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The Effects of Initiation and Mentoring of Adolescent Boys

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THE EFFECTS OF INITIATION AND
MENTORING ON ADOLESCENT BOYS

Clayton J. Lessor, B. A.



A Thesis presented to the Faculty of the Graduate
School of Lindenwood University in Partial Fulfillment of the
Requirements for the Degree of Master of Art
1998

Abstract

The effect of initiation and mentoring on adolescent boys was examined. Behavioral scales and personality types were compared. Twenty males, ages 12-17 from the Pacific Coast, formed the subject group. Adolescent males were obtained from a non-random sample in the Pacific Coast region. The subjects were given the Eysenck Personality Questionnaire and the parent(s) of the participants were given the Behavioral Evaluation Scale. Both were administered before and after an initiation and mentoring weekend retreat. The parents were given a demographic survey to complete. The Eysenck scores and Behavioral Evaluation scores were the dependent variables. In order to determine if there was a significant effect of initiation and mentoring on adolescent boys the Wilcoxon match-pairs signed ranks test was utilized and no significant difference was found.

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Committee

Dr. Marilyn Patterson, Associate Professor, Advisor

Dr. Chris Scribner, Adjunct Professor

Dr. Eddie Doerr, Adjunct Professor

Dedication

The author wishes to thank Chris Frey, for being a homerun of a mentor.

Kathy Poelker, for always being there to listen, support and give unconditional feedback.

And all the gifts I received from the boys I have mentored.

TABLE OF CONTENTS

Abstract	2
Chapter I	4
Introduction	4
Statement of Purpose	10
Hypothesis	11
Glossary	12
Chapter II	14
Review of Literature	14
Mentors	15
Initiation/Rites of passage	17
Future Implications	24
Conclusion	24
Chapter III	25

Methodology	25
Subjects	27
Instruments	28
Testing Procedure	31
Variables and Data Analysis	32
Chapter IV	33
Results	33
Chapter V	39
Discussion	39
Conclusion	39
Limitations	40
Recommendations	41

Appendices	43
A Parent Consent Form	43
B Parent Information letter	44
C Eysemck Questionnaire Procedure	46
D Permission to Evaluate and Participate	47
E Parent Demographic Form	48
F Raw Data (2)	49
References	51
Vita Auctores	

Listing of Tables

Table1	33
Wilcoxon Match-Pairs Signed Ranks Test Results	
Table2	35
Pearson Correlation	
Table3	37
Pearson Correlation	

CHAPTER I

Introduction

The problem of adolescent boys with absent fathers is troubling and its impact on their futures negative. Absent fathers are those fathers removed from the family either physically or emotionally. Boys with absent fathers show increased school dropout rates, more trouble with the law, involvement in gangs, and drug and alcohol use (Gurian, 1996).

There are many fatherless boys present in our communities. It is estimated that one out of every three boys lives in a home without a strong male role-model (Gurian, 1996). Research indicates that fatherless boys are twice as likely to drop out of school. Boys not in school have greater opportunities to be involved in gangs, violence, shoplifting, and the use of drugs and alcohol.

Teenage boys with absent fathers are notoriously prone to trouble. The decline of fatherhood is a major force behind many of the most disturbing problems that plague our adolescents (Popenoe, 1996).

Adolescent boys suffer. Without strong and healthy male role

modeling, they are more likely to act out and become irresponsible citizens. It is estimated that 70% of adolescent boys in residential treatment centers are fatherless boys. Seventy-two percent of juveniles in state reform institutions grew up without parents or in single parent households. Seventy-two percent of adolescent murderers grew up without fathers. The effects of growing up a fatherless boy are startling. More than $\frac{3}{4}$ of all crime in America is committed by men who grew up without fathers (Census, 1990).

Robert Bly (1996) said,

The greatest disaster has been the fleeing of the father. How are these fatherless boys supposed to learn about manhood? How are boys supposed to grow and become responsible male citizens? Where are these boys supposed to turn to receive guidance? (p.128).

Fatherlessness began with the industrial revolution as the historical time of separation from fathers who, instead of taking sons to work with them on the farm or in the shop, went to work at a factory or office (MacDonald, 1987). The farm family worked together, and the father

was on display for all to see. Children not only saw their father resting in the evening, but they saw him performing under pressure and stress.

If the cow kicked over a pail of milk, the kids were probably on hand to assess dad's response. If a hailstorm wiped out the crop, they shared his grief. They were with him during the birth, the care and feeding, and the death of animals (MacDonald, 1987).

“As civilization developed and grew more complicated, more situations arose in which the father's teaching role was taken over by others.” (Mitscherlich, 1960,) (p.140).

What can parents, mentors and educators do to shape boys into exceptional men? A boy needs adventure and a sense of mission, competition, group involvement, and a healthy male example. It is these very same needs that people fear, and if not met, are found in gang involvement and violence (Gurian, 1996).

How are boys going to get their needs met if the father is absent? Since the literature and reports indicate how the absent father has hurt

the development of boys, it is fair to say there needs to be a surrogate of some sort. This surrogate is in the form of a "mentor", and for boys it needs to be a male mentor who Robert Bly labeled "male mother" (Bly, 1996).

Many books have been written and much research has been gathered on the benefits of a mentor. At one time or another individuals have shown or been shown how to 'do' something by someone other than someone who is related. It is possible not to be conscious of the mentoring while giving definition to it, until reflecting back throughout a lifetime. The research shows that Pulitzer Prize winners, presidential candidates, and highly creative individuals have had mentors in their lives at one time or another (Torrance, 1984). This idea is found first in Greek mythology and later in the writings of Erik Erikson (1963).

The history of Mentor began in Greek origin. In Greek mythology, as implied in The Iliad and The Odyssey, Mentor was a faithful friend of Odysseus. When Odysseus left on a governmental expedition, Mentor became the guardian and tutor of Odysseus' son, Telemachus, and was

his trusted and wise advisor over the long period of time in which Telemachus grew into the responsibilities of adulthood (Hamilton, 1969).

Mentorship often leads the protégé to assimilate many of the mentor's characteristics, to become like the mentor in work and lifestyles, and to follow in the footsteps of the mentor, especially as the mentor 'opens doors'. Marsha Sinatar uses the term "The Mentor Spirit" which she defines as a guide, someone who holds wisdom or is an elder of a community (Sinatar, 1996).

The continued expansion of an industrial-urban civilization has produced extensive changes in our social system. Prominent among these has been increased secularization and the decline in the importance of sacred ceremonialism.

Adolescence is the time traditionally chosen for initiation to begin. Unfortunately for boys of absent fathers, gangs are often where they turn to receive their initiation. Adolescence is the time of risk for boys, and that risk-taking is also a yearning for initiation (Bly, 1990). It is not

uncommon for boys to experience a surge of aggression during their adolescent years. Erikson (1963) suggested that adolescence is a time of confusion where children are searching to find their identities.

Many cultures offer boys challenges enabling them to find their identities and learn responsible behavior. When initiation is in place, the old men help the boys to move from the mother's world to the father's world (Bly, 1996).

Initiation of boys begins with two events: the first is a clean break with the parents, after which the novice goes to the forest, desert, or wilderness. The second is a wound that the older men give the boy, which could be scarring of the skin, a cut with a knife, a brushing with nettles, a tooth knocked out (Bly, 1990) (p.29). In New Guinea the relevant sentence which is accepted by the men and women of eighty or so tribes is: "A boy cannot change into a man without the active intervention of the older men" (Bly, 1990) (p.86-87). Rites of passage were often, but not necessarily, tied to supernatural sanctions and to the activity of priest like intermediaries (Gennep, 1960).

A ritual rite of passage is rich in communal input. An example of a ritual initiation is the Vision Quest, a Native American ceremony in which a boy is led in making a spiritual journey into potentially dangerous wilderness (Gurain, 1996). The elders of the community would take boys out into nature, guide them and initiate them into manhood. They would provide safe 'rites of passage', where boys would feel honored when they faced and conquered difficult personal challenges (Liptak, 1994). The Vision Quest is designed so that the initiate slows down long enough to seek internal visions to help him survive nature. When the young men return the visions are shared with the older men and are source for future introspection, usually lasting a lifetime (Foster & Little, 1992).

The fundamental problem in the continuation of a decent life everywhere in the world is this question of the socialization of young males (Bly 1996). There is a need to initiate all boys, because most of the development of the young male's heroic identity takes place during the transition from adolescence to young adulthood (Madhi, 1987). Since

primitive times, in order to permit the emergence and development of the individual ego and differentiation of the individual self, group ritual and ceremony has degenerated and been supplanted by rituals of the individual (Mahdi 1987).

Five years ago, the Kenyan government ordered male initiation practices in the villages ended, insisting that all young boys go to school instead. Two years later, a group of young men in Kenya, in a unprecedented event, attacked a dormitory and raped a number of young women. In New Guinea, where initiation of young men is ending, there are for the first time reports of gangs of young men, up to a hundred in a group, roving the countryside (Bly, 1996).

No research was found which evaluated results of initiation or initiates. Initiation rituals for teenage boys in America are few. Most of the ones that do exist – bar mitzvah, confirmation, Boy Scout induction, etc. – are carried out by institutions. Ceremonialism alone cannot establish the new equilibrium, and perfunctory ritual may be pleasant but also meaningless (Madhi, 1987). Without some level of ego participation,

either through enactment and or self-reflection, ritual becomes ritualism, (i.e., for the purpose of the ritual) (Madhi, 1987).

It is important to recognize the various factors that contribute to becoming a strong, safe, and healthy man. One of the problems is that there is lacking the empirical studies of ritual behavior and its consequences for life-cycle crisis, upon which to assess the relation between crisis and ritual in its current setting (Gennep, 1960). In order to do this; the relationship between mentors, protégé, and initiation must be examined.

Statement of Purpose

The purpose of this study is to determine whether initiation and mentoring contribute to a decrease in behavior disorders in adolescent boys. The adolescent boys' behaviors will be correlated with personality type.

McCarney (1994) defined behavior disorders with five basic tenets. These are: 1. An inability to learn which cannot be explained by intellectual, sensory, or health factors; 2. An inability to build or maintain satisfactory relationships with peers and teachers; 3. Inappropriate types of behavior or feelings under normal circumstances; 4. A general pervasive mood of unhappiness or depression; 5. Of a tendency to develop physical symptoms of fears associated with personal or school problems. (p. 5)

Primary observers in the home environment will do measurement of behavior disorders. Furthermore, since there still remains a controversy as to whether possible changes in personality can occur, the study will present participants with the Eysenck Personality Questionnaire (1975). Eysenck (1975) measures personality on the dimensions of neuroticism, extraversion, and psychoticism.

Hypothesis

It is thought by the researcher that adolescent boys who participate in an initiation and mentoring weekend retreat will score lower on measures of behavior disorder, compared with their scores before the retreat. Therefore, the null hypothesis is that there will be no effect to adolescent boys participating in the initiation and mentoring weekend. The alternative hypothesis is that there will be an effect to adolescent boys participating in the initiation and mentoring weekend.

In addition, it is hypothesized that the initiation will have no impact on EPQ post-scores between neuroticism or psychoticism or, for that matter, even extraversion, and the rating of disordered behavior.

Glossary

Absent Father: A father that is physical and/or emotional absent to a child. An absent father is more of a psychological loss than a father that dies (Mahdi, 1996).

Early Adolescence: the period that begins with the onset of puberty (roughly 12) and ends with graduation from high school (or roughly age 18).

Initiation: Coming-of-age or rites of passage ritual.

Mentor: "a person who oversees the career and development of another person, usually a junior, through teaching, counseling, providing psychological support, protecting, and at times promoting or sponsoring" (Zey, 1984, p.7) and which is "characterized by depth and caring (Torrence, 1984, p.2)." In addition, this is a relationship which is voluntarily entered into by both parties." (Lessor & Marwit, submitted).

Shadow: A concept introduced by Carl Jung. The shadow is an archetype in the unconscious, which contains the hidden, repressed, and

unfavorable aspects of the personality. It also contains normal instincts and creative impulses.

CHAPTER II

Review of Literature

The adolescent boy has been receiving increasing attention in the field of therapy. The focus is shifting from ignoring and incarcerating to investigating what boys need to be productive adults.

The literature on the importance of mentors in the lives of their protégés is extensive and has a comfortable theoretical base in Erikson's (1963) stage theory of personality development. Erikson's psychosocial theory emphasizes the inter-connectedness of biological, psychological, and social components of development, which contribute to the growth of an individual (Newman & Newman, 1995).

Although there are eight psychosocial stages to Erikson's theory, the first five are closely related to ego development: 1) Trust versus Mistrust (birth to 18 months) 2) Autonomy versus Shame and Doubt (18 months to 3 years) 3) Initiative versus Guilt (3 years to 6 years) 4) Industry versus Inferiority (6 years to 6 years) and 5) Identity versus Identity Confusion (6 years to 6 years) (Erickson, 1963). Stage five is crucial in that it gives

people the challenge of establishing an identity, which can lead to a positive self-concept, providing things went well in the previous stages.

Erikson referred to the ego as the life force of human development. The strength or weakness of one's ego can be determined by a person's success in performing tasks. Haensly and Parsons (1993) state that "mentorship can become the foundation for and facilitator of the task accomplishment specifically characteristic of each of the entire span of life stages described by Erikson (1963) in his psychosocial framework for personality development" (p. 204).

Mentors

Haensly and Parsons (1993), Torrence (1984), Zey (1984), and others document the impact of mentorship on proteges' achievements, career advancements, self-esteem, and overall psychosocial development. Torrence (1984), introducing results of his 22 year study on adult creative achievement, states that "for centuries it has been said that almost always, wherever independence and creativity occur and persist and

important creative achievement occur, there is some other person who plays the role of mentor, sponsor, patron, or guru" (p. 1). The significance of mentors has been documented with high achieving university students (Levinson, 1978), Presidential Scholars (Kaufman, Harrell, Milam, Woolverton, & Miller, 1986), and Nobel laureates (Zuckerman, 1977).

A mentor leads the boy by example, not by parenting. As Meth and Pasick (1990) state;

The mentor role, whether one is the guide or the follower, offers a way to integrate the functional side of masculinity with the relational side. Being or having a mentor provides a vehicle for the expression or receipt of nurturing and growth-inducing behaviors. Such ties already exist on a functional level for many men, but operate by the rules of inferred, rather than directly expressed, intimacy that men honor. These relationships, with little effort and risk, can become fruitful sources of deeper bonds. (p. 271).

In the study entitled, "Grief and the Role of the Inner Representation of the Deceased", Marwit and Klass found it interesting that 42% of participants described the death of older friends (mentors) and that this was more true for males (23%) than for female (9%) participants

(Marwit, Klass, 1994/95). The number of reported older friend or mentor's death was not expected. In a follow up study by Marwit and Lessor, "Role of Deceased Mentors in the Ongoing Lives of Protégés", mentors are defined as "those persons who have overseen the career and development of another person, usually a junior, through teaching, counseling, providing psychological support, protecting, and at times promoting or sponsoring" (Zey, 1984, p. 7) and are often "characterized by depth and caring" (Torrance, 1984, p. 2).

Mentor-protégé relationships are voluntarily entered into by both parties and so are more significant than the involuntary relationships of teacher-student, coach-player, etc.. Mentors are people to whom we have turned for guidance in the development of our careers and personal growth and who have been there to help (Lessor & Marwit, submitted).

Initiation

Although there are a number of anthropology reports on initiation of adolescent boys in tribal and aboriginal communities, no modern

initiation studies were found that determined the effects of initiation. Most of the rites, which use to carry archetypal value in supporting positive masculine ego development, have atrophied or vanished altogether (Mahdi, 1987).

As Robert Bly (1990) and countless others have noted, there is a desperate need for ceremonies in which fathers initiate sons in the secrets of manhood, adulthood (Weiner, 1992).

Van Gennep (1960) states in his book, The Rites of Passage;

The continued expansion of an industrial-urban civilization has produced extensive changes in our social system. Prominent among these have been increased secularization and the decline in the importance of sacred ceremonialism (p.xvi).

During childhood, children depend upon parents for their needs. Adults are expected to be responsible members of society capable of raising children of our own. The time between childhood and adulthood is a period of astounding transformation. It is a time of great physical, intellectual, emotional, social, and spiritual change. It is called

adolescence. Adolescence ranges in age from 12-18 years of age (Erikson, 1963).

Newman and Newman (1995) depart from Erickson's concept and split adolescence into early adolescence and later adolescence. Early adolescence ranges from 12 to 18 years of age. The psychosocial crisis stage is group identity versus alienation (Newman & Newman, 1995). Later adolescence ranges from 18 to 22 years of age. The psychosocial crisis stage is individual identity versus identity confusion (Newman & Newman, 1995). This stage is crucial in that it gives people the challenge of establishing an identity, which can lead to a positive self-concept, providing things went well in the previous stages.

The initiation gives children a new identity in their group. Men help to protect the initiates and prepare them for the future, as well as to emphasize the importance of the event for both the individual and the group.

An initiation process is confidential and sacred but the following are some common themes to many initiation rituals, as Liptak states in her book, Coming-of-Age:

1. *Symbolic death and rebirth.* The initiate dies as a child and is reborn as an adult.
2. *Isolation of the initiate.* Because the period between the symbolic death of the child and the rebirth of the adult leaves an individual without an identity, many communities believe the initiate is particularly vulnerable to dangers at this time. In order to protect the "nonperson," he is often isolated. Isolation can also provide the individual with the time to learn the responsibilities, and in some cases the secrets, of being an adult. It is an opportunity for the initiate to reflect on his new status and to adjust to the enormous changes, which can be exciting, scary, challenging, and confusing all at once. Isolating the initiate gives the community time to adjust to the changes as well. By physically removing the child from its presence, the child "dies" in its eyes. When the initiate returns as an adult, the community is ready to accept him or her as a new member of society.
3. *Physical changes.* This can take the form of physical alterations or ornaments, such as jewelry that may protect the initiate or merely help them celebrate the day.
4. *Cleansing.* Upon entering or leaving seclusion, many initiates are ritually cleansed. This helps prepare them for receiving a new identity.
5. *Test of endurance, bravery, or competence.* Primarily with young men, initiations incorporate physical or emotional tests to help ensure that the initiate is ready for the challenges and responsibilities of adulthood.

6. *Teaching and learning.* Most ceremonies include a section during which the youngster is taught by elders, teachers, parents, or others. Some of the teachings are secrets; others are simply lessons that adults must know.

7. *Community and sharing of food.* The communal aspect of the ceremony is essential. Rarely do coming-of-age rituals occur without others there to witness at least a portion of them. One common form of community participation is eating together. Many ceremonies incorporate communal food or feasting (Liptak, 1994, p. 16-19).

In addition, some of the primary experiences and lessons a boy goes through in an initiation as stated by Gurain (1996) are:

1. Respect for the feminine: mother, women, female community.
2. Anger management.
3. Intimate mentoring.
4. Life in an all or predominantly male community for a set period of time.
5. Spiritual connection to the divine through personal rituals of renewal.
6. Religious rituals for communal protection and growth, and acceptance of fear and empowerment through it.
7. A male role and the important life work that goes with that role.

8. Respect for one's own flaws and limitations.
9. Integration of one's shadow (Jung, 1964) side into one's life.
10. Communication skills.
11. Intimacy and sexuality training.
12. Hobbies and crafts.
13. Knowledge of the natural world.
14. Values and morals.

A boy will go through and learn these lessons by making a supervised journey through his adolescent body and brain changes. The supervision is provided by fathers, if present, and mentors (Gurain, 1996).

The decline in these experiences is evident in our society, resulting in behavior disorders, at-risk youth and number of other emotional disorders. Today, initiations into manhood are conducted in an unconscious manner as young men unthinkingly try to initiate themselves by the way they drive, drink, rebel against their parents or society, or treat women (Mahdi, 1987).

Future Implications

Because studying the adolescents of today is one of the most important areas of behavioral and social sciences, it is critical to promote and formulate ways for them to receive what they need to become men and to function effectively in society (Gurian, 1996). This is an issue that has implications for every individual.

Conclusion

The research is clearly limited. Most researchers agree initiation is an important part of the development of adulthood. There is not one initiation that is considered "the" initiation for today's adolescent boys. The need to address cultural differences is important when designing an initiation and mentoring process.

CHAPTER III

Methodology

Boy to Man is the name of the initiation-mentoring weekend on which the research is based. It took place in San Diego, CA, on November 6-8, 1998. Due to confidentiality and the uniqueness of the initiation process, only an overview of the processes that took place during the weekend is given.

The weekend was divided into: *Symbolic death and rebirth*. The boys' mother or guardian let go of the boys and passed them to the men. *Isolation of the initiate*. A mini Vision Quest was part of the boys' challenge, and each boy spent time contemplating about himself with the assistance of an assigned mentor. *Physical changes*. A Talisman was given to each boy after he was challenged to look at his psychic wound. This is to mark the change that has occurred, and symbolizes that he is no longer a boy. *Cleansing*. An American Indian sweat lodge ceremony was performed. The Sweat Lodge is an ancient cleansing ceremony, a purification of body, mind, and spirit. It also fosters closer relationships between youth and staff, a significant bonding. *Test of endurance, bravery, or*

competence, All initiates did work on their psychic wounds that they carry, going through the pain and emotion attached to it. This is done by the use of a psychodrama and role-play. *Teaching and learning*, Each boy was designated a mentor for the weekend and for the next year. *Community and sharing of food*, The new young men were celebrated with a huge feast along with the men on staff. The following weekend, the entire community was invited to celebrate the young man's initiation into manhood.

Parents of boys attending the initiation in the Pacific Coast region were asked permission to participate in this thesis research project. The boys signed up for the weekend retreat entitled "Boys to Men". The parents were informed that the boys would be filling out the Eysenck at two separate times, one before the weekend and one at some time after the weekend. The parents were also were asked to fill out the BES, one before the weekend and one some time after the weekend. The parents were also informed that all information would be kept confidential and participation was voluntary.

Subjects

The participants of the study were boys between the ages of 12 and 17. This was a non-random sample and the age was a controlled factor. There were 20 boys who participated in the study. Of the 20 boys, 80% were Caucasian and 10% were Hispanic and 10% were African-American. All research participants live in families with one or both original birthparents, none were adopted, and 33.3% live with a stepparent. 33.3% live with biological mothers only, 10% live with biological fathers only. There were 45% of the parents that did not return the demographic surveys and therefore data is adjusted accordingly. The final number of subjects was therefore 15 pre/post EPQ, with 6 parents returning the pre/post BES.

There was one family with an income less than \$20,000. There were three families with an income between \$20,000-\$40,000; three families with an income between \$40,000-\$60,000, and two families had an income which was more than \$60,000.

Instruments

The two instruments used in this study were The Behavioral Evaluation Scale (BES), Home Version Rating, developed by McCarney (1994) and the Eysenck Personality Questionnaire (ESQ), developed by H. J. Eysenck and Sybil B. G. Eysenck (1975).

The BES is a 73-item questionnaire and consists of five subscales and one behavior quotient. No other interpretation of behavior disorders provides a more logical perception of disordered behavior than that developed by Bower in 1959, for the purpose of identification or for the next logical step of transforming assessment information into goals, objectives, and intervention strategies to meet student needs (McCarney, 1994).

The five subscales are: 1. Learning problems (students who do not respond to traditional learning experiences and need special attention). Learning problems that are not attributed to intellectual, sensory, or health factors. 2. Interpersonal difficulties (this area encompasses the inclusion of behaviors ranging from the inability to make or keep friends

to the acting out/aggressive behavior which interferes with resolving conflict, etc.). 3. Inappropriate behavior or feelings under normal circumstances (represents atypical behavior in the context of the educational or home environment). This area is an all-encompassing one, which represents behavior atypical in the context of the educational or home environment. 4. Unhappiness/Depression (measures subtle indicators of emotional/behavioral problems represented by a pervasive mood of dissatisfaction resulting from personal or school-related experiences). 5. Physical symptoms/Fears (representing a negative reaction to personal or school problems) (McCarney, 1994). The behavior quotient is converted to a percentile score, which provides an easy reference to the student's performance in comparison to the standardization sample.

In the test booklet, there are seven quantifiers provided that represent frequency of behavior of the child in or around the home: not in my presence, one time, several times, more than one time a month up to one time a week, more than one time a week to once a day, more than

once a day up to once an hour, more than once an hour. Individual questions are scored on a scale of 1-7 (McCarney, 1994). Raw scores are added up for each subscale. The raw scores can then be converted to standardized scores by using the table of norms provided in the manual. This test is used for children between the ages of 4.5 and 21. Inter-rater reliability was found to be .83 to .91 for all age levels. The average correlation of $r = .85$ indicates a substantial ($p < .01$) degree of inter-rater reliability. The BES was developed to contribute to the early identification and service delivery for students with behavior disorders/emotional disturbance.

The EPQ measures personality in terms of three pervasive, independent dimensions. These dimensions are identified as extraversion-introversion (E), neuroticism-stability (N), psychoticism (P), and lie (L). There are two forms: the Junior Form (ages 7-15), and the Adult Form (ages 16 +). For the purpose of this study, both versions were used, consisting of 81 short statements (i.e., "Do you have many different hobbies?"). They were to be answered "yes" or "no" (Eysenck,

1975). There are twenty-one items on the form that comprise the Lie Scale (detects fake good) and they are scored separately.

Testing Procedure

Twenty boys identified as adolescents and non-randomly selected for the study were invited to participate in an initiation and mentoring weekend retreat. A number of educational and therapeutic processes were designed to facilitate this work. The participants were administered the Eysenck. The setting was quiet and there was no talking. They were instructed to complete a questionnaire. There was no mention that it was a personality questionnaire. In addition, it was explained that their answers would be kept confidential and their participation was voluntary. They were further instructed to take as much time as needed. The questionnaire took approximately 10 minutes to complete. The EPQ displays impressive reliability and validity (Eysenck, 1975). The EPQ was again administered to the group two weeks following the weekend.

Again, they were instructed to take as much time as needed. The questionnaire took approximately ten minutes to complete.

The parent(s), who live with the boy, were to complete the BES before the weekend and send the stamped return envelope back to the researcher. Six weeks after the weekend the parents of the group were instructed to complete the BES again and to return it to the researcher.

Variables and Data Analysis

The dependent variables for this study are the scores on the EPQ and BES. The independent variable is the execution of the initiation weekend. The purpose of this study was to determine the effect of initiation and mentoring with adolescent boys. Therefore, a pre-post design using the Pearson correlation coefficient and the Wilcoxon matched-pairs signed ranks test were used to calculate the strength of this effect. The null hypothesis is that there will be no effect on adolescent boys and initiation and mentoring. The alternate hypothesis is that there will be an effect on adolescent boys and initiation and mentoring.

CHAPTER IV

Results

This study was designed to evaluate initiation and mentoring on adolescent boys attending a "Boys to Men" initiation and mentoring weekend retreat. The before/after mean scores for the Eysenck (EPQ) (n=6) and the Behavior Evaluation Scale (BES) are depicted in Table 1.

Table 1

Test results

Wilcoxon Matched-Pair Signed Ranks Test, pre and post measures

<u>Variable</u>	<u>Cases</u>	<u>Before Mean</u>	<u>After Mean</u>	<u>T(obtained)</u>
Learn/Self-control	6	6	6	3.5
Interper/Social	6	7.5	6.67	9
Inapprop Behavior	6	8.83	7.5	4
Unhappy/Depression	6	8.83	9.5	6
Physical symp/Fears	6	8.67	8	3.5
Psychoticism	15	6.6	6.87	19
Extraversion	15	7.5	18.9	15
Neuroticism	15	11.3	10.9	26.5

A Wilcoxon matched-pairs signed ranks test, as shown in table 1, was computed to compare the before and after weekend scores. The Wilcoxon test is used in conjunction with the correlated groups design with data that are at least ordinal in scaling and there is an extreme violation of the normality assumption, which is the case here.

The null hypothesis was that there is no significant mean difference between behavior and initiation and mentoring. The alternate hypothesis is that there is a significant difference in behavior scores and initiation and mentoring. The alpha level of .10 was used for the Wilcoxon test, with $N=6$ the significance for the two-tailed test was $T < 2$ or $T = 2$, $T < 0$ or $T = 0$ for $N < 6$. With $N=15$, $T < 10$ or $T = 10$. The result of the data analysis from table 1 indicates there was no significant relationship. Therefore, the null hypothesis has not been rejected. The null hypothesis was that there was no significant effect of initiation and mentoring on adolescent boys. The alternative hypothesis, which is rejected, is that

there was a significant effect of initiation and mentoring on adolescent boys.

Table 2

Pearson Correlation (before) (N=6)

	<u>LP</u>	<u>IS</u>	<u>IB</u>	<u>U/D</u>	<u>P/F</u>	<u>P</u>	<u>E</u>	<u>N</u>
LP	-	.4835	.5817*	.5350*	.6186*	.2263	-.174	-.6*
IS	-	-	.7970**	.5101*	.5377*	.1996	-.689*	.148
IB	-	-	-	.9203**	.8991**	-.086	-.516*	.09
U/D	-	-	-	-	.9653**	-.1359	-.226	.107
P/F	-	-	-	-	-	-.0768	-.253	.297
P	-	-	-	-	-	-	.481	.156
E	-	-	-	-	-	-	-	-.06
N	-	-	-	-	-	-	-	-

**Significantly correlated

*Moderate to slightly significant correlated

The data in Table 2 indicates there was a significant positive correlation between interpersonal/social and inappropriate behavior (.7970), between inappropriate behavior and unhappiness/depression (.9203), between inappropriate behavior and physical symptoms/fears(.8991), between unhappiness/depression and physical symptoms/fears(.9653). There were some moderately significant positive correlation and slightly significant positive correlation. In addition, there was a moderately significant negative correlation between interpersonal/social and extraversion (-.689), between inappropriate behavior and extraversion(-.516).

Table 3

Pearson Correlation (after) (N=6)

	<u>LP</u>	<u>IS</u>	<u>IB</u>	<u>U/D</u>	<u>P/F</u>	<u>P</u>	<u>E</u>	<u>N</u>
LP	-	.6767*	.5017*	.2638	.6468*	-.4189	.625*	-.4
IS	-	-	.9733**	.7319**	.6442*	-.8553**	.191	-.6*
IB	-	-	-	.8261**	.5871*	-.8727**	.067	-.6*
U/D	-	-	-	-	.5284*	-.7299**	.06	-.7**
P/F	-	-	-	-	-	-.2365	-.04	0
P	-	-	-	-	-	-	-.2	.71**
E	-	-	-	-	-	-	-	-.7**
N	-	-	-	-	-	-	-	-

**Significantly correlated

*Moderate to slightly significant correlated

The data in Table 3 indicates there was a significant positive correlation between interpersonal/social and inappropriate behavior (.9733), between interpersonal/social and unhappiness/depression (.7319), between inappropriate behavior and unhappiness/depression

(.8261). There were a number of moderately significant positive correlations and slightly significant positive correlations. In addition, there was a significant negative correlation between interpersonal/social and psychotic(-.8553), between inappropriate behavior and psychotic(-.8727), between unhappiness/depression and psychotic(-.7299), between unhappiness/depression and neurotic(-.71), between extraversion and neurotic(-.7).

CHAPTER V

Discussion

Conclusion

The results of this study indicate that the effect of initiation and mentoring on adolescence boys has a small non-significant positive change on interpersonal/social, inappropriate behavior, and physical symptoms/fears behavior disorders. There was a small, non-significant negative change on the unhappiness/depression variable and no change on the learning/self-control variable.

The second part of the study which compared personality and behavior disorders after the weekend revealed high negative correlation in areas of interpersonal/social and psychoticism, inappropriate behavior and psychoticism, unhappiness/depression and psychoticism, unhappiness/depression and neuroticism, psychoticism and neuroticism, extraversion and neuroticism. This seems to indicate the higher the rating on psychoticism scale the likely-hood of an increase in behavioral disorders.

Although the data does not support the notion that the effect of initiation and mentoring on adolescent boys had a positive effect, there were only two of the six completed responses that have negatively affected the results of the study.

Limitations

One weakness of this study is the low return rate. First, the sample size was small ($n=20$) with only 6 complete (BES) returns following the weekend. Although there were four returns that indicated a positive effect, two returns indicated a high negative effect. The Wilcoxon match-pairs signed ranks test is relatively powerful test and sometimes used in place of the t test, it is however less powerful than the t test for correlated groups.

In addition, the location of boys for the experimental group was from the Pacific Coast (i.e., San Diego, CA) and perhaps not a representative sample. Second, there were 11 demographic surveys that were not returned. Third, the study also consisted of primarily Caucasian boys.

Furthermore, the sample was non-random and therefore is perhaps not a true portrayal of the general population.

Finally a factor to be considered was the number of weeks that passed since the weekend took place and the responses on the BES. Future studies relating to these areas could control for the factors mentioned above.

Recommendations

Future research could include studying a larger group of Boys from a more diversified population and to continue collecting data for a longer period of time to study staying power of the changes. Additionally, initiation and mentoring programs need to be researched and tested thoroughly.

Finally, the issue of parental compliance with returning ratings needs to be looked at more closely.

Appendices

Appendix A	43
Appendix B	44
Appendix C	45
Appendix D	46
Appendix E	47
Appendix F	48

Appendix A

CLAYTON J. LESSOR
THERAPIST

745 Craig Rd., Suite 210
St. Louis, MO 63141

(314) 9970234, Ext. 2

Permission to Release Information and Evaluate

Son's Name _____ Date of Birth _____

Parents' Names _____

Address _____

Home Phone _____

School Name _____

Address _____

Phone _____

I give permission for my son's school to release his attendance record, discipline record and GPA for the 1997-98 school year.

I give permission for two of my son's teachers to complete the BES (Behavioral Evaluation Scale) on my son. This release is valid until July 1, 1998.

Parent/Guardian Signature

Date

Appendix B

CLAYTON J. LESSOR
THERAPIST

745 Craig Rd., Suite 210
St. Louis, MO 63141

(314) 9970234, Ext. 2

October 6, 1998

Dear Parents/Guardians:

I understand your son is a participant in the Boys to Men Program. I am asking for your participation in my research project, *The Effect of Initiation and Mentoring with Adolescent Boys*, to complete my Masters Degree in Counseling from Lindenwood University and to provide research for my book, **The Mentor Process**. I will prepare an evaluation of the weekend based on data from your participation.

I am a therapist in St. Louis and a New Warrior. I am founder of a nonprofit corporation, Golden Shadow Associates, Inc., which sponsors the ManQuest Program. ManQuest is a program for at-risk boys, 6 to 17 years of age. I have been working with adolescent boys for years and currently facilitate 3 boys groups and see boys individually in therapy.

Participation in the study requires:

1. Completion of the Home Version of the BES(Behavior Evaluation Scale) **before and after the weekend,**
2. Permission to administer the Eysenck Personality Questionnaire to your son **before and after the weekend,**
3. Permission to use the data in my research project.

There is total confidentiality in the results of this evaluation. Your son's name will never be used. The staff of Boys To Men will not have access to any individual's data. You are welcome to request a copy of the completed study. It will be distributed to the Boys to Men staff. The administration of the Eysenck is conducted before and after the weekend by the staff on the Boys to Men Weekend. The completed Eysenck is sent to me, with scoring and interpretations completed by me.

Appendix C

As you register your son for the Weekend, you will be given the BES Home Version to complete. On Page 4 fill out the Name of Child, Grade, Date of Rating, Date of his Birth, Rated by, and Relationship to child. On Pages 2 and 3 you will find 73

items that you are to rate from 1 to 7. The explanation of the ratings is on the top of page 2. You are responding to your observations of your son's behavior as the behaviors occur naturally in your home in the last 4 to 6 weeks. Please respond honestly. All data is very important.

Approximately two weeks after the Weekend, you will be asked to complete another BES as you drop your son off for his I-Group. You will be rating your son's behaviors since the Weekend.

Please complete the Permission to Release Information and Evaluate and the Questionnaire on demographics and give all forms to Craig McClain before you leave.

Thank you for your cooperation in this research. If you have any questions, please call me at my office.

Sincerely,

Clayton J. Lessor

Appendix D

EYSENCK PERSONALITY INVENTORY PROCEDURE

Instructions for the Eysenck are printed in full on each questionnaire. These should be read aloud to groups of subjects or be read silently by subjects tested individually. They should not be amplified or altered in any way. When the questionnaires are collected after completion, care should be taken to check that all questions have been answered. When answers are missing, it is advisable to draw the examinee's attention to this and try to get him to respond to all items. On no account must the examiner change the wording of the question, amplify or interpret it or give advice to the subject on how to answer it.

The Junior Eysenck is for boys under the age of 16 years, 0 months. They are to complete all of the information on the cover and add their date of birth.

The Adult Eysenck is for boys over the age of 16 years, 0 months. On the cover they are to complete name, age, sex, date and to write their grade in school and date of birth.

Completion of the questionnaire takes approximately 15 minutes.

Appendix E

CLAYTON J. LESSOR
THERAPIST

745 Craig Rd., Suite 210
St. Louis, MO 63141

(314) 9970234, Ext. 2

Permission to evaluate and participate in Graduate Study

As part of the evaluation procedure your son will need to complete the Eysenck Personality Questionnaire. It takes approximately 15 minutes to complete. The questionnaire will be administered by Name before the BOYS TO MEN weekend and after the weekend. The results of the questionnaire will be available only to Clayton J. Lessor. The staff of BOYS TO MEN will not receive this information. The questionnaire is used as a measurement tool to evaluate the effects of the program.

I give permission for my son, _____,
To complete the Eysenck Personality Questionnaire before and after the weekend.

I give Clayton J. Lessor permission to use the data from the Home Version of the BES, and the Eysenck Personality Inventory in his graduate study, *The Effects of Initiation and Mentoring on Adolescent Males*. I understand that this data is confidential and no names will be used.

This permission is valid until September 1, 1998.

Parent/Guardian Signature

Date

Appendix F

Research Project

**“The Effect of Initiation and Mentoring with Adolescent Boys”
By Clayton J. Lessor**

Thank you for taking a few minutes to respond to these questions for my research project, “The Effect of Initiation and Mentoring with Adolescent Boys”. I need demographic information to include in my project. Your participation is greatly appreciated. Your anonymity will be protected.

Name and Relationship to Boy participating in the Boys to Men Weekend

_____ Address _____

City, state, Zip _____

How long have you lived at present address:

_____ years _____ months

Your Education: Circle One

8th Grade to 6th Grade

High School Graduate

Some College

Associate's Degree

Bachelors Degree

Masters Degree

Ph. D.

Ethnic group:

Yearly average income: Circle One

Less than \$6,000

\$6,000 to \$40,000

\$40,000 to \$60,000

Over \$60,000

Marital Status: Circle One

Married Divorced Single Widow

All people living in your home including yourself:

Age Relationship to Boy

Raw Data (Before)

	Age	LearProb	IntrPerDif	InapBeha	Unha/Dep	Phy/Fear	Psych	Extra	Neur	Lie
1	13	12	13	11	13	12	10	21	14	1
2	12	2	14	8	6	6	11	15	12	2
3	14	4	10	7	11	10	10	22	18	2
4	12	0	0	0	0	0	2	16	5	2
5	15	2	4	2	11	11	12	22	12	1
6	14	13	12	11	13	10	0	12	7	10
7	12	6	4	8	10	12	2	15	10	8
8	17	4	4	5	3	3	7	15	17	7
9	12	12	12	12	12	11	5	15	1	6
10	13						8	20	4	3
11	14	8	3	4	6	7	14	19	11	0
12	15	9	11	10	10	12	3	14	17	8
13	12						9	16	15	9
14	15	0	3	8	11	10	2	17	11	10
15	14						4	23	15	2



Raw Data (After)

	Age	LearProb	IntrperDif	InapBeha	Unha/Dep	Phy/Fear	Psych	Extra	Neur	Lie
1	13						6	17	13	2
2	12	0	2	5	11	9	11	15	12	2
3	14						10	22	18	2
4	12	2	2	4	8	0	7	21	5	0
5	15						13	21	13	0
6	14						2	23	5	12
7	12						7	17	12	10
8	17						7	15	17	7
9	12	13	13	12	13	12	1	21	4	2
10	13						8	21	3	4
11	14	8	1	1	4	8	14	19	16	3
12	15	10	13	13	12	12	5	20	5	5
13	12						4	15	12	8
14	15	3	9	10	9	7	4	14	13	13
15	14						4	23	15	4

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