loss of the parent who "could have been."[12]

Children of incarcerated parents face an array of risks. Many of these children are affected negatively by poverty and all it engenders (e.g., substandard housing and limited educational opportunities), as well as limited parental employment skills, parental substance abuse, parental mental illness, parental history of abuse and family instability, exposure to violence and other criminal activities, and child maltreatment. Given all these factors, society has a responsibility to respond by intervening on behalf of children of incarcerated parents wherever and however it can.

Children's Reactions to Separation and Incarceration of a Parent

Children of incarcerated parents can suffer a range of ill effects:

- **Damaged self-image:** identification with the incarcerated parent (which can lead to confusion), awareness of social stigma, low self-esteem
- **Cognitive difficulties:** worries about parent, concerns about uncertain future, fatalism, flashbacks to traumatic events
- **Emotional problems:** fear, anxiety, anger, sadness, loneliness, abandonment, embarrassment, guilt, resentment, emotional withdrawal from friends and family
- **Mental health issues:** depression, eating and sleeping disorders, anxiety and hyperarousal, attention disorders, and developmental regression
- **Behavioral problems:** physical aggression, acting out inappropriately, and disruptive behavior
- **Educational difficulties:** diminished academic performance, classroom behavior difficulties, truancy
- **Involvement in the juvenile and criminal justice systems:** increased likelihood of this involvement
- **Trauma (posttraumatic stress disorder):** reactions to witnessing the parent's arrest and incarceration[13]

An Answer

The community as a whole benefits when more of its members lead stable, healthy lives. The threat of crime is lessened and related costs decrease.

Prevention is cost-effective: for every child diverted from a life of crime, millions of dollars will be saved. Crime prevention serves everyone's best interests, and mentoring offers a promising avenue for achieving desired outcomes.

Mentoring: A highly structured, carefully managed program in which children are appropriately matched with screened and trained adult volunteers who meet one-on-one with the children on a regular basis to provide guidance and support with the goal of establishing a trusting relationship between each child and a caring adult mentor.

Mentoring is both a means of crime prevention and a practice that promotes positive youth development. Research confirms the societal benefits of mentoring efforts with children. Since 1995, when Public/Private Ventures published a landmark study confirming that mentoring could produce positive results for children,[14] mentoring has gained recognition as an effective strategy for reducing risk factors. Specifically, data indicate that mentoring programs reduced the children's first-time drug use by almost 50 percent and first-time alcohol use by almost 33 percent. Also, caregiver and peer relationships were shown to improve. In addition, mentored youth displayed greater confidence in their schoolwork and improved their academic performance.[15]

It should be noted, however, that there is debate in the field about whether mentoring works and how it works. To read more on the issue, see *Stand by Me: The Risks and Rewards of Mentoring Today's Youth* by Jean Rhodes, and the Child Trends report, *Mentoring Programs and Youth Development: A Synthesis*.[16] In a recent study, Testing a New Model of Mentoring, the authors say, "Even well-designed mentoring programs, delivered to appropriate populations offer no assurance of benefits for participating youth."[17]

With these caveats in mind, if you are planning to embark on an Amachi-like mentoring program, it is important to buy into the conviction that the effort will succeed if it is planned and conducted well. Approach the program with an attitude of careful optimism and the intention to succeed: the evidence indicates that responsible mentoring can be effective, and it can change lives. Responsible mentoring is described in the following box.

Responsible Mentoring

- is a structured, one-on-one relationship or partnership that focuses on the needs of the mentored participant
- fosters caring and supportive relationships
- encourages individuals to develop to their fullest potential
- helps an individual develop his or her own vision for the future
- is a strategy to develop active community partnerships[18]

Responsible mentoring can be a potent form of support for children who are struggling to cope with the effects of a troubled home life. Research shows that mentoring increases the likelihood of regular school attendance and academic achievement.[19] It also decreases the chances that a child will engage in self-destructive or violent behavior.[20] A trusting relationship with a caring adult can provide stability and have a life-changing effect on the child. Mentoring provides the incarcerated parent with the assurance that somebody is there to look after the best interests of his or her child. It also benefits caregivers, who take comfort in knowing that the child is gaining valuable life experience during the time spent with a mentor.

Benefits to religious communities are significant. Mentoring children of prisoners provides an opportunity for congregations to demonstrate their concern for and commitment to the neighborhood where they worship. It affords members a vehicle for expressing their faith in a way that makes a real difference in others' lives. Participating in an initiative such as Amachi enables religious communities to play an active role in supporting safer, healthier communities.

What Defines an Effective Mentoring Program?

1 A **statement of purpose** and **long-range plan** that include the following:

- Who, what, where, when, why, and how activities will be performed
- Input from originators, staff, funders, potential volunteers, and participants
- Assessment of community need
- Realistic, attainable, and easy-to-understand operational plan
- Program strategy
- Marketing strategy
- Goals, objectives, and timelines for all aspects of the plan
- Funding and resource development plan

2 A **recruitment plan** for both mentors and participants that is based on the program's statement of purpose and long-range plan; such a plan includes the following:

- Strategies that portray accurate expectations and benefits
- Year-round marketing and public relations
- Targeted outreach based on participants' needs
- Volunteer opportunities beyond mentoring

3 An **orientation for mentors and participants** that includes the following:

- Program overview
- Description of eligibility, screening process, and suitability requirements
- Level of commitment expected (time, energy, flexibility)
- Expectations and restrictions (accountability)
- Benefits and rewards that both mentor and mentee can expect
- A separate focus for potential mentors and participants
- A summary of program policies, including written reports, interviews, evaluation, and reimbursement

4 **Eligibility screening** for mentors and participants that includes the following:

- An application process and review
- A face-to-face interview and home visit
- Reference checks for mentors, which may include character references, child abuse registry check, driving record checks, and criminal record checks where legally permissible
- Suitability criteria that relate to the program statement of purpose and the needs of the target population (this could include some or all of the following: personality profile; skills identification; gender, age, language, and racial requirements; level of education; career interests; motivation for volunteering; and academic standing)
- Successful completion of prematch training and orientation

5 A readiness and training **curriculum** for all mentors and participants that includes the following:

- Professional staff trainers
- Orientation to the program and resource network, including information and referral, other supportive services, and schools
- Skills development as appropriate
- Cultural/heritage sensitivity and appreciation training
- Guidelines for participants on how to get the most out of the mentoring relationship
- Dos and don'ts of relationship management
- Job and role descriptions
- Annual recognition and appreciation event
- Confidentiality and liability information
- Crisis management/problem-solving resources
- Communications skills development
- Ongoing sessions as necessary

6 A mentor **matching strategy** that includes the following:

- A link with the program's statement of purpose
- A commitment to consistency
- A grounding in the program's eligibility criteria
- Appropriate criteria for matches, including some or all of the following: gender, age, and language requirements; availability; needs; interests; preferences of volunteer and participant; life experience; temperament
- A signed statement of understanding documenting that both parties agree to the conditions of the match and the mentoring relationship
- Prematch social activities between mentor and participant pools
- Team-building activities to reduce the anxiety of the first meeting

7 A **support process** that includes the following:

- Regular, scheduled meetings with staff, mentors, and participants
- A tracking system for ongoing assessment
- Written logs
- Input from community partners, family, and significant others
- A process for managing grievances, praise, rematching, interpersonal problem solving, and premature relationship closure
- Rather than simply monitoring (merely collecting "output" data), an evaluation plan that explains what the data mean, what impact the program had on life outcomes of the participants, etc.

What Defines an Effective Mentoring Program? continued

8 A **support, recognition, and retention** component that includes the following:

- A formal kickoff event
- Ongoing peer support groups for volunteers, participants, and others
- Ongoing training and development
- Relevant issue discussion and information dissemination
- Networking with appropriate organizations
- Social gatherings of different groups as needed
- Annual recognition and appreciation event
- Newsletters or other mailings to participants, mentors, supporters, and funders

9 **Closure steps** that include the following:

- Private and confidential exit interviews to debrief the mentoring relationship between
  - participant and staff
  - mentor and staff
  - mentor and participant without staff
  - staff and parent (where possible)
  - staff and caregiver
- Clearly stated policy for future contacts
- Assistance for participants in defining next steps for achieving personal goals

10 An **evaluation process** based on the following:

- Outcome analysis of program and relationship
- Program criteria and statement of purpose
- Information needs of board, funders, community partners, and other supporters of the program[21]

Mentoring programs must demonstrate that they are having an impact on the lives of the children involved. Evaluations provide a tool for making those kinds of assessments. Evaluation can also serve as a quality control mechanism for program operators by identifying shortcomings. Program partners can address the issues and make improvements accordingly. A good evaluation will seek to advance knowledge in the field and work to meet or exceed the outcomes of the 1995 Public/Private Ventures study of Big Brothers Big Sisters.[22] For additional resources on evaluation, see Appendix G, the Federal Resource Center for Children of Prisoners (www.childrenofprisoners.org), and *Amachi: Mentoring Children of Prisoners in Philadelphia* by Linda Jucovy (www.ppv.org/ppv/publications/assets/21_publication.pdf).

An effective mentoring program has built-in accountability systems that increase mentor and program accountability as well as effectiveness. The Amachi model has four accountability-related innovations:
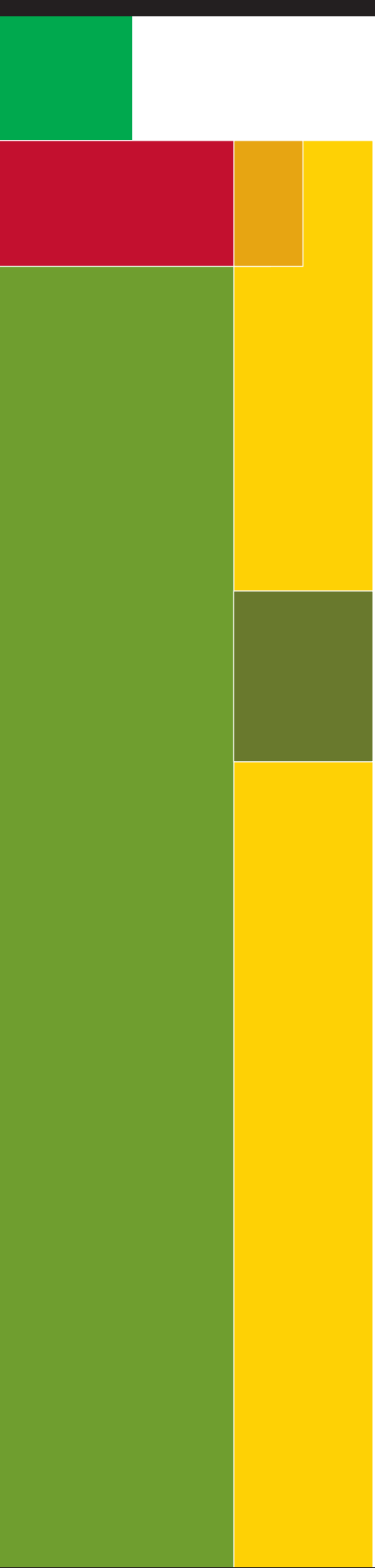
1   The mentors are organized into small communities supported by a church volunteer coordinator (CVC).
2   Each community of mentors has the support of the faith community.
3   Each community of mentors has the support and authority of the religious leader.
4   Each community of mentors is able to compare its output to that of other communities.

The Amachi model meets all of the standards established by the field for high-quality programming. It has four distinguishing characteristics:

1   A partnership of secular and faith institutions along with other community organizations, including academic institutions
2   Clearly defined roles and responsibilities
3   Staffing to support each of the partners involved in the initiative
4   A tested data collection system

One of the major differences between the Amachi model and standard mentoring programs is that Amachi sought out the children who would be mentored. Normally, in a Big Brothers Big Sisters mentoring program, the caregiver must seek out a mentoring service for the child. In contrast, the Amachi program initiated

contact with the children, their parents, and their caregivers. The names of children of prisoners were obtained, with some difficulty, at first from prison social workers and then from the inmates themselves. The caregivers for those children were then located, also with some difficulty, and their permission requested.[23] Even when this has been obtained, the Amachi model works at a disadvantage when caregivers change, move, or lose interest in the program. According to Amachi staff, "match failure," when things fall apart between mentor and mentee, is most often caused by changes in the life of the mentee (the child moves, for example, or the parent returns and disrupts the relationship). Program managers should be aware of such changes when they happen and establish prevention and intervention strategies for reducing match failures and alleviating the damage caused if a match fails.

Potential benefits to children who participate in such programs include reductions in drug and alcohol use, improved school performance and attendance, and reduced incidence of violence.[25] In addition, data collected for Amachi indicate attitudinal and behavioral changes among participants, including improved self-confidence, greater hope in the future, and improved academic performance and classroom behavior.[26] Ask a young person involved in Amachi what she likes about it, and she is liable to say that she enjoys spending time with her mentor, someone who takes her out to do fun things and shows her how to do new things. One mentee enthusiastically described in detail how his mentor taught him about the solar system and how light travels through space.[27]

Benefits to Children

- Reductions in drug and alcohol use
- Improved school performance and attendance
- Reduced incidence of violence
- Improved self-confidence
- Greater hope in the future
- Improved academic performance and classroom behavior[24]

Benefits to Volunteers

- Improved health
- Increased productivity
- Personal gratification
- Building a positive relationship with a child
- Belief that they're making a difference
- A way to put faith into action[28]

Benefits to mentors are many. Many mentors experience renewed health and increased productivity when they are involved in mentoring children in need.[29] Those we interviewed about Amachi spoke of the gratification that comes with mentoring. "It's enough just to see a smile on that little girl's face," said one volunteer. Mentors felt that, over time, they had developed a trusting relationship with their mentees and were optimistic that they could be a positive influence on a child's life. Some mentors also expressed appreciation for the opportunity to demonstrate their faith in a way that would help young people discover a better future.[30]

Religious communities often serve as agents for community change. Many faith-based organizations are already involved in mentoring. When they partner with an experienced and expert secular organization, they gain the following:

- Support from mentoring agency staff
- An opportunity to be part of a much larger, coordinated mentoring effort
- An opportunity to serve
- A chance to be part of a citywide effort that is impacting the lives of children and generating national interest[31]

As W. Wilson Goode Sr. has said, a program like Amachi can take a church "from a clubhouse mentality to a lighthouse mentality."[32] With its clear structure and solid support from an experienced nonprofit organization, Amachi provided a vehicle for the 40 participating churches in Philadelphia to reach out to the community with their ministry. Most of the churches involved with Amachi were already actively working in their neighborhoods to improve the quality of life for residents. But the program gave them solid footing and a clear path. This kind of outreach appears to have helped participating churches' standing in the community as well. Pastors spoke of the value of being part of a citywide coalition of religious leaders working on a common goal.

"There are many benefits that come with involvement in Amachi," said Rev. John Coger, pastor of New Hope Temple Baptist Church, and he listed the following:

- It affords the church an opportunity to reach out to the neighborhood in a new way and expand its outreach.
- It's a concrete way for the congregation to put their faith into action.
- Members of the congregation recognize their part in a worthwhile program.
- Individual mentors' lives have been blessed by the experience.

Rev. Coger told the story of one congregant who had lost her son to violence. She has benefited from mentoring a girl through Amachi. "Working with that little girl helped fill the void in that woman's heart, and I see a spark of new energy and life there where there was so much pain," he said.[33]

Faith communities not only benefit from partnering with similar nonprofits; the nonprofits win too. Partnering nonprofits can be fueled by the outpouring of volunteer energy and enthusiasm that can result from Amachi-like endeavors that recruit mentors from faith communities. Having a large pool of volunteers based in neighborhoods of greatest need allows nonprofits to expand their scope and reach deeper and further than they would be able to do otherwise.

Elected officials, law enforcement agencies, the judicial system, educators, community-based and youth-serving organizations—all of those individuals interested in making communities safer and better would do well to embrace mentoring programs for children of incarcerated parents. The benefits are clear, both to the children and to the community. High-quality mentoring programs can result in safer streets, better schools, reduced costs, and an improved quality of life for the entire community.

...mentors also expressed appreciation for the opportunity to demonstrate their faith in a way that would help young people...

The Amachi Model

"Transformation is relational. When trust develops over time between a young person and an adult, lives can and do change for the better." —W. Wilson Goode[34]

Amachi was developed on the basis of research indicating that well-managed mentoring programs can improve outcomes for children. It sought to tap the potential inherent in urban congregations to meet pressing community needs. Studies on mentoring show positive effects when the mentoring programs are carefully planned and administered and when they screen, train, monitor, and support mentors in the development of solid, lasting relationships with children.[35] Amachi's founders made sure that the program incorporated the key components of effective mentoring programs.

In the Amachi model, through a partnership of secular and faith communities, volunteers recruited from congregations mentor children of prisoners. The model is distinguished by the following features:

- Amachi is a research-based model.
- Amachi provides one-on-one community-based mentoring for children of prisoners.
- Amachi volunteer mentors are part of a community of faith and are therefore accountable to one another, to the church volunteer coordinator (CVC), and to the religious leader in charge.
- Amachi is rooted in a partnership between a reputable, well-established, secular non-profit agency and faith organizations as well as other local groups.
- Amachi has a solid structure that includes clear and effective practices and procedures for matching mentors with children (including a stringent volunteer screening process).
- Amachi has a strong monitoring component to ensure quality control as well as a process in place for making course corrections.
- Amachi has high levels of accountability informed by careful data collection, review, and follow-through. (For examples of data collection tools, see Appendices D, E, and F.)

A distinguishing characteristic of Philadelphia's Amachi is that it drew on the support provided by a federal partner, the Corporation for National and Community Service (CNCS), by including members of AmeriCorps to

help staff the effort. If you are a program leader, you should explore the possibility of working with Senior Corps or AmeriCorps*VISTA volunteers, either directly or indirectly (if they're already working with other local nonprofits), to help implement the mentoring initiative in your area.

If an Amachi-based program will help meet the needs of your community's "invisible children," you should be aware of the key steps involved in program planning, recruitment, implementation, monitoring, and evaluation. Please note that this is more apt to be a circular than a linear process—that is, some steps will be conducted simultaneously, and you may find yourself moving back and forth within the process as circumstances dictate.

Phase One: Planning

If you have become convinced that your community would benefit from an Amachi-based program; if you believe that a considerable number of children in your area are suffering the effects of a family life disrupted by the imprisonment of a parent; and if you think you can rally support from others who will share your commitment to make the program work, it is time to start laying the foundation. The planning phase includes choosing appropriate partners, finding a home base, determining costs, locating resources, identifying a champion, targeting outreach, determining eligibility criteria, staffing the effort, and gearing up. The following descriptions of each of these steps are based on the experience of the Amachi program.

Choose Your Partners

■ Local nonprofits (or local arms of national nonprofits) with a demonstrated interest and ability to serve the needs of children are most likely to embrace the concept. An established, reputable organization such as Big Brothers Big Sisters is apt to have the proper credentials as well as the expertise necessary to operate a program like Amachi. BBBS has extensive experience in operating mentoring programs and has the policies, procedures, and tools in place to launch and run an Amachi-based program. You will also need to work closely with prisons, community and youth development agencies (faith-based and secular), social services, juvenile delinquency agencies, and others. In some cases, you will need a formal memorandum of understanding among the partnering organizations. This clarifies the responsibilities and roles of each organization.

Find a Home Base

■ Which of the partnering organizations is willing to house the program? That organization will have certain rights and responsibilities, just as the other partners will. It is essential that the rights and responsibilities of all involved are made as clear as possible in order to prevent misunderstandings. The partner that undertakes the responsibility of housing the project should have the resources in place to administer a complex program.

Determine Costs

■ You will need to ensure that the necessary financial resources exist to facilitate effective program planning and implementation. Screening, training, and matching mentors and providing ongoing case management require staff members with dedicated time and expertise. Other costs include office space to house staff members, equipment including phones and computers, and software to aid in program administration. How much do you need? To a large extent, that depends on the number of children your program will serve—the more kids, the more it will cost. The rule-of-thumb is that mentoring costs an average of $1,114 per child, according to an analysis performed for Public/Private Ventures in 1999.[36] Amachi may cost somewhat more

because it focuses on fragile families and involves a large number of diverse partnering organizations. Given the potential for positive outcomes, the cost should be viewed as an investment well worth making.

Locate Resoucres

■ The Pew Charitable Trusts, primary funder of Philadelphia's Amachi, has demonstrated that private foundations have a vested interest in faith-based programs. Foundations that focus on child development, juvenile delinquency, crime prevention, children and families, substance abuse, violence, or related issues may be tapped to support local initiatives for mentoring children of prisoners.[37] Community foundations are another potential supporter. Federal support for such programs is growing and may be available through the Family and Youth Services Bureau and the Temporary Assistance for Needy Families Program (Administration for Children and Families, U.S. Department of Health and Human Services), the Office of Juvenile Justice and Delinquency Prevention (U.S. Department of Justice), and the Corporation for National and Community Service. Funding from corporations (particularly those that have demonstrated an interest in faith-based programming), including in-kind donations, is another avenue worth exploring. Corporations with a strong local presence in your area may be most likely to respond to a request for funding. Fundraising is all about relationships; focus first on the people you know. Ask board members of the sponsoring organization to get involved in the fundraising effort by making contact with others in the community who might be able to contribute to the cause.

Identify a Champion

■ The champion's role is probably the most critical to the success of an Amachi-based initiative; therefore, choose carefully and wisely. In Philadelphia, W. Wilson Goode Sr. led the way. The city's former mayor and a well-known and highly regarded public figure, Rev. Goode is personable and charismatic; he has close ties to faith communities, strong community connections, and the ability and experience to operate effectively in the secular world. In his role as "champion," Rev. Goode is not a figurehead; he is willing to wear holes in his shoes paying visits to pastors, visiting prisons regularly, speaking to congregations, reaching out to funders and others in the community, and serving as the program's primary spokesperson. Some communities may choose to employ multiple champions. Whoever you choose must be willing to work hard and long; a person with a deep personal commitment to the program ideals will be highly motivated to persevere.

Target Outreach

■ Where do the greatest number of children of prisoners reside in your community? Set geographical boundaries according to areas of need and opportunity. To get help in determining the areas of most urgent need, talk with local law enforcement officials. Chances are, one of the partnering organizations has already targeted certain

Identifying Target Areas

Philadelphia's Amachi program examined crime statistics and identified the zip codes in the city with the highest crime rates. With this information and with input from the churches located in these areas, Amachi set geographical boundaries in four areas: Southwest Philadelphia, West Kensington, North Philadelphia, and South Philadelphia, a target area that included 24 zip codes.[38]
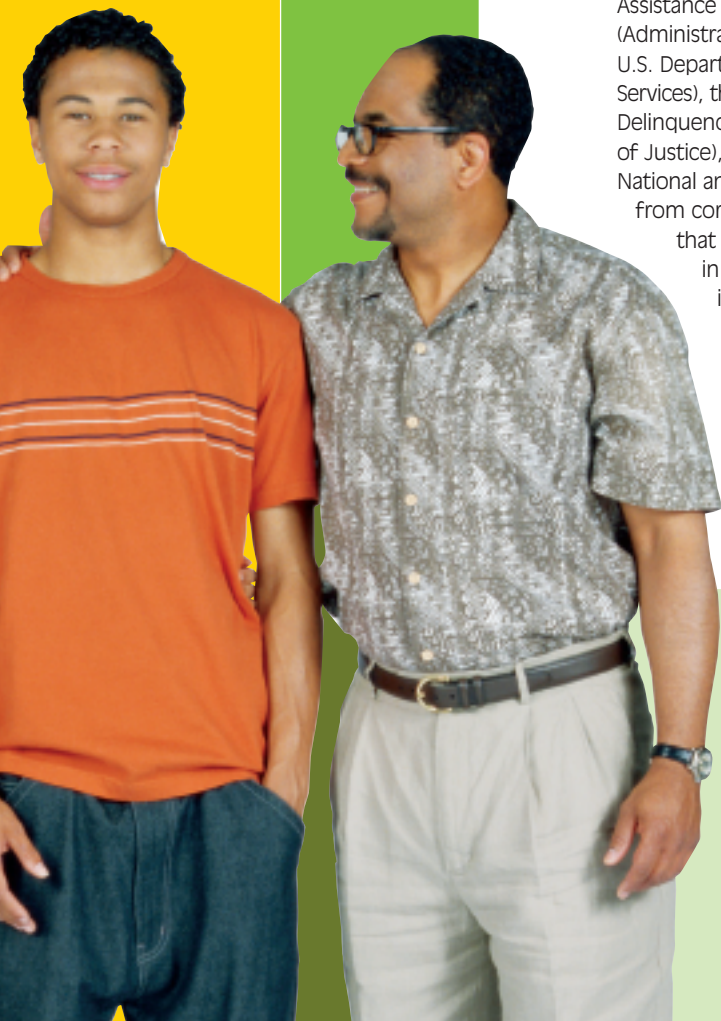
areas of the community, established a presence, and begun to forge partnerships that will help ground the initiative. It makes sense to focus where inroads have already been made by organizations that have begun to establish a strong rapport with the community.

Determine Eligibility Criteria

- Who will your mentoring program serve? Children of prisoners, certainly. But it is important to recognize that their parents may move in and out of the penal system. It may be most useful to establish eligibility criteria that allow for some flexibility. In any case, once a match has been made, a child should not be dropped from the program if his or her parent is released from prison. You will also need to decide what age group your program will serve. Philadelphia's Amachi program focused its efforts on children between 5 and 18 years old. Generally, though, most children involved in Amachi are under age 13. As staff involved with the Amachi initiative explained, it is "harder to be effective with big, hormone-challenged, employed (or job-seeking) 17-year-olds."[39] It should also be noted that this kind of mentoring is less proven with teenagers than it is with younger children.

Staff the Effort

- In addition to a program champion, an Amachi-based initiative requires a number of people to provide training, oversight, and management of the program. Support staff will be needed to attend to administrative details. Case managers will be needed to make matches between children and volunteers and then to monitor their activities (how often the pair meet, the amount of time they spend together, and how they spend their time) and provide troubleshooting support and problem-solving help when needed. Program staff at Amachi recommend a staff-to-volunteer ratio of one case manager to 30 matches. If staff is required to handle more than is reasonable, it is likely that the program will suffer in terms of the quality and quantity of the support provided to volunteers. Such support is deemed critical to a program's success.

Gear Up

- The administrative partner will need to be prepared to handle a major influx of new volunteers and a burst of program activity. Processes for screening volunteers must be in place, and staff members must have adequate training that will enable them to process applicants and make matches. Staff members will need the proper equipment to meet their responsibilities, including access to computers, telephones, faxes, and email. Computers must be equipped with software that will enable the organization to collect and store data, track program activity, and provide reports as needed. In addition to training staff, the sponsoring organization will need to provide training to volunteers. Therefore training capacity must be built in (and adequately staffed) and training design completed prior to implementation. Tools related to program management should be finalized as well (e.g., activity logs—see Appendix D for an example).

Phase Two: Recruitment

The recruitment phase is an exciting, challenging, energy-demanding, and absolutely critical part of the process. This is the point at which thoughtful and thorough program planning begins to get results in the form of mentors who will serve as volunteers, children who will benefit from the program, and religious leaders whose commitment will see the effort through. Parents and caregivers play important supporting roles.

Recruit Religious Leaders

- The first step is to get buy-in from the top. The top leadership will vary from one organization to another. You will need to determine whom to approach and how to do it. It is important to consider this step carefully and to be knowledgeable about different religious traditions. In

some, for example, contacting the pastor is appropriate. In others, it could be disastrous. Some traditions are hierarchical in nature, and authority must be respected: you must first approach the bishop or other denominational leader. Remember that leaders of faith organizations, like those of other institutions, are connected to one another through alliances and friendships that can be tapped to expand outreach and gather support.

Start by developing a list of faith communities with potential for involvement. Begin with those in the neighborhoods most affected by crime. People who live, work, and worship in the same neighborhood as the children they mentor can have a powerful impact on these young lives. But don't ignore potential volunteers who

> People who live, work, and worship in the same neighborhood as the children they mentor can have a powerful impact on these young lives.

commute to worship and are concerned about the neighborhood. Focus on organizations with a demonstrated interest in community outreach. Leave open the possibility of working with different types of faith-based organizations, including churches, mosques, synagogues, temples, and religiously motivated nonprofits.

The local champion should plan to meet individually with the leaders of each institution for which the mentoring program seems appropriate; he or she should discuss the program and gauge the level of interest. Once a religious leader has expressed an interest in participating, your

champion should hold a second meeting to gather additional information about the faith community and assess its capacity for meeting the obligations required.

The influence of a strong local champion becomes especially evident during this phase of program planning. For example, Rev. Goode was able to tap into an existing network to forge links with faith organizations. Religious leaders are busy people, and they can be difficult to reach, so it is critical that the individual who contacts them is someone who will command their attention. A good deal of legwork is involved; plan repeated visits to each faith community you hope to recruit. It may take persistent calls to reach someone and set up an appointment. Try to get the leader's cell phone number, if possible, advises Rev. Goode. One strategy for doing that is to find out when scripture study, prayer meetings, and worship services are held; arrive a few minutes early, and ask the leader how and when you should try to reach him or her. Consider staying for the service and, if appropriate, discussing your program, either informally at coffee hour or during announcements, or formally, if the leader agrees.

Help the religious leader see the need for the program by providing background information about the number of children in the area whose parents are incarcerated and the risks these children face. Demonstrate how a program like Amachi can provide a way for members of the faith community to live their faith and to address the organization's mission (e.g., serving the poor, helping children) through a program that offers a support framework (training, oversight, stipend) and that is part of a major community-wide or citywide initiative that is generating national interest. Rev. Goode based his appeal to ministers on theology; he often quoted scripture, such as "Your people will rebuild the ancient ruins and will raise up the age-old foundations; you will be called Repairer of Broken Walls, Restorer of Streets with Dwellings" (Isaiah 58:12, New International Version).

Explain the Role of Religious Leaders

- Explain the role of the religious leader in the program; this person makes a commitment to oversee the effort and monitor the church's involvement, to support volunteer mentors, and to serve as a liaison between the church and the partnering organizations. Be clear about what is expected; in Amachi, churches were asked to do these specific things:

- Recruit ten mentors who would commit to meet with a child for at least one hour per week for one year.
- Complete a limited amount of paperwork to monitor the program and document results (e.g., monthly data collection to document meetings between mentors and children).
- Support the mentors with prayer and conversation (one of Amachi's innovations is providing a support community beyond the professional services of the mentoring agency).
- Identify an individual who would serve as coordinator of the effort within the church (Amachi provided a stipend for this individual).

In your conversations with religious leaders, it may be helpful to point out that Amachi's faith-based partners appreciated the fact that the program had a clear structure and established procedures. An added benefit was that it came with support from the partnering organization, which was responsible for screening and training mentors, making the matches, and supervising the effort.

Secure Volunteer Mentors

- Although pastors hold primary responsibility for recruiting mentors from the congregation, your local champion can facilitate this in a number of ways. In Philadelphia, Rev. Goode visited several churches and spoke to congregations about the need for the program and how they could help. Early on, potential volunteers must be apprised of the program requirements. They should be prepared to participate in a formal screening process that includes completing an application form, interviewing with staff, and undergoing a criminal background check and a child abuse clearance. Each potential mentor should know that he or she will be asked to submit three references, including one from the religious leader of his or her faith community.

Because the religious leaders will be responsible for recruiting volunteers, they should know the attributes of a good mentor: he or she usually has demonstrated an interest in youth ministry, has had relevant work experience (e.g., as a teacher, social worker, mental health worker, or police officer), has had a similar personal experience (e.g., his or her parent has been incarcerated), or has personal qualities that indicate a strong capacity to work with children, such as an especially caring and compassionate nature.

Recruit Children

- By the time you begin to recruit children, you must have a cadre of mentors ready to be matched. You won't want to keep the children waiting. Some of them will be excited at the prospect of having a mentor and will want to get started right away. Others may feel apprehensive or shy, and with these children, it's best to begin as soon as possible before they have time to entertain second thoughts about participating.

The task of identifying, locating, and enrolling children in a mentoring program is not an easy one. Be prepared to take a trial-and-error approach to discover the most effective means of recruiting children. You may wish to employ the strategy used in Philadelphia's Amachi program— going to the prisons, enlisting help from prison social workers, and speaking directly with incarcerated parents to sell them on the idea and obtain their written consent to allow their children to participate.

First, though, you'll need to get approval from prison authorities. During your conversations with them, you should be ready to explain the nature of your request, the purpose of your program, and why contact with parents is crucial. Prison officials may refer you to chaplains, counselors, or prison social workers— potentially important points of contact in order to gain access to prisoners. The prison social worker may be particularly helpful in providing a forum that will allow you to address a group of prisoners with minor children. Parents and caregivers should be told the risks children of prisoners face and how mentoring can help them. You'll need their permission to enroll children in the program. Parents and caregivers can provide information about their children's whereabouts, but don't be surprised if these addresses have changed, phone numbers have been disconnected, and some of the children are nowhere to be found. Children of prisoners often lead fragmented, transient lives and frequently move from one caregiver to another.

Prison Social Workers Are Key to Access

After discovering that concerns about confidentiality made social service agencies reluctant to give out the names of children of prisoners, Philadelphia's Amachi program contacted church leaders to enlist their help in identifying eligible children. But pastors and church staff were also uncomfortable about revealing this information and possibly violating the privacy of families. Finally, Rev. Goode went to the prisons. At first he tried to enlist prison chaplains in the search for children but met with limited success. Prison social workers turned out to be allies; with their help, Rev. Goode was able to meet directly with prisoners. This strategy proved effective.

Consider other organizations in the community that are already working with families of prisoners as resources and potential partners. You can use the National Institute of Corrections' Directory of Programs Serving Families of Adult Offenders to locate these organizations (visit www.nicic.org). The Prison Fellowship Ministry (www.pfm.org) operates the Angel Tree program for children of prisoners. By partnering with one of these organizations, you can greatly extend the services the children receive. You might also talk with school administrators, social workers, law enforcement agencies, and healthcare workers about ways to identify children of prisoners. There is no one right way to go about this work; use your own ingenuity to explore the resources available in your community.

Get Caregivers on Board

- Recruiting participants is the next step in the process. Once parental consent has been secured and the child has been located, you need the caregiver's permission to participate. Initially, caregivers may be suspicious of your motives or feel threatened by your interest. Repeated face-to-face contact can facilitate the recruitment process by helping establish trust between the caregiver and those involved with the program. This may be accomplished more easily if you are affiliated with an organization such as BBBS that has achieved name recognition in the community. Explain to the caregiver how mentoring can help the child in school and at home. He or she may be relieved to know that another caring adult will be looking out for the child's well-being.

Phase Three: Implementation

A sufficient number of children have been recruited to participate, they have expressed a desire to participate, and their parents and caregivers have given permission for them to take part. Religious leaders are on board, staffing is in place, mentors have been identified—now it's time for takeoff. There are four key steps involved in the implementation phase: screening volunteer applicants, interviewing children and their caregivers, making the match, and training volunteers.

1 Screen Volunteer Applicants

The screening of people interested in becoming mentors has to be rigorous to ensure the safety of the children. The first step for the applicant is to complete an application (see Appendix A for a mentor information form). Then staff members interview the applicant to gauge level of commitment, learn more about his or her motivations, assess the applicant's understanding of the expectations, and provide additional information about program requirements.

If the interview goes smoothly and the applicant seems appropriate for the program, a criminal background check comes next to ensure child safety. In Philadelphia's Amachi program, each applicant is considered on a case-by-base basis and, except in the case of serious

offenses (murder, child abuse, or child sexual assault), a person will not be automatically excluded because of a criminal record. A child abuse clearance check will also be conducted for each applicant. Three references, including one from the religious leader, should be required of each potential mentor to attest to his or her suitability to serve in a mentoring capacity to a child. (The required checks vary depending on the jurisdiction. This is another good reason to partner with an organization experienced in screening volunteers.)

2 Interview Children and Caregivers

Touch base with the children you hope will participate in the program. By this point, you should have identified children willing to participate and secured the parent's and caregiver's written permission. If not, now is the time to do so. Explain to the child and caregiver what the program is about (enlisting caring adults to help children) and who is involved (volunteers from local houses of worship, partnering organizations). Let them know what kinds of activities mentors and children might do together, such as special outings, help with homework, or sports. Make it clear that the mentor is not expected to buy things for the child but will give instead the gift of friendship. Tell them how much time the child should expect to spend with the mentor (Amachi required that volunteers commit to meet with mentees for at least one hour per week over the course of one year). Caregivers and children should be in agreement about program participation. Although some children may be reluctant at first, many will be willing to at least try the program. For those who are not willing, do not try to force the issue. No families should be forced to participate. During the interview, program staff should try to get to know the child in order to identify a mentor who will be a good match. What special interests does the child have? What challenges or special needs (behavioral issues, learning disabilities, etc.)?

> "Match-making is part art, part science, and part mystery"

3 Make the Match

The advantages of working with an organization experienced in making mentor–mentee matches are clear. "Match-making is part art, part science, and part mystery," according to Marlene Olshan, CEO of BBBS Southeastern Pennsylvania.[40] Among the factors that should be considered are mentee/mentor preferences, caregiver preferences, geographical proximity, interests, gender, and other variables. The mentoring agency partner should be well equipped to facilitate the match-making process.

4 Train Volunteers

Training is actually part of the screening process. It provides an opportunity for volunteers to decide whether mentoring is right for them. The first training session should be an orientation to the program, setting forth the needs the program aims to address, its goals and objectives, the mentor's role and responsibilities, potential challenges, and sources of support. The training should emphasize that mentor/mentee activities need to be strongly informed by the child's interests and shaped by the mentor's strengths and interests. Training also provides an opportunity for the mentor to discuss his or her expectations and to work with other mentors to plan initial activities. Bringing mentors together for training creates opportunities for peer support and serves as a form of recognition and encouragement: participants see themselves working on common goals with others from the community.

This is the time to lay out clear expectations for mentors. They should plan to engage in a variety of activities—taking the child to the library or a museum,

helping with school assignments, playing basketball together, for example—on a regular basis. Mentors need to know about the challenges: these children may not live in stable situations, and they may move around a lot so that the mentor has to work to stay in touch. The child may get the idea that the mentor will provide material things (money, clothes, etc.). Mentors may find it difficult to see the children deprived of these things. But the mentor's role is to be a friend, not a savior or a Santa Claus. Concerns about a family's social service needs can be passed on to the mentoring agency, the case manager, or the religious community. In addition, the children may find it difficult to trust this new person in their life, and mentor–mentee bonding may take a long time. For this reason, no matter how "sold" the mentor is on the program, he or she may need to be reminded of the benefits of the mentoring program, not only to the child but to the mentor as well. Not only is this a way to put faith into action, but mentors often experience improved health and productivity; they believe they are making a difference as they build a positive relationship with a child in need.

In most cases, the mentoring agency partner can provide basic training, but ongoing training will also be needed. Partnerships with AmeriCorps, offender reentry programs, and family-strengthening organizations may be helpful in this matter. After the initial orientation, close review of the data and regular contact with mentors may help identify emerging needs for follow-up training. For example, additional training sessions on child development, crime and substance abuse prevention, children's health, and related issues may be helpful. Consider bringing in outside experts to lead such sessions.

Phase Four: Monitoring and Evaluation

One of Amachi's greatest strengths is the high level of accountability that is built into the model. Amachi emphasizes monitoring through systematic data collection along with close, regular communication among all involved, as well as careful information analysis and follow-up. Careful monitoring facilitates evaluation: in order to know whether the program is making a difference, you will need to determine measures of success.

■ **Monitoring**
Responsibility for monitoring an Amachi-like program is shared by three groups:

■ **Church volunteer coordinators (CVCs)**: CVCs are the primary contact point for mentors. Each pastor involved in the initiative has identified a CVC from the congregation, usually someone with a demonstrated interest in helping children. This individual coordinates and oversees the program within the church. The CVC makes weekly contact with each mentor (either in a regular meeting or by telephone) and collects data from each mentor on a monthly basis to document the number of mentor–mentee meetings, the total number of hours they met, what they did together, and the number of times they spoke on the telephone. This information is compiled to generate a monthly snapshot of each match within the congregation as well as for the overall effort. The CVC role is critical. CVCs provide additional support to the volunteers, enhancing the professional support provided by BBBS case managers. In Philadelphia, AmeriCorps members served as CVCs.

■ **Case managers**: In Amachi, staff members responsible for monitoring were called community impact directors and mentor support coordinators. These individuals screen volunteers,

supervise the program, and provide training and ongoing support. They should have regular contact with mentors, participants, and caregivers to identify and resolve issues. The recommended case load for a case manager is 30 matches. Case managers review monthly reports and contact pastors, CVCs, mentors, and others involved in order to keep apprised of program developments and troubleshoot when necessary. They may need to intervene between mentor and mentee or perhaps even effect a rematch if necessary.

- **Religious leaders**: Religious leaders receive monthly reports for their own congregations as well for others involved in the initiative. They should review this information carefully, recognize the efforts of mentors, identify trouble spots, and provide support to the mentors when needed (e.g., if a mentor is encountering resistance from a caregiver, the pastor might be able to intervene and help the caregiver see the value of the program). For groups that aren't keeping up with their goals, the comparison with other organizations often serves as an incentive to boost performance.

Evaluation

What goals for the initiative have been set forth by the partners? How will you know when the goals have been reached? What would serve as good measures of success? It helps to be able to quantify programmatic achievements. Examples of evaluation materials used in Amachi are included in Appendices D, E, and F and discussed in Appendix G.

Begin the evaluation process by collecting information that can be gleaned from monthly reports. These reports will yield information about the number of mentors and children involved in the program, the amount of time they spend together, the frequency of their meetings, and their activities. This information will help assess the duration of mentoring relationships and the reasons for termination.

What results does your program hope to achieve? Research shows that mentoring can be instrumental in helping children feel more confident about doing schoolwork, improve their school attendance and performance, and avoid alcohol and drugs.[42]

These outcomes are more likely to result from mentoring relationships that last 12 months or longer. It takes time to develop trust between a mentor and mentee. If your evaluation can show that lasting relationships have been formed, your program is having an impact on children's lives. In addition to monthly reports, you can survey caregivers about the children's attitudes and behaviors. When Amachi conducted such a survey, a majority of the caregivers said that the children's self-confidence improved and that they had more hope for the future; their academic performance and classroom behavior also improved.[43]

Consider enlisting the help of a nearby university in developing and conducting an evaluation of your program. Many schools are interested in evaluating programs such as Amachi to determine whether they can be effective in addressing difficult social problems.

Once you have gathered and compiled a full year's worth of program information, it is important to share the results with everyone involved. Mentees and mentors, caregivers, parents, religious leaders, staff, potential funders, and the community at large ought to be made aware of the program's achievements. Public recognition in the form of a big celebration spreads the word and infuses the program with the energy that will sustain it over time. Be sure to invite the media.

It will take time before we can assess progress toward the long-term goals of Amachi-based programs. Are we reducing the number of children who enter the criminal justice system? Are we helping these children, the "invisible children" of prisoners, become "children of promise" in spite of the obstacles they face? To answer these questions, program evaluators will need to follow these mentored children from the time they enter the program to adulthood—and beyond.

Conclusion

Partnerships between secular organizations and faith communities can go a long way toward addressing unmet needs in the community.

Together they can stand in the gap when parents are imprisoned and children are left behind, often invisible and in desperate need in some of our roughest neighborhoods. These partnerships are not always easy; Amachi's partners have demonstrated that the relationship of the secular organization and the community of faith is often not a cozy and comfortable one. But there is enough mutual reward involved to satisfy the interests of both types of organizations and to keep them involved. The Amachi model is not a policymaker's dream of a simple and easy solution to a difficult and complex problem, but it has been said that nothing worthwhile is easy to accomplish. The intrinsic value of this work makes it well worth the effort.

Issues are bound to arise that will cause conflict. For example, in Philadelphia, the members of the faith-based arm bristled when they were asked to call a Christmas party a "holiday party." They were dismayed when alcohol was served. Though the secular partners saw no problem with this, some of the mentors and volunteers were offended. One mentor said that she felt it was inappropriate to provide alcohol when children were present, especially given the prevalence of substance abuse problems in the community.

It is only through open, honest dialog that understanding, respect, and sensitivity can develop between partners who come to their work from these different perspectives. But common goals become the glue that holds the relationship together. It is best to be clear, open, transparent, and honest about these differences and then find ways to work together for the sake of the children. Amachi is seen by those involved as a ministry, a way to serve, and yet it may not be

a good fit for all religious communities. In the program, conversation that explicitly seeks to convert is prohibited. Yet mentors motivated by faith cannot be expected to compromise their core beliefs. Secular partners as well as faith-based organizations of other faiths may feel decidedly uncomfortable when their Christian partners invoke Jesus or make other religious references during a presentation at a major public gathering. The only way to deal with these kinds of issues is through dialog.

Though the challenges of this work are considerable, they are not insurmountable. A certain amount of tension will always exist between organizations and individuals with different values and views. It takes effort, time, and a large portion of goodwill to work out conflicts and find common ground. But as the partners in Amachi have discovered, the benefits more than compensate for the effort. An Amachi staff member acknowledged the difficulties inherent in cross-cultural collaboration and then concluded, "We need each other." And one mentored child summed up his experience in these words:

My mentor, Mister Julian has glasses, dark skin, he's 39, he has two sons and one daughter, and a cat and a dog. He plays games with me, takes me bowling, sometimes we go out for dinner. He took me to see his son's college. We play baseball, fly kites. Right now, we're working on building a birdhouse—it's got a patio, a tin roof, and a fireplace to keep the birds warm. [Laughs.] We made a frame and put in a picture of us and gave it to my mom for Mother's Day. I think other kids should try to get a big brother too. It's fun. You can go places, do things, spend time with his family. I used to be scared of everything, even cats and dogs. Now I'm not scared anymore. They should have this in all 50 states.

   —Jaquil, age 11

Secular and faith-based partners accomplish together what neither could do alone when they offer children of incarcerated parents lives rich with renewed promise, and children like Jaquil demonstrate once again the meaning of "Amachi"—"who knows but what God has brought us through this child."

It takes effort, time, and a large portion of goodwill to work out conflicts and find common ground. But as the partners in Amachi have discovered, the benefits more than compensate for the effort.

Afterword

As of publication date, there is movement in the field. Seven cities have used the video *God and the Inner City*,

in which Amachi is featured as a model program, to introduce community and faith-based organizations to the idea of mentoring children of prisoners. These cities are Atlanta, Baltimore, Charlotte, Miami, New York City, Pittsburgh, and Washington, DC. Other cities, including Fredericksburg, VA, are scheduled to participate. (For more information about this video, visit www.films.com or call 800-257-5126.)

The U.S. Department of Health and Human Services has received applications from hundreds of organizations wishing to receive some of the $10 million available to fund similar efforts. It is anticipated that Congress will appropriate $30 to $50 million in the next fiscal year to support Amachi-like programs. Twelve BBBS organizations have already received start-up funding to initiate these programs.

At the same time, there is rising political opposition and controversy in the press about faith-based initiatives. Many Americans are wary of these efforts, concerned that they may violate the separation of church and state. Others may link initiatives to a faith-based agenda of a particular political party and seek to discredit them as a way of creating political change. Whatever your political affiliation, you cannot ignore the fact that millions of children in our country are

in need. Those with imprisoned parents face many risks. The children themselves are blameless. They need our care and concern. Organizing intervention efforts as early as possible is better than waiting until they succumb to temptations of the street and begin to emulate the imprisoned parents.

Mentoring is no quick and easy fix. The mentor who doesn't do his or her part may cause more damage than good. But when caring adults play an active role in the lives of children, the children become more resilient; they have a better chance at dealing with the challenges of life. Amachi has shown us that religious leaders are eager and willing to involve their congregations in such voluntary efforts and that people will volunteer when they are asked. The potential of this model to mobilize people to do good is immense.

Mentoring children of prisoners is just one piece of what needs to be done. If we can organize to mentor children of prisoners, we can address the other needs of our society with a comprehensive movement to work with the families of the incarcerated, to assist prisoners reentering society, to strengthen families and marriages, and to build strong and caring communities that nurture and protect all of our children and youth.

Response Form

I am interested in getting additional information about Amachi-based programs. Please contact me:

Name: _____

Address: _____

Phone number: _____

Cell phone number: _____

Email: _____

Register at www.fastennetwork.org., or mail or fax the response form to

FASTEN
National Crime Prevention Council
1000 Connecticut Avenue, NW
Thirteenth Floor
Washington, DC 20036-5325
202-466-6272
fax: 202-296-1356

Resources

Organizations Involved With Amachi

These organizations have played key roles in the Amachi program.

Public/Private Ventures
Rev. Dr. W. Wilson Goode Sr.,
    Director, Amachi Program
2000 Market Street, Suite 600
Philadelphia, PA 19103
215-557-4400
fax: 215-557-4469
www.ppv.org

Big Brothers Big Sisters of America
Joyce Corlett, Director of Programs
230 North 13th Street
Philadelphia, PA 19107
215-665-7726
www.bbbsa.org

National Crime Prevention Council
Mark Scott, Director, FASTEN
1000 Connecticut Avenue, NW
Thirteenth Floor
Washington, DC 20036-5325
202-466-6272
fax: 202-296-1356
www.ncpc.org

**Corporation for National
    and Community Service**
David Caprara, Director, AmeriCorps*Vista
Tess Scannell, Director, Senior Corps
1201 New York Avenue, NW
Washington, DC 20525
202-606-5000
www.nationalservice.org

**National Association of Blacks
    in Criminal Justice**
National Religious Affairs Association
PO Box 77075
Washington, DC 20013

**Faith and Service Technical
    Education Network (FASTEN)**
5395 Emerson Way
Indianapolis, IN 46226
www.fastennetwork.org

Organizations That Can Provide Information

Consult these organizations for information on mentoring and/or children of prisoners.

Family and Corrections Network
32 Oak Grove Road
Palmyra, VA 22963
434-589-3036
fax: 434-589-6520
email: fcn@fcnetwork.org
www.fcnetwork.org

**Federal Resource Center
    for Children of Prisoners**
c/o Child Welfare League of America
440 First Street, NW
Washington, DC 20001
202-638-2952
www.childrenofprisoners.org

National Institute of Corrections (NIC)
U.S. Department of Justice
320 First Street, NW
Washington, DC 20534
800-995-6423
202-307-3106
www.nicic.org

NIC Information Center
1860 Industrial Circle, Suite A
Longmont, CO 80501
800-877-1461
303-682-0213
email: asknicic@nicic.org

National Mentoring Partnership
1600 Duke Street, Suite 300
Alexandria, VA 22314
703-224-2200
www.mentoring.org

**Prison Fellowship Ministries
Angel Tree Program**
1856 Old Reston Avenue
Reston, VA 20190
www.pfm.org

Publications

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Branch, Alvia Y. *Faith and Action: Implementation of the National Faith-Based Initiative for High-Risk Youth*. Philadelphia: Public/Private Ventures, 2002; online at www.ppv.org/ppv/publications/ assets/23_publication.pdf (accessed 1/12/04).

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Fountain, Douglas L., and Amy Arbreton. "The Cost of Mentoring," in Jean Baldwin Grossman, ed., *Contemporary Issues in Mentoring*. Philadelphia: Public/Private Ventures, 1999, 48–65; online at www.ppv.org/ppv/publications/assets/37_ publication.pdf (accessed 1/12/04).

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Jucovy, Linda. *Amachi: Mentoring Children of Prisoners in Philadelphia*. Philadelphia: Public/Private Ventures and Center for Research on Religion and Urban Civil Society, 2003; online at www.ppv.org/ppv/ publications/assets/21_publication.pdf (accessed 1/12/04).

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Mumola, Christopher J. "Incarcerated Parents and Their Children," *Bureau of Justice Statistics Special Report*, U.S. Department of Justice, August 2000; online at www.ojp.usdoj.gov/bjs/pub/pdf/iptc.pdf (accessed 1/12/04).

National Crime Prevention Council (NCPC). *Mission Possible: Churches Supporting Fragile Families*, Washington, DC: NCPC, 1990, 1992.

National Crime Prevention Council (NCPC). *Philanthropy and Faith: An Introduction*, Washington, DC: NCPC, 2003.

Rhodes, Jean, ed. *A Critical View of Youth Mentoring*, New Directions for Youth Development 93. San Francisco: Jossey-Bass, 2002.

Rhodes, Jean. *Stand by Me: The Risks and Rewards of Mentoring Today's Youth*. Cambridge, MA: Harvard University Press, 2003.

Rhodes, Jean. "What's Race Got To Do With It?" National Mentoring Partnership, Research Corner, March 2002.

Sipe, Cynthia L. *Mentoring: A Synthesis of P/PV's Research: 1988–1995*. Philadelphia: Public/Private Ventures, 1996; online at www.ppv.org/ppv/publications/assets/40_ publication.pdf (accessed 1/12/04).

Tierney, Joseph P., and Jean Baldwin Grossman, with Nancy L. Resch. *Making a Difference: An Impact Study of Big Brothers Big Sisters*. Philadelphia: Public/Private Ventures, 1995, 2000; online at www.ppv.org/ppv/publications/ assets/111_publication.pdf (accessed 1/12/04).

Toppe, Christopher, Arthur D. Kirsch, Jocabel Michel, Susan Wiener, and Nadine T. Jalandoni. *Faith and Philanthropy: The Connection Between Charitable Behavior and Giving to Religion*. Washington, DC: Independent Sector, 2002.

Appendix A:

Amachi Volunteer Mentor Information Form

Complete the questions on this form when a new mentor is applying to the Amachi program.

Volunteer Mentor Information

1. Name of volunteer mentor _____

2. Street address _____ Apt. No. _____

   City _____ State _____ Zip code _____

3. Volunteer mentor's phone number: (_____) _____- _____

4. Alternate phone number: (_____) _____- _____

5. Parent/Guardian date of birth _____ /_____ /_____ [month/day/year]

6. Gender: ☐ Male ☐ Female

7. Race/Ethnicity: ☐ African American ☐ Hispanic ☐ Caucasian

   ☐ Asian ☐ Other (specify _____)

8. Volunteer mentor's marital status: ☐ Single, never married ☐ Single, divorced
   ☐ Single, widowed ☐ Single, living with partner ☐ Married, separated
   ☐ Married, living with spouse ☐ Other

9. Please list the contact information for two other people who know how to reach the child or his/her parent/guardian:

   Contact 1_____ Phone: _____

   Contact 2_____ Phone: _____

10. Does the volunteer have any children living with her/him? ☐ Yes ☐ No

If "yes," how many are under the age of 12? _____

If "yes," how many are over the age of 12? _____

11. What is the highest level of school that the volunteer completed?

☐ Less than a high school graduate   ☐ High school equivalency/GED

☐ High school diploma   ☐ Vocational/Technical/Business school

☐ Some college   ☐ Associate (2 years)

☐ Bachelor's (4 years)   ☐ Master's

☐ Doctorate (Ph.D./J.D./M.D.)

12. Does the mentor receive food stamps, welfare, Medicaid, or SSI? ☐ Yes ☐ No

Volunteer's employment status:

☐ Full-time employment   ☐ Part-time employment

☐ Unemployed   ☐ Student   ☐ Homemaker   ☐ Retired

13. When does the mentor plan on spending time/meeting with mentee?

_____

_____

_____

_____

Appendix B:

Amachi Mentee Information Form

Complete the questions on this form when a new child is applying to the Amachi program

Child Information

1. Name of child _____

2. Street address _____ Apt. No. _____

   City _____ State _____ Zip code _____

3. Phone number: (_____) _____ - _____

4. Child's date of birth _____ / _____ / _____ [month/day/year]

5. Gender: ☐ Male ☐ Female

6. Race/Ethnicity: ☐ African American ☐ Hispanic ☐ Caucasian
   ☐ Asian ☐ Other (specify _____)

Parent/Guardian Information

The parent/guardian is the adult who is legally responsible for the child's well-being and cannot be the incarcerated parent.

1. Name of parent/guardian _____

2. Gender: ☐ Male   ☐ Female

3. Relationship to the child: ☐ Birth Parent   ☐ Adoptive Parent   ☐ Stepparent
   ☐ Grandparent   ☐ Sibling   ☐ Aunt or Uncle   ☐ Other (specify _____)

4. Parent/Guardian date of birth _____ /_____ /_____ [month/day/year]

5. Parent/Guardian marital status: ☐ Single, never married   ☐ Single, divorced
   ☐ Single, widowed   ☐ Single, living with partner   ☐ Married, separated
   ☐ Married, living with spouse   ☐ Other

6. Race/Ethnicity: ☐ African American   ☐ Hispanic   ☐ Caucasian
   ☐ Asian   ☐ Other (specify _____)

7. Does the child live with this person?   ☐ Yes   ☐ No

   If "no," please list address: _____
   _____

8. Please list the contact information for two other people who know how to reach the child or his/her parent/guardian:

   Contact 1_____   Phone: _____

   Contact 2_____   Phone: _____

1. What school does this child attend?_____

2. What grade is this child in school?
   ☐ K ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7
   ☐ 8 ☐ 9 ☐ 10 ☐ 11 ☐ 12 ☐ not in school

3. Does this child receive free or reduced price lunch at school? ☐ Yes ☐ No

4. How was this child referred to Amachi?
   ☐ Through the congregation ☐ Through social service provider at the prison
   ☐ Through other source (specify): _____
   _____

5. Who does this child live with most of the time? (check all that apply)
   ☐ Mother   ☐ Father   ☐ Stepmother   ☐ Stepfather
   ☐ Mother's boyfriend   ☐ Father's girlfriend   ☐ Brother(s)   ☐ Sister(s)
   ☐ Aunt   ☐ Uncle   ☐ Grandfather   ☐ Grandmother
   ☐ Other

6. How many times did this child move (change residences) in the past year?
   ☐ 0 ☐ 1 ☐ 2 ☐ 3 or more

7. Is this child's primary language English? ☐ Yes ☐ No
   If "no," is the primary language ☐ Spanish ☐ Other _____

8. Has this child ever been arrested? ☐ Yes ☐ No
   If "yes," specify number of times: _____

Appendix C:

Amachi Match Form

Please fill out this form when a volunteer and a mentee are matched and have had one INDEPENDENT meeting (a meeting not facilitated by Amachi staff).

Date of first independent meeting: _____ /_____ /_____ [month/day/year]

Name of caseworker: _____

Name of congregation:_____

Name of child: _____

Child's date of birth _____ /_____ /_____ [month/day/year]

Name of volunteer mentor: _____

Mentor's date of birth: _____ /_____ /_____ [month/day/year]

Match ID#: __ __ __ __ C __ __ __ __ M

(this is the number assigned to the child and the mentor combined)

Appendix D:

Amachi Monthly Match Activity Report

Date: _____ /_____ /_____ [month/day/year]

Cluster: _____ Church ID: _____	Match ID # _____
Child's name: _____	Child ID # _____
Volunteer mentor's name: _____	Volunteer ID # _____

Please mark each day that you met with your little brother/sister by placing a check in the box. Next to the date, record the length of the meeting in hours. Do not include any information regarding phone calls on this calendar.

July 2003

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
☐ 8	☐ 9	☐ 10	☐ 11	☐ 12	☐ 13	☐ 14
☐ 15	☐ 16	☐ 17	☐ 18	☐ 19	☐ 20	☐ 21
☐ 22	☐ 23	☐ 24	☐ 25	☐ 26	☐ 27	☐ 28
☐ 29	☐ 30	☐	☐	☐		

1. Total hours spent together during the month: _____

2. Place a check next to all of the activities that you did with your little brother/sister this month:

    ☐ Schoolwork   ☐ Attending other church activities

    ☐ Playing sports   ☐ Just "hanging out"

    ☐ Seeing a sporting event, movie, play, etc.   ☐ Other (specify) _____

    ☐ Eating a meal together   ☐ Other (specify) _____

    ☐ Attending church services   ☐ Other (specify) _____

3. Did you talk to your little brother/sister on the phone this month (actual conversation w/your mentee)?
    ☐ Yes   ☐ No

    If "yes," how many times? _____

4. If you answered "no" to question 4, did you attempt to contact mentee?   ☐ Yes   ☐ No

    If "yes," how many times? _____

5. If you did not meet this month, place a check next to the reason below explaining
    why you did not meet:

    ☐ Mentee moved   ☐ Mentor on vacation

    ☐ Mentee unable to be contacted   ☐ Mentor sick

    ☐ Mentee on vacation   ☐ Mentor heavy workload

    ☐ Caregiver uncooperative   ☐ Other (specify) _____

    ☐ Mentee sick   ☐ Mentor fulfilled year obligation

If you did not meet because the match was terminated, your CID must fill out
an End of Match Form before you are officially terminated.

Appendix E:

Amachi End of Match Report

When a match ends, this form should be completed by the caseworker.

Date: _____ /_____/_____ [month/day/year]

Name of caseworker: _____

Name of church: _____

Name of child: _____

Child's date of birth _____ /_____ /_____ [month/day/year]

Name of volunteer mentor: _____

Mentor's date of birth: _____ /_____ /_____ [month/day/year]

Match ID#: __ __ __ __ C __ __ __ __ M
(this is the number assigned to the child and the mentor combined)

Date match terminated: _____ /_____/_____ [month/day/year]

Reason for termination: (please check most appropriate box)

☐ Client moved out of area.

☐ Client's family structure changed.

☐ Client did not want the relationship to continue.

☐ Volunteer no longer has time for relationship.

☐ Volunteer moved out of area.

☐ Volunteer did not want the relationship to continue.

☐ Parent/guardian did not want the relationship to continue.

☐ Incarcerated parent returned and terminated mentoring relationship.

☐ Volunteer fulfilled 12-month commitment and does not wish to continue relationship.

☐ Other (specify): _____

_____

Appendix F:

Amachi Posttest

The first set of questions asks for some background information about you.

1. What is your name? First name: _____ Last name: _____

2. What is today's date? _____/ _____/ _____ [month/day/year]

3. What is your birth date? _____ /_____ /_____ [month/day/year you were born]

4. When you think about your future, how do you feel? (Check the answer that best describes how you feel.)

   ☐ I feel quite hopeful.

   ☐ I don't like thinking about my future.

   ☐ I feel like good things are going to happen in my life.

   ☐ Things are going to work out well for me in a few years.

   ☐ I am excited about what the future holds for me.

The next set of questions are about things that may or may not be happening in your life, some positive and some less positive. Many of the questions ask about the past year. Please feel free to skip any questions you do not feel comfortable answering.

1. Have you had more than one mentor since you joined Amachi/BBBS?   ☐ Yes   ☐ No

2. What is your current mentor's name?

   First name:_____ Last name: _____

3. When did you start meeting with your current mentor? Month _____ Year _____

The following set of questions is about the mentor you are meeting with now.

The following are different ways you might feel when you are with your mentor. For each statement, please circle one number to indicate how often you feel this way.

(Circle one)

	Hardly ever	Not very often	Sometimes	Most of the time
1. When I'm with my mentor, I feel...				
a. Happy	1	2	3	4
b. Bored	1	2	3	4
c. Disappointed	1	2	3	4
d. Important	1	2	3	4
e. Mad	1	2	3	4
f. Excited	1	2	3	4
g. Comfortable	1	2	3	4
2. My mentor and I...				
a. do things that I want to do	1	2	3	4
b. work on schoolwork	1	2	3	4
c. talk about personal things	1	2	3	4
d. talk about school	1	2	3	4
e. talk about friends and family	1	2	3	4
f. have a good time together	1	2	3	4

3. How close do you feel to your mentor? Do you feel....
☐ Not close at all   ☐ Not very close   ☐ Somewhat close   ☐ Very close

4. My mentor reminds me most of a....
☐ Teacher   ☐ Friend   ☐ Parent

	(Circle one)			
	Never	Not very often	Pretty often	All the time
5. Where do you and your current mentor usually meet?				
a. At your house?	1	2	3	4
b. At your mentor's house?	1	2	3	4
c. At church?	1	2	3	4
d. Somewhere else?	1	2	3	4

6. When was the last time you saw your mentor?
   ☐ Within a week
   ☐ More than a week ago but less than two weeks
   ☐ Within the last month
   ☐ One to two months ago
   ☐ More than two months ago
   ☐ We are no longer meeting.

7. How often do you usually **meet** face-to-face with your current mentor?
   ☐ Not at all
   ☐ Less than once a month
   ☐ Once a month
   ☐ Every other week
   ☐ Once a week
   ☐ More than once a week

8. How often do you **talk** with your current mentor on the phone?
   ☐ Not at all
   ☐ Less than once a month
   ☐ Once a month
   ☐ Every other week
   ☐ Once a week
   ☐ More than once a week

The following questions are about how you and your current mentor spend time together.

	Never	Hardly ever	Sometimes	Pretty often
			(Circle one)	
9. How often do you and your mentor spend time…				
a. working on academics or doing homework?	1	2	3	4
b. preparing college applications or researching colleges or universities?	1	2	3	4
c. attending church services?	1	2	3	4
d. just hanging out?	1	2	3	4
e. attending workshops or classes?	1	2	3	4
f. doing social activities	1	2	3	4
g. going to a library, museum, play, or sporting event?	1	2	3	4
h. playing sports?	1	2	3	4
i. talking about personal issues or problems?	1	2	3	4
j. other (specify) _____ _____	1	2	3	4

10. Which of the following best describes how decisions are usually made about how you and your mentor will spend your time together?

☐ My mentor decides how we'll spend our time together.

☐ I decide how we'll spend our time together.

☐ My mentor gets ideas from me, then we decide together.

☐ The program sets how we will spend our time together.

	(Circle one)			
	Hardly ever	Not very often	Sometimes	Most of the time
11. When you're with your mentor, how often does he or she appear...				
a. appreciated	0	1	2	3
b. frustrated	0	1	2	3
c. overwhelmed	0	1	2	3
d. comfortable	0	1	2	3
e. discouraged	0	1	2	3
f. respected	0	1	2	3
g. trusted	0	1	2	3
h. interested	0	1	2	3
i. nervous	0	1	2	3
j. bored	0	1	2	3
k. disappointed	0	1	2	3
l. enthusiastic	0	1	2	3
12. When you're with your mentor, how often do you feel...				
a. interested	0	1	2	3
b. bored	0	1	2	3
c. like he or she is having a good time	0	1	2	3
d. shy	0	1	2	3
e. talkative	0	1	2	3
f. mad	0	1	2	3
g. embarrassed	0	1	2	3
h. appreciative	0	1	2	3
i. excited	0	1	2	3
j. nervous	0	1	2	3
k. happy	0	1	2	3
l. disappointed	0	1	2	3
m. comfortable	0	1	2	3

	(Circle one)			
	Never	Hardly ever	Sometimes	Pretty often
13. Please check the answer that best describes your mentor.				
a. My mentor asks me what I want to do.	0	1	2	3
b. My mentor is interested in what I want to do.	0	1	2	3
c. My mentor helps me feel better when I am feeling kind of down on myself.	0	1	2	3
d. My mentor is the kind of person who lets you know if you have done something well or if you look good.	0	1	2	3
e. My mentor really sees my side of things.	0	1	2	3
f. My mentor and I do things that I want to do.	0	1	2	3
g. My mentor really listens to me.				

	(Circle one)			
	Very true	Sort of true	Not very true	Not at all true
14. If my mentor found out that I got a bad grade, he or she would…				
a. tell me that I will do better next time.	4	3	2	1
b. get mad at me.	4	3	2	1
c. tell me that I am still a good person.	4	3	2	1
d. say we couldn't do anything fun until I did better.	4	3	2	1
e. ask me if I needed help with my homework.	4	3	2	1
f. tell me that he or she is very disappointed in me.	4	3	2	1
g. tell me that he or she got a bad grade before too.	4	3	2	1

Thank you for completing this survey

Appendix G:

Evaluating Amachi

Wendy S. McClanahan, Senior Policy Research and Director of
   Philadelphia Research at Public/Private Ventures, Inc.;

Shawn Bauldry, Research Associate, Public/Private Ventures, Inc.

Why Monitor Implementation and Intermediate Outcomes?

You are hungry and on the way to a meeting. You decide to make a quick stop for a burger at the local fast-food joint. You pull up to the drive-thru. You order. You pay. You get your order. They forget the fries; you have to ask for them. You pull out. Total time from start to finish: 30.5 seconds.

You may be wondering what this has to do with mentoring. Although social service programs have been operating for decades and there has been a recent push for outcome measurement in social programs, the ability of social service organizations to measure the equivalent of McDonald's service times still lags far behind the business sector. Every time you drive through a fast-food restaurant, they measure how long it takes for you to get your food and be back on your way. Why? It is a measure of customer service, just one that McDonald's uses to determine if the restaurants are meeting their goals. Although the bottom line for McDonald's is making money and the bottom line for social service programs is helping people, the analogy still holds. Especially today, social service programs are expected to be accountable to their customers.

Measuring the success of a program like Amachi might seem like a complex undertaking. Without an "easy-to-measure" factor such as the time it takes to get through the drive-thru, how do we know whether a program like Amachi is serving its customers well? The idea is to monitor two important and related concepts: program implementation and intermediate outcomes.

Program Monitoring Versus Case Management

While they may seem similar, program monitoring and case management are two different things. Because of the complicated nature of personal relationships, especially between adults and children, the Amachi model requires careful case management of matches. In addition to helping matches succeed, case management also lets operators know through observation where the program is working and where individual matches are struggling. Many program operators may feel that this is enough information to document the success of the program, but it is not.

While case management is focused on ensuring the success of individual matches, program monitoring enables program operators to take a broad view of the program's success at meeting its goals—or its failure to meet them. Information collected from monitoring your program is program-wide and is therefore an essential practice for understanding what is working well in the program, improving out-comes for participants, and giving the program credibility in the eyes of funders, potential participants, and the community.

Monitoring Program Implementation and Participant Outcomes

The goal of program monitoring is to be able to prove to yourself and the world—funders, potential participants, and the field—that the program has the potential to have significant impact on the lives of its participants. Luckily there has been a lot of research that has identified key components of well-implemented mentoring programs, those programs that have the best chance of helping youth.

There are two types of monitoring that should be undertaken: monitoring to measure the program's implementation and monitoring to measure the intermediate outcomes for program participants. Implementation monitoring is focused on how well the program is being run. Is it doing what it set out to do? How does that compare to what "strong" mentoring programs do? Measuring intermediate outcomes is also an important component of good monitoring. It allows program operators to assess if participants are "getting" the types of things we expect them to get from good mentoring programs.

Monitoring Program Implementation

Monitoring program implementation is the monitoring component that comes closest to measuring service times at a fast-food restaurant. It typically involves collecting data to answer the following questions about the program:

1. Who is participating in the program?
2. Who is volunteering for the program?
3. What are the characteristics of matches?
4. How often are people participating in the program and for how long do they participate?
5. Why do people stop participating in the program?

How can Amachi programs answer these questions? Each of these questions can be answered by putting in place a data collection system that collects information on mentees and mentors when they come into the program, their match meetings and activities, and match termination. We believe this information is best collected on a series of forms.

1. Intake information

Volunteer and mentee information forms (Appendices A and B). Amachi collects information on each person applying to be a mentor or mentee. The forms include questions about applicants' demographic characteristics (gender, age, race, income level, etc.). This information can be collected as a part of the Amachi application packet or by Amachi staff when they interview potential mentors and mentees. Program operators may also want to consider including programmatic information on the form, such as address, phone number, and emergency contact information.

Match form (Appendix C). The match form documents when a match starts and who is matched with whom. It helps program operators determine the matching pattern and is the starting point for determining match duration. A match should not be considered a match until the mentor and the mentee have met with each other independently of Amachi staff. Information about when the actual match is made should be recorded on the match form. The match form is short and simple: it lists the caseworker, the congregation, the names and birth dates of the child and the mentor, and the date of the first face-to-face independent meeting.

2. Monitoring activities during match

Monthly match activity report (Appendix D). One of the things that program operators need to know is to what extent matches are meeting and what they are doing when they are meeting.

It is important to remember that this type of information is not a substitute for case management of matches, and case management is not a substitute for monitoring. The monthly activity report is collected on every active match during a month.

3. End of match

End of match form (Appendix E). Program operators need to document when a match ends and why it ends. This information will help them explore why matches end.

Intermediate Outcomes

There are several ways to measure intermediate outcomes for participants. Because these Amachi programs are new and the focus is on monitoring rather than measuring program impacts, outcomes for participants can be judged simply by looking at mentee reports on important components of the mentoring relationship. Although this type of monitoring does not show definitively that the program is creating the positive outcomes for participants, it provides an important tool in determining whether the program is reaching its goals.

Measuring intermediate outcomes is fairly simple once a solid data collection system is put in place. It entails asking participants about the quality of the mentoring relationship at regular intervals during their participation in the program.

Several research-based intermediate outcomes are key indicators of the success of the mentoring program.

Quality of the relationship. Research has demonstrated that the higher the quality of the mentoring relationship, the more the mentoring should benefit the child. Positive outcomes for mentees—such as earning a higher GPA, being more likely to pursue postsecondary education and less likely to start using drugs and alcohol, feeling more competent in school and being less likely to skip school—are likely to result

from relationships that are child-centered (activities are centered around what the child wants to do) and in which the child feels close to the mentor and there is strong emotional engagement and positive feelings (the child is happy with the mentor and does not feel ignored; the mentor is affirming of the child and does not push him or her too hard).

The inclusion of social activities. Studies have shown that social activities in a mentoring relationship are a key to promoting goodwill and a useful relationship between mentors and mentees (McClanahan, 1998). No matter what the goals of the mentoring program, social activities do not detract from the goals the mentor and mentee may have.

The **posttest** or follow-up questionnaire (Appendix F) should be administered at regular intervals during the course of the mentoring relationship. We recommend having mentees complete it every six months. The posttest asks some of the same questions that are on the pretest, a test given before the mentoring relationship begins, as well as others that assess the quality of the relationship between the mentor and the mentee.

Getting It All Done

At this point, program operators are probably thinking, "How are we ever going to get all of this information collected?" Because of the nature of mentoring programs, Amachi has heavy paperwork requirements. The benefit of adding the components necessary for a strong program monitoring system will, in the long run, far surpass the headaches associated with the extra paperwork.

Figure 1 summarizes the monitoring system described above. Many of the forms and procedures can be combined with programmatic procedures to minimize duplication of efforts. For example, an application packet should not ask the applicant for age and gender on three

different forms. Information should be consolidated, and intake and baseline information should be collected as part of this process.

Monthly activity forms can be incorporated into the case manager's duties. Because case managers are responsible for contacting mentors once a month to assess the status of the match, they could collect the information requested on the activity form; this can be done either in person or on the phone. Case managers could also incorporate the mentee posttest into their six-month case evaluations.

These are just some of the ways a program monitoring system can be incorporated into an already existing process. Since these Amachi programs are just starting up, you will have a lot of flexibility in deciding how these data collection tools will fit into your intake and case management processes.

It is also important to keep track of the paperwork that has been completed for each individual and match. This is best done by using databases— one for mentors, one for mentees, and one for matches—that incorporate the key information about each individual and each match, as well as check boxes to indicate that a form is complete. The database does not have to be stand-alone; the fields can be incorporated into another database that keeps track of the program.

What Should Be Done With the Data?

Collecting monitoring information is simple; understanding it is another matter. Program monitoring is often a response to the request of funders. Providing documentation to funders of a program's success is important, but program operators can also use the information they collect to strengthen the delivery of services, build support for the program, recruit more volunteers, and expand the reach of their services to more children.

The data collected from the monitoring system will allow program operators to answer the following types of questions about program operations.

Information about outreach and intake. Is the program reaching the intended volunteer mentors and mentees? Does the program need to focus on attracting more male mentors? More minority mentors? Older mentees or mentees who are lower income? Are there certain characteristics of mentors and mentees who do not follow through with the application process?

Information about matches. What percent of the matches are between same race mentors and mentees? What percentage are the same gender? Which are from the same areas?

Information about meeting standards. Are matches meeting the minimum meeting standards of four hours per month? This is important because it has been determined that four hours a month of contact between a mentor and a mentee is a good indicator that the match is going well and the mentoring can be expected to have a positive effect on the mentee.

What types of activities are the matches doing together? What is the "dose" of mentoring that mentees in the program are receiving? How much phone contact is occurring between mentor and mentee? Research has shown that phone contact between the mentor and the mentee is a key indicator of the likelihood that a mentee will experience positive outcomes, such as feeling a sense of school competency, being less likely to skip school, getting higher grades, being less likely to start using drugs and more likely to go to college (Tierney and Grossman, with Resch, 1995, 2000).

Characteristics of matches, combined with other information such as the demographic characteristics of the mentor and mentee, will also help program operators explore, on a project-wide level, reasons why matches may or may not be meeting as frequently as program operators would like. Are mentors who are the same gender as their mentees more likely to meet more often? Again, these discoveries may lead operators to very different methods to bolster the amount of time mentors and mentees spend together.

Information about why matches end. What percentage of matches end because the mentee moves, and what percentage end because the year commitment is over and the mentor chooses not to continue the match? Is the amount of contact the members of the match have with each other related to how long the match lasts?

Quality of the relationship. Are matches made in this program generally strong? Research shows that the quality of the relationship is a strong indicator of the likelihood that it will benefit the mentee. Relationships that give children a voice and choice, where the matches engage in social activities, and where the mentor and mentee feel positively about one another are more likely to last longer and have more positive effects on the mentee (Tierney and Grossman, with Resch, 1995, 2000).

Are matches engaging in social activities? Are there certain characteristics of matches, mentors, or mentees that make a match more likely to succeed?

In order to make the most of the monitoring information, program operators should plan to hire someone who understands databases and data analysis. This person will be able to run the reports described below and may also be able to instruct programs in additional analyses that would be useful to program operators. He or she needs to know how to assign and use identification numbers, create and link databases, run reports, input data or have it input, clean data and create scale, use a statistical program, and analyze and interpret data. As an alternative to hiring a staff person to fill this role, program operators may consider subcontracting this work out to a firm that specializes in data collection and analysis or entering into a relationship with a local university's sociology or similar department that can identify a graduate student who is interested in working with the data.

Below we describe reports that can be generated with the data collected from your monitoring system.

Monthly program monitoring report. The monthly program monitoring report includes information about the number of matches and how the active matches are faring in terms of meeting their goals. Having this information every month allows program operators to identify problems early on. This report includes three tables with the following information:

- The status of all active matches for the month
- The status of terminated matches for the month
- The total number of hours matches spent together in the month, the average number of days and hours matches spent together, and the average number of phone conversations between mentor and mentee

Report card. The report card is an important program management tool because it gives the program operator information about how Amachi is performing over time. Generally, the report card should look at many aspects of the program, including program size, match demographics, match meeting trends, match terminations, and match activities.

The report card contains tables that report on the following aspects:

- The number of matches that were active at the time the report was created, the number of matches made over the life of the program, the number of matches that have been terminated and how many of those completed their year commitment; reasons for match termination
- Whether matches are meeting the four-hour per month requirement and how they are meeting the requirement
- The average number of meetings and hours of meeting per month
- Phone calls between mentors and mentees (research shows that phone calls are an important indicator of the strength of the relationship between the mentor and mentee)
- Activities mentors report engaging in over time
- Who is participating in the program

Program operators should also analyze the relationship data from the posttest on a regular basis, every six months to a year. Because the analysis and interpretation of the information collected on the posttest can be challenging, it will be necessary to hire a data analyst to analyze the data and generate a report that answers the questions posed above.

There are other things that can be done with the data to enhance program operators' understanding of how the program is operating as a whole. For instance, program operators may want to look at how the quality of the relationship data is related to the monthly activity. Or they may want to look for differences in the meeting patterns of same-gender versus different-gender matches. The answers to these questions will not only increase the program operator's knowledge but also translate into very meaningful program alterations or new directions for training of mentors.
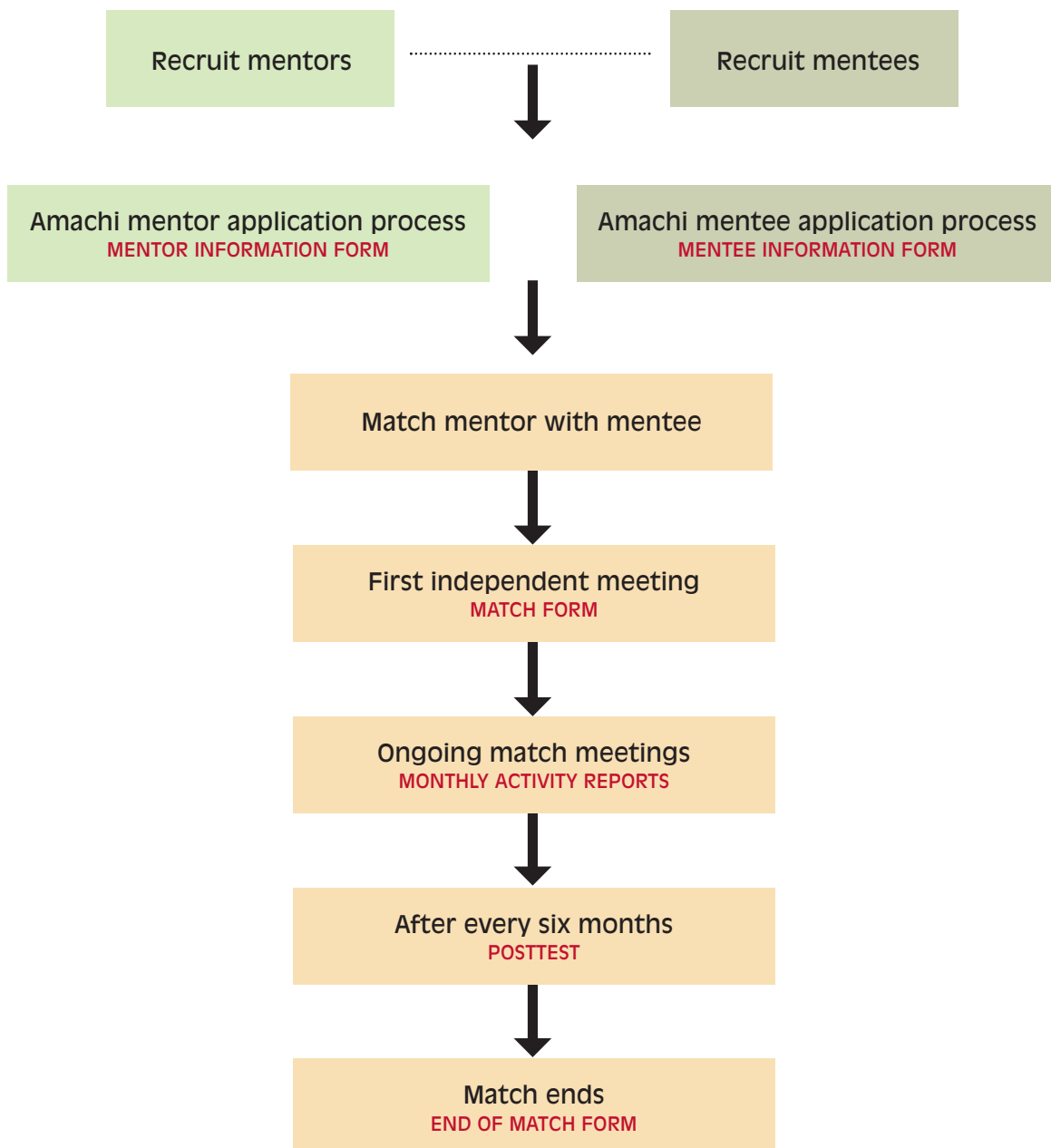
Program operators should also use the findings from the data they collect to create visibility for the program, provide legitimacy, and generate additional funding. Programs that engage in self-evaluation and monitoring are stronger programs, and they can do more for the kids they serve. In the words of one United Way Agency Affiliate in Florida,

> We really feel we're going in the right direction. [Outcome measurement is] a lot of work, but well worth it. It provides a clarity to the staff, insures a continuation of funding and from a management perspective, you really need it. Now that we've done it I don't know how programs [people] make it without it.
>
> —Nina Waters, Executive Director, Practical and Cultural Education (PACE) Center for Girls, Jacksonville, FL (United Way, 1996)

Figure 1:

Amachi Program Monitoring Flow Chart

| Recruit mentors | ···· | Recruit mentees |

Amachi mentor application process
MENTOR INFORMATION FORM

Amachi mentee application process
MENTEE INFORMATION FORM

Match mentor with mentee

First independent meeting
MATCH FORM

Ongoing match meetings
MONTHLY ACTIVITY REPORTS

After every six months
POSTTEST

Match ends
END OF MATCH FORM

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