TOWARD BUILDING AUTHENTIC POWER AND VIRTUE IN MALE YOUTH:
INSTITUTING A “RITE OF PASSAGE” WILDERNESS EXPERIENCE AND
RITUAL MEN’S GROUP USING
A PARTICULAR PROGRAM PLANNING AND EVALUATION FRAMEWORK

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APPROVED: Charles Maher, Psy.D

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Nancy Boyd-Franklin, Ph.D

DEAN: Stanley Messer, Ph.D
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ABSTRACT

If you belong to the male gender, you are at risk for a range of psychological problems, including serious ones. If you are female, your male loved ones may have learned not to seek help for their struggles, as they may have been ridiculed or pressured toward a stifled masculine development. Various models of masculinity and related areas can help us understand the developmental life trajectories that young men may follow. The Challenge Program, which is the focus of this dissertation, rests on a presumption that being balanced is associated with a virtuous life, as defined by classic philosophers and writers, and as described in the positive psychology area. If men rise to the challenge to leave their comfort zones, their lives may be enhanced. Using a particular program planning and evaluation framework, psychological needs of a specific target group of males within an embedded context were determined. A pilot program was designed and implemented to help male youth ages 18-24 at an educational and vocational training academy develop the three A’s—
Accountability, Authenticity, and Affirming relationships. These three goals guided the development of the Challenge Program. The intention was to build “Responsible Leaders”, “Courageous Fighters”, “Honest Men”, and “Compassionate Team-players”. The program planning and evaluation framework provided guidelines for formulating goals, program components and activities, resulting in the Challenge Program. In essence, a wilderness experience consisting of an outward-bound type weekend served as an icebreaker and formal introduction to the program, in a relaxed, purposeful atmosphere. A time limited group lasting nine weeks was the forum to help youth build authentic power and virtue. The program evaluation results suggest this type of program may help build character strengths in a specific target group, and it can be rewarding to youth and mentors alike. The potential problems that may be encountered with future development and implementation of the Challenge Program are presented including how this kind of program may add to the positive psychology area.
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CHAPTER I

INTRODUCTION AND OVERVIEW

Abstract

Recent generations of male youth find themselves on a road to manhood that is lacking in social and relational arenas, among others. Some reasons for these unmet needs are presented, and a pilot project, later defined as Challenge Program, intending to help meet said needs is described. The purpose and conceptual framework for said project are highlighted along with relevant definitions and presumptions thereunto appertaining.

Background to the Challenge Program

Men tend to learn from one another in an environment of trust and interdependence (Heppner, 1981; Sternbach, 2001). However, societal influences and other circumstances have led many men to isolation and related feelings (Bly, 2004; Jourard, 1964; Kipnis, 2004). Many readers would agree that self-reliance and suppression of
emotions are expected in men, whereas collaboration and self-disclosure are often discouraged. To make matters worse, the shaming that goes on among men who depart from expectations seems to perpetually reinforce such societal norms (Krugman, 1995). Young men are left to face their problems alone, often without a proper social network, a phenomenon that may be compounded among those disaffected youth who grew up experiencing a considerable number of negative life events (Thoits, 1982); negative life events and inadequate social networks have been linked to suicidality in such youth (Dubow et al., 1989). The friendships that do develop, however, may not be adequate for discussing difficult problems, particularly due to the stoic relational style among many men (Silverberg, 1986). This type of male relational pattern can result in young men “hanging out” together, yet figuring life out alone.

Some youth are reared without fathers or other male elders that have traditionally taught young males about some of the appropriate roles in society (e.g. husband, father, provider, friend, teammate, community leader, etc.) (Bly, 2004; Kipnis, 2004). Instead, many young men choose “role models” in the media, such as the antihero in the 1980’s film “Scarface” or musical and film artists who degrade women or emphasize empty materialism. Many young
males are also attracted to controversial video games such as the “Grand Theft Auto” series, which allows the player to take on the role of a criminal with various missions like bank robberies, assassinations, and other crimes. Such types of masculinity may undermine appropriate roles and traditional virtues and character strengths such as dependability, determination, honesty, humanity, among others that have remained in existence from the writings of ancient philosophers to more contemporary authors (Groeschel, 2006).

Other youth look to their peer groups for modeling, which may result in gang membership in some of the worst cases. Being in a gang likely may help meet a need for direction, empowerment, and respect, yet gang membership naturally may be based more on fear and coercion than the trust and interdependence that tends to help men learn from one another. This in part may be due to the absence in these groups of traditional male elders, who may better offer guidance and model appropriate roles and behaviors.

Description and Intention

In line with the problem presented above, an educational and vocational training academy in the northeastern United States participated in a pilot project
intended to provide male trainees an opportunity to form more authentic and affirming relationships with an accountable community of other male peers and mentors. Such relationships may help model character strengths such as responsibility, courage, discernment, and respect, and could translate into improved employability and other life skills. The site is a no-cost residential, education and vocational training program administered and funded by the federal government that helps youth take control of their lives. It is composed of approximately 550 underprivileged youth, ages 16 - 24 years, approximately half male. Students enroll to learn a trade, earn a high school diploma or GED and get help “finding a good job”.

The pilot project described herein was considered to be a challenge for all concerned. It was developed to facilitate establishment of a peer/mentor accountable and affirming social network using methods that have been developed to form men’s groups throughout the country over the past two decades and informed by current publications regarding “men’s work”, further explained below. The project was intended to establish the opportunity for the direction, empowerment, and respect that young men appear to need, in the presence of male elders who can teach and model related virtues and appropriate roles.
“Men’s Work”: Definitions and Presumptions

The following definitions and presumptions guided the development and management of the dissertation: Men far too often ignore their own needs due to various pressures, both internal and environmental; in line with this, the term “men’s work” has been specifically selected for this study since “work” is a concept to which men could authentically relate both traditionally and socially. In mental health and related human service professions, “men’s work” can be defined as a variety of activities in which men can participate, typically with fellow men, to address their own psychosocial, emotional, spiritual, and physical health, etc. In this respect, “men’s work” can be considered to take place by means of a number of modalities, including a variety of groups and teams, mentoring and coaching relationships, faith circles, psychoeducational forums, some forms of counseling, and survival adventures as well as other physical challenges. It is also presumed that this work can be promoted through a wide variety of men’s alliances, communities, organizations, foundations, movements, etc., as well as workshops, seminars, conferences, retreats, and via political and other relevant programmatic efforts.
In this particular pilot project, the work involves a wilderness experience and ritual men’s group. The term “WE” will specifically refer to the wilderness experience. “Challenge Program” will refer to the whole pilot project, namely the wilderness experience and ritual men’s group.

Purpose and Conceptual Framework

The purpose of the Challenge Program was to build authentic power and virtue in male youth, as demarcated by the following goals, associated conceptual framework and vision, which served as the foundation for the program; please refer to Appendix B for a visual representation.

Goal # 1: Building Accountability

Vision: Responsible Leaders

The first component attempted to help the trainees develop employability and other life skills via teaching and reinforcing responsible behaviors. All of the following may be tracked: activities of daily living (i.e. attendance in classes and required meetings, accountability to instructors and other staff, etc.), tasks related to the men’s group, and challenging tasks assigned to be completed between group meetings. This component attempted to build authentic power and virtue by teaching participants how to
become respectable leaders with a sense of dependability and responsibility.

Goal # 2: Building Authenticity

Vision: Honest and Courageous Fighters

The Challenge Program purported to offer a structured environment for male trainees to build the self-awareness and confidence necessary to disclose to other male peers and mentors their authentic truth as a gateway to building affirming relationships. This component looks like men learning how to acknowledge a genuine feeling and need, developing in a team environment and in their own time the courage to disclose their truth and fight for their needs in a setting that does not tolerate shame or ridicule. A goal of this type of work was developing a sense of empowerment from meeting their needs and community from the ability to discuss in a non-threatening yet challenging environment the struggles that many men find difficult to address. This component also encourages the facilitators, whenever possible, to model the targeted behaviors to the youth. In summary, such a forum attempted to build authentic power by challenging the participants to be courageous and honest with one another.
Goal # 3: Building Affirming Relationships

Vision: Compassionate Team-players

A mentoring component open to group leaders (i.e. mental health interns), voluntary staff (e.g. vocational counselor and athletics coach), and group participants (i.e. trainees) purported to help participants of the Challenge Program gain an opportunity to apply the aforementioned two goals outside of the group meetings. It is believed that the availability of an adult role model and peers with whom the participants are encouraged and expected to discuss their struggles both during and outside the time frame of the group meetings could further help build authenticity, goal # 2 of the Challenge Program. This network also intended to help the trainees with their weekly accountability, goal # 1. More broadly and specifically, this component provided a rare opportunity for the men to be honored for their “work”. The format allowed for mentors to model humanity and respect, and established a venue where peers and mentors could experience mutual affirmation on an ongoing basis.
Goal # 4: Balancing Masculine Potentials

Vision: Powerful, Virtuous Men

Given the models of masculinity underlying the Challenge Program, the outcome of each of the aforementioned three goals could be gauged in terms of a continuum of masculine potentials (See Appendix B). It was believed that overachievement as well as underachievement of said goals could lead to vice, and therefore, a balanced demonstration of masculine potentials in each of the three areas or 3 A’s—Accountability, Authenticity, and Affirming relationships—would lead toward building virtuous men. Appendix B best captures this final and overarching goal.

Summary

In civilizations since the dawn of time, male youth have benefitted from guidance from male elders in their road to manhood, yet recent generations have witnessed the departure of fathers and other male mentors. Consequently, male youth have often turned to role models such as gang leaders, unrealistic characters in the media, or other peers who have not yet grown up themselves. The current pilot Challenge Program provided a specific target group of male youth with male mentors to orient and help them work towards a balanced manhood.
CHAPTER II

REVIEW OF RELEVANT LITERATURE

Abstract

Reasons why males, particularly youth, may be in serious trouble pertaining to their mental health are presented. Models of masculinity and some principles in the positive psychology area are described, which become the fundamental basis for the Challenge Program; that is, the Challenge Program goals and vision rest on said models and principles. Also, literature that is relevant to Challenge Program goals and related areas is reviewed.

A Need to Promote Men's Work

Being male places one at considerable risk for problems. For example, men are more likely to commit suicide than women (Stillion, McDowell, & May, 1989), abuse substances (Anthony & Helzer, 1991) and develop certain personality disorders (Widiger & Spitzer, 1991). Nine to twelve percent of U.S. men experience major depression
during their lives, and they are three times more likely than women to die from suicide (U.S. Bureau of the Census, 1997). Furthermore, men have four times the suicide risk as same-aged women in the mid to late-teens, which increases to six times the risk in the early to mid-twenties (National Center for Health Statistics, 1991). This young male subgroup appears to have the highest rate of suicide of any group in the nation (Kipnis, 2004). In addition, men are five times more likely than women to experience alcohol-related problems (American Psychiatric Association, 2000); incarceration of men for crimes under the influence of alcohol occurs at a rate of 20:1 over women (Kipnis, 2004).

The aforementioned problems are seriously compounded by the observation that men are less likely than women to seek help for their struggles (Robertson & Fitzgerald, 1992), and when they do seek help may under report problems (Conway, 2000). This reluctance to discuss problems may at least in part be a result of males being socialized to avoid affect and be hyper-independent and unfeeling (Brannon, 1985). Essentially, being a man places one at-risk for considerable problems, and certain “masculine” traits keep the individual at risk.
Specifically, some authors believe men may assume one of two polar opposite and arguably equally problematic gender roles—the invulnerable hero or soft male (Bly, 2004; Kipnis, 2004; Smith, 1987). In life, most of us have been exposed to masculine models of “toughness” throughout the decades from John Wayne to Clint Eastwood to Arnold Schwarzenegger, among others, each prevailing against all odds. An alternative flagrant “tough” male is also frequently presented in the media, such as the antihero “Tony Montana” in the film Scarface as well as artists and even video game characters that portray obtaining power and sex through drug trafficking and other illegal means. From an early age, boys learn that they are expected not to show fear, complain about pain, or essentially react very much at all. Such a “hyper-masculine” boy might become a domineering, unfeeling man. Kipnis argues that this way of operating might lead to anger, but covert anger since men may feel pressure to “chill”, “take it like a man”, “keep it together”, etc. The problem with this type of masculinity is that it is often accompanied by social and emotional isolation (Jourard, 1964; Lewis, 1984), which may in part explain why men, relative to women, are more at-risk for a variety of problems.
Such “hyper-masculine” men in the present era are believed to be responsible for a chain of events further leading men away from their authentic power. The Women’s Rights Movement, arguably a direct result of “hyper-masculinity”, has ultimately and unwittingly resulted in oversensitivity and a fear of appropriate aggression in males that can be considered as toxic as being tough at all costs. In essence, the shift from the virtuous or authentic man of integrity towards the “hyper-masculine” male may have led to the oppression of women which, in turn, seems to have demanded a pendulum swing towards “hypo-masculinity”. Within the virtuosity of creating alliances with women, the resulting well-meaning anti-sexist pro-feminist man may have lost sight of his own masculinity, particularly when he instead of re-evaluating, surrendered his own power. The man who is “too soft” lacks the fortitude and temperance necessary for a more virtuous life, an aim of positive psychology and many religions alike. Bly (2004) describes the “soft” male as one who can feel someone’s pain, and comfort his spouse—purposeful qualities in their own right—but who lacks the resolve to speak his mind, stick by his needs, and direct appropriate aggression against impending danger to his family or clan. This is the man who gets beat up and bullied or who cannot
properly protect his territory and loved ones. Others may be overly timid or excessively fearful. Those who follow this role to an extreme have been referred to as the caricature of the hysterical woman (Smith, 1987).

Models and Theories of Masculinity

Based on a variety of models and theories of masculinity, the Challenge Program assumes that masculinity need not be grounded in extremes. Smith (1987) discusses a continuum of masculinity that spans from "too hard" to "too soft", whereas Kipnis (2004) presents a related model that supports a more balanced, authentic masculinity. Figure 1 and Table 1 on the next page, adapted from Smith and Kipnis, respectively, demonstrate how masculinity may manifest itself along continua. Figure 1 depicts masculinity as spanning from "too hard" to "too soft", whereas Table 1 categorizes the qualities of the "hyper-masculine", "hypo-masculine", and "authentic man". These prototypes are applied to the population at the current training academy for purposes of identifying a target group. "Solid" men have been added between Smith's "too hard" and "too soft" men. Procedures used to identify a target group are described in Chapter III.
Figure 1. Continuum of Masculinity (Smith, 1987).

Table 1
Adapted Model of Masculinity (Kipnis, 2004)

<table>
<thead>
<tr>
<th>Hyper-masculinity</th>
<th>Authentic Manhood</th>
<th>Hypo-masculinity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dominating</td>
<td>Capable</td>
<td>Submissive</td>
</tr>
<tr>
<td>Coercive</td>
<td>Firm</td>
<td>Pliant</td>
</tr>
<tr>
<td>Controlling</td>
<td>Vigilant</td>
<td>Controlled</td>
</tr>
<tr>
<td>Exclusive</td>
<td>Selective</td>
<td>Inclusive</td>
</tr>
<tr>
<td>Numb</td>
<td>Feeling</td>
<td>Flooded</td>
</tr>
<tr>
<td>“Too Hard”</td>
<td>“Solid”</td>
<td>“Too Soft”</td>
</tr>
</tbody>
</table>

In essence, the man who is “too hard” cannot feel much, whereas the “too soft” one cannot act powerfully. Both are handicapped in some way.

Positive Psychology, one of the more recent trends in the larger mental health field, also captures what a more balanced man may look like. In their classification of six virtues and twenty-four character strengths, Peterson and Seligman (2004) organize, and in a sense reintroduce the traditional virtues that have been extolled for millennia. Needless to say, these strengths of character apply in varying ways to both men and women, although their application to the lives of young men is emphasized herein
for obvious reasons. The new nomenclature stems from the four cardinal virtues—justice, fortitude, prudence, and temperance. Peterson and Seligman’s list of “virtues” includes wisdom, courage, humanity, justice, temperance, and transcendence, each with associated traits known as “character strengths”. Such qualities have been linked to a more pleasant, and especially, a more engaged and meaningful life (Seligman and Steen, Park, & Peterson, 2005). Of significance to this study are some of the criteria for the virtues that Peterson and Seligman describe. Namely, “ubiquity” refers to the universal acceptance of these qualities, “institutions” to the fact that the virtues are the targets of rituals/practices that try to cultivate them. Also, these characteristics are “traitlike”, with notable “paragons” or individuals who strikingly demonstrate the respective qualities, “nonfelicitous opposites” or opposite traits with a more negative connotation, and “selective absence” or the fact that these virtues and character strengths are missing altogether in some individuals.

In the spirit of conveying the “ubiquity” of some of these traits, it must be noted that myths, folktales, religion and culture throughout time have worked with the four archetypes of the masculine psyche as a way to capture
some of the traits that apply to all men throughout the ages. These archetypes have been known as “King” or “Servant Leader”, “Warrior”, “Magician” or “Wise Guide”, and “Lover”. One of the landmark works in this area defines these archetypes as universal, each accessing a certain energy that transcends time, space, and culture, etc. (Moore & Gilette, 1990). The archetypes, then, are believed to serve as a good basis for understanding how the aforementioned models of masculinity manifest themselves in life. Also, they could help clarify some of the reasons underlying the presence and absence of virtues and character strengths among a wide variety of men.

To further explain these four universal male archetypes, then, what could be called “King” traits may reign in a man’s role of community leader; “Warrior” traits may tie into the roles of provider, protector or teammate; from the “Magician” archetype may surface the roles of mentor, coach, or teacher; finally, the “Lover” archetype may be connected to the roles of husband, father, or friend, among others. However, each archetype may display active and passive distortions that could hamper the development of authentic relationships. These “shadow sides” are analogous to the “hyper-masculine” and “hypo-masculine” traits and the “nonfelicitous opposites”
described by Kipnis (2004) and Peterson and Seligman (2004), respectively. Since each and every man reportedly exists in his shadows at varying times, the model of manhood explicated herein can help build awareness of how shadows could manifest themselves and impair everyday life. According to Moore and Gilette, an ultimate goal may be to experience the archetypes “in their fullness” or mature forms; this goal is considered to be comparable to the more “authentic manhood” and “paragons” described by Kipnis and Peterson and Seligman, respectively. Appendix A depicts the four universal archetypes in their mature as well as actively and passively distorted forms, and first introduces the archetypes in the form of a map.

Summary of Foundation for Challenge Program

If you belong to the male gender, you are at risk for a range of psychological problems, including serious ones. If you are female, your male loved ones may have learned not to seek help for their struggles, as they may have been ridiculed or pressured towards a stifled masculine development. Fortunately, various models of masculinity and related areas can help us understand the various developmental life trajectories that young men may follow. The Challenge Program which is the focus of this
dissertation rests on a presumption that being balanced is associated with a virtuous life, as defined by classic philosophers and writers throughout the ages and as described in the positive psychology area. If men rise to the challenge to leave their comfort zones, it is believed their lives will be enhanced. Such an approach to help men discover the source of their authentic power and develop character strengths sets up the pilot Challenge Program: Toward Building Authentic Power and Virtue in Male Youth. The Challenge Program itself could be considered an example of a nascent "institution" of virtues and character strengths vis-à-vis the conceptual framework underlying the program, which is presented in Appendix B. The purpose of the pilot Challenge Program and fundamental basis of its conceptual framework integrate the various models and ideas of masculinity previously presented. Please refer to Appendix B. Literature relevant to the remaining Challenge Program goals and related areas are reviewed next.

Building Accountability- "Responsible Leaders"

Manhood may be defined in terms of accountability, among other things, which has been considered a core component of the traditional male role (Hunter & Davis, 1992). In fact, men have been accountable to one another
for centuries. In the early days, as hunters, men separated from the feminine world and retreated with other men for rest, modeling, challenge, and correction (Gilmore, 1990). This is still the case in some tribal societies. The road to manhood in the Jewish culture involves adolescent boys partaking in ceremonial bar mitzvahs, after which time they are accountable for their actions. They are only allowed to join the group for public prayer and read from the Torah when they are considered accountable.

In modern society, the need to congregate is seen in both positive and negative groups such as fraternities and gangs and activities such as fishing and other sporting events. A men’s group can offer commitment and accountability, values that have been associated with responsibility and dependability and identified as the aim of existing men’s groups (McPhee, 1996). For example, men in groups that value accountability have been reminded that they are not in a group to feel better, but to do better, which often results in feeling better. For young men at an academic and vocational training academy, practicing personal accountability may help develop an employable skill, which is aligned with the academy’s mission statement. The following questions have helped build personal accountability:
1- Who am I?
2- What do I want?
3- What am I willing to risk to get it?
4- What promises am I now making and keeping so I can achieve what I want?

These personal accountability questions guide the first ritual of the Challenge Program—a “Rite of Passage” Wilderness Experience (WE).

Elders, Other Role Models, and Rites of Passage

It could be useful to consider what happens when young men in groups leave the group meeting. One could assume that men will apply what they learn to other parts of their lives, yet this could be particularly difficult when the struggles discussed in the group are typically handled quite differently in their own social circles. In Sternbach’s (2001) approach to restoring connection among men, an emphasis on “leaving the sanctuary” is necessary to prevent men feeling that the outside structures are impenetrable for them to investigate new ways of handling their lives.

One way to facilitate outside practice is with the guidance of adult male role models. According to Bly in
A Gathering of Men (1990), we cannot find the needed strength and healing among our peer groups alone, for historically we were initiated into manhood by older men. McPhee (1996) also champions the use of role models. Namely, he believes in the coaching relationship, as it is familiar and helpful to all parties involved. That is, it can create a breakthrough in self-esteem for the coach and in trust for the man receiving coaching. Such role models can help challenge men to also practice newly acquired behaviors with both peers and coaches outside of formal group meetings. Of course, any failure practicing new ways of relating to others outside the group not only provides material for subsequent group meetings, but can also be addressed with the coach and the team/community of men outside the time frame of the group.

A real-world example of the success of mentoring can be seen in Bob Roberts’ Project Return, which provides older ex-cons as mentors to young men coming out of prison in New Orleans. The return rate to prison for these young men is approximately 10% in the first year, compared with roughly 25-50% in other programs (Project Return, n.d.). One difference is the use of mentors in Project Return. For the above reasons, the use of a male role model in this type of challenge appears indicated. In a ritual men’s
group, this male guide is often referred to as “ritual elder”.

Some authors describe the road to manhood as a rite of passage, a ritual which Bly in *A Gathering of Men* (1990) believes modern man has lost since the Industrial Revolution. Any reader in the United States would agree that it is not common for older men in our society to identify with their role as elder. This concerns Bly, who warns that “When your initiator is gone...you see the emergence of gangs, young males without an older man to teach them about courage, how much pain to endure, etc...but young males can’t initiate each other” (*A Gathering of Men*, 1990). Instead, our culture has developed pseudo-rituals that may lead to a false masculinity (Moore & Gilette, 1990). Examples of such pseudo-initiations into manhood include boot camp in the military, hazing in fraternities, and ritual murders or “being jumped in” in gangs. Some groups that use such pseudo-rituals may offer men many worthy qualities, but some of their “rites of passage” in themselves have in common humiliation, forced nonidentity, and a “hyper-masculine” initiate in the making. Those who lack a variety of proper role models, positive or negative, may develop hypo-masculine tendencies. An authentic men’s community can commit to involving older male role models to
motivate and guide the youth. In addition, mentors can connect with the young men while teaching them boundaries.

Now, it is noteworthy that there are consistent findings of the positive impact on self-esteem and sense of personal control from participation in wilderness experience programs (Friese, Pittman, & Hendee, 1996). These events may look like “outward bound” type daylong or weekend activities. A wilderness experience is incorporated into the Challenge Program as an event to build personal awareness and control, confidence, and a sense of community. It presents the participants with the four personal accountability questions described earlier, and facilitates the development not only of “Accountability”, but also “Authenticity” and “Affirming” relationships, as explained in more detail in later chapters. The Wilderness Experience also becomes an “initiation rite” led by ritual elders, and it is an example of “institution” of the various virtues and character strengths described by positive psychologists.

Building Authenticity—“Honest and Courageous Fighters”

Men’s studies have shown males tend to possess a “wooden” relational style (Silverberg, 1986) or need to dominate or control others (Pleck 1984; Real, 1997). Many
men have difficulty with interpersonal relationships (Lewis, 1984), and others are conditioned not to feel so much they lack self-awareness totally (Heppner, 1981).

Kauth (1992) p.33 states building self-awareness is a disillusioning process, as no man likes to look at his weakness, so we have a tendency to resist awareness; he adds that if awareness is weak or obstructed, learning is haphazard or does not take place.

Therefore, building self-awareness and the confidence to make authentic relational connections may be appropriate objectives for young men, consistent with traditional values/virtues such as honesty and courage among others. The group meeting appears to be an effective format, as learning about other men’s experiences increases universality and self-acceptance (Heppner, 1981).

Specifically, a ritual men’s group, which honors each man’s most deeply felt truth (Liebman, 1991), appears to be a “good fit” towards meeting the stated purpose. Being in a group where every man’s authentic truth is shared without judgment can become a spiritual and sacred experience, and some authors speak of a “sanctuary” in referring to the safety, spirituality or sacred nature of some men’s groups (Liebman, 1991; Sternbach, 2001).
Building Affirming Relationships—"Compassionate Teamplayer"

The ritual elder assumes a key role to building relational connection.

The role of ‘adult male initiator’ is to temper a young man’s sense of unlimited ability without inducing shame in the process...in cultures that still use rites of passage, elders teach the limits of youthful endeavor while still giving a vision of the young man’s potential in the future...he is both limited and encouraged at the same time. (Kipnis, 2004, p.104)

A Gathering of Men (1990) and Bly (2004) speak of the problem in present society that many young men do not know one man who holds them in their heart. Bly in A Gathering of Men (1990) quotes Robert Moore, who in a lecture entitled Rediscovering Masculine Potentials asked a group of men:

‘how many of you have admired a younger man in the last two weeks and told him so...<silence>...how many of you were admired by an older man when you were young...<silence>’, and then responded to the crowd of men ‘If you’re a young man and you’re not being admired by an older man, then you’re being hurt’.

A men’s community can offer the opportunity for sincerely affirming relationships among peers and older male role models, consistent with the values/virtues of compassion and humanity among others. Ultimately, the older male can serve as a “checks and balances” system for a young men’s group to safeguard against the usual ways men deal with hurt and other negative emotions—alone.
Marketing Men’s Work

Using Masculine Congruent Terms

The following have been addressed thus far: relevant publications on men’s work, masculine development models and theories, and a conceptual framework to guide the Challenge Program. However, you may realize that it may be difficult to translate the aforementioned ideas and concepts into action given our knowledge about men and health. We know that men are less likely than women to seek help for a multitude of problems they encounter (Robertson & Fitzgerald, 1992), and this appears to be the case in many men at least in part due to a belief that seeking help would be a demasculinizing experience (Campbell, 1996). “Too hard” men are among the least likely to approach treatment voluntarily. After all, the hyper-masculine image does not find peace in asking for help regarding life matters (Smith, 1987). Conversely, he who is “too soft” might be too shy or afraid to get the help. A men’s challenge can begin addressing these potential recruitment/retention problems in the marketing phase.

Robertson and Fitzgerald (1992) have noted that men’s reluctance to seek help could be reduced by marketing therapy and related services in a manner that is masculine
congruent. For example, saying “It takes courage to ask for help” is a method of appealing to men since it brings a traditional virtue (i.e. courage) to what has reportedly been considered a sign of weakness (i.e. asking for help) (O’Neil, Good, & Holmes, et al., 1995). Some initiatives related to men and mental health have begun using masculine congruent terms (e.g. “Real Men, Real Depression” by the NIMH—National Institute of Mental Health and “Tackling Men’s Health” by the NFL—National Football League) (Rochlan & Hoyer, 2005). The latter example contains health links (e.g. “coach’s corner”, “game plan”, “playbook”), quotations from ex-football coaches (e.g. “It’s what’s under the helmet that counts”, “Keep your head in the game”), and advice using masculine congruent terms (e.g. take care of yourselves and your “equipment”, know how to “play” against the occurrence of psychological distress, and be aware of yourselves and your “opponents”—mental health disorders). Furthermore, their webpages contain masculine congruent images (e.g. pictures of men exercising or playing sports, football-textured wallpaper, etc.). Similar approaches can also be found on television, such as the program “Crossing the Goal” on EWTN (Eternal Word Television Network), a Catholic network. In this show led by former New Orleans Saints Danny Abramowicz, helping men
get into “spiritual shape” follows a format including “the kickoff” or statement of the problem, the “game plan” or approach to solving the problem, the “red zone” where they discuss the difficulties on the way to the goal, and the “end zone” where they summarize and make closing comments.

Once male consumers of mental health and related services actually “buy in” to accepting the help, retention may be enhanced by allowing men to demonstrate their emotional experience in masculine congruent ways (e.g. by twisting a towel, moving around the room, etc.) (Rabinowitz & Cochran, 2002; Robertson, 2006).

Moreover, the expected recruitment problems in the current training academy could be addressed with a marketing approach based on outreach and staff referral. This approach involves an invitation or a recommendation, respectively, which could motivate those who may need either a challenge or vote of confidence to consider joining, participating, and eventually making a commitment to a men’s community, for the purposes of learning about themselves through awareness of self and fellow men.

Developing A Ritual Men’s Group

For groups in general, it may be useful to initially clarify the structure, function and expectations of the
group in a screening interview (Heppner, 1981). The screening can also allot time to talk about procedural norms, build a spirit of sharing and contributing, and of course eliminate ineligible participants. Taking these steps in a prescreening makes sense and appears to be courteous to the young men considering entering unfamiliar territory.

Unlike more familiar processing groups, the purpose of a ritual men’s group is making a connection between what is individual and collective in the lives of men (Liebman, 1991). The use of various rituals, ritual space, ritual objects, etc. can add to the power of the experience (Liebman, 1991). To actually begin group meetings in general, Sternbach (2001) highlights the need for safety as a first step. Sternbach states that because there is a pervasive wariness and fear of violence from other men, feeling accepted and included without mistrust, exclusion and bullying can be healing. A wilderness experience such as the one developed herein or any other similarly ritualized experience could be incorporated into the beginning of a challenge as a way to help the group build trust and interdependence. Such an initial rite also sets the tone for the rest of the challenge.
Various authors suggest icebreakers to facilitate interaction among men (Heppner, 1983; Lewis, 1978; Washington, 1979). These icebreakers have been shown to reduce initial levels of interpersonal anxiety (Washington, 1979) and provide direction regarding topics for discussion (Wong, 1978). It may also help increase self-disclosure (Crews & Melnick, 1976), which apparently is the most difficult form of intimacy to initiate between men (Lewis, 1984). Icebreakers in the form of rituals could help introduce the idea of universal connectedness among men by means of physical or material symbols (Liebman, 1991). In later meetings, exercises that incorporate communication skills with self-disclosure (Egan, 1986) may be useful to improve listening ability, whereas exercises that clarify and deepen affective component of communication may serve to help individual members feel heard, assist in modeling effective interaction among the members and promote the establishment of trusting relationships between the members and facilitators (Cochran & Rabinowitz, 1983; Lewis, 1984; Rabinowitz & Cochran, 1987). All of this can be done with one or two group leaders/ritual elders. The advantage of co-elders is that they can share insights as well as model interactions for the members (McPhee, 1996).
Summary of Remaining Challenge Program Components

The overarching goal of the Challenge Program was to promote balanced manhood, as described herein, in a specific target group of male youth. In doing so, the remaining goals of building the 3 A’s—Accountability, Authenticity, and Affirming relationships—were placed in the context of the relevant literature. The value of elders, coaches and other role models vital to the Challenge Program, and the important aspects of marketing and developing ritual and other men’s groups, were also placed in the context of relevant publications and other media.
CHAPTER III

PROGRAM PLANNING AND EVALUATION APPROACH

A Framework for Developing Human Services Programs

Human service programs require a clear structure to increase the probability of their success. Programs are created for a number of reasons including real and perceived needs in the population, a staff member’s innovation or inclination, a directive from a supervisor or a requirement of the agency, among other reasons. Such programs may provide participants with some value, and yet professionals often lack the time, knowledge, or experience to properly plan and evaluate the program. The success of these programs may be difficult to measure, except perhaps anecdotaly or through general staff impressions.

Method

This pilot Challenge Program employed a particular program planning and evaluation framework to systematically design, implement and evaluate a new program for male youth
at a residential, educational and vocational training academy in the northeastern United States beginning in the summer of 2007. This framework provides the structure to clarify the target population that could benefit from the Challenge Program, assess its needs, formulate goals for the participants, design the program, anticipate barriers to implementation, and systematically assess its merit (Maher, 1999).

The design, implementation and evaluation of the Challenge Program follows an approach to planning and evaluating human service programs that is detailed below. The process includes needs and context assessments along with program design and evaluation plans. The needs and context assessment plans are described next, followed by the design and evaluation plans in Chapter V.
Needs Assessment Plan

Organization

The site for the program was a no-cost residential, education and vocational training program administered and funded by the federal government that helps youth ages 16 through 24 learn a trade, earn a high school diploma or GED, get help finding a good job, and take control of their lives. It is composed of approximately 550 underprivileged youth (ages 16-24 years), approximately half male.

Target Population for the Challenge Program

There was collaboration between the Mental Health Consultant, Center Director, Deputy Director, Social Development Director, and several interested staff members including resident assistants, vocational counselors, the basketball coach and Career Development Services Manager, etc. in clarifying the specific segment of males at the training academy that would benefit from the Challenge Program. The dissertation committee was also consulted for feedback regarding the identification of the target group.

Since most male youth could be considered to benefit from men’s work, the Challenge Program could be made available to most males in general within the training academy. After consulting with the stakeholders mentioned above, however, the investigator made it a priority to
prevent dropouts, which may be expected given what is known about men and health. Therefore, males were segmented into functionally defined subgroups in order to determine the most appropriate candidates. Figure 2 below shows how the population of the training academy was segmented to arrive at the ultimate target group for the Challenge Program.

![Figure 2. Arriving at the Target Population.](image)

Arriving at the Target Population

“Pre-termination Candidates” were defined as those judged to be at-risk for involuntary separation from the academy. They may neither have the skills nor the desire necessary to acquire the employability skills needed to
complete their training program and succeed in the work force and in life. They may lack responsibility, appropriate relational connection and necessary resources, and may not be interested in investing time or effort towards these ends. These types may have been pushed into the program by relatives or others, or may have ulterior motives for being there. These men were not considered to be good potential participants.

“Average Trainees” in the center of Figure 2 were defined as those who may not have readily identified strengths. Whereas there may be no particular reason to suspect they may not succeed, there may also be no evidence at this time that they would complete the Challenge Program. Therefore, these men may later be recruited based on the results of the pilot or subsequent Challenge Programs. The employed program planning and evaluation framework addresses such questions.

“Rising Stars” were defined as “promising male trainees” in the academy. They were viewed as having the desire to succeed, and could include trainees already involved in various leadership positions, but may have lacked some necessary skills to excel. In addition, they were judged to have potential for commitment to such a program. Although the Challenge Program may be extended to
“Average Trainees” in the future, participation was initially open to “Rising Stars” (i.e. ages 18-24) at the training academy. It was determined that said segment of the population would most likely result in higher levels of retention, which was preferred in this case. Now, in order to clarify the needs of this target population, “Rising Stars” were further segmented into three functionally defined subgroups, informed by the models of masculinity presented herein, as follows:

“Too Hard” men appear to have the “street smarts” and social savvy necessary to lead and succeed in the training program and in life, yet may lack the sincerity, conscientiousness, and accountability needed to become dependable and respectful, honest leaders in the real world. These types may be accustomed to “playing by their own rules”, thus may lack the relational skills to become collaborative members of teams and other groups. Acquiring accountability and authentic relational connection may help develop leadership skills in such young men.

“Too Soft” men appear to perform responsibly and may have the desire to excel, yet may lack the social network or confidence to complete their training and become determined and respectable, courageous leaders. These types may be accustomed to always “going with the flow” and
may lack the self-confidence to become effective members of teams and other groups. Establishing challenging and affirming adequate social networks and developing certain relational skills may help prevent them from becoming easily overwhelmed with environmental pressures, and therefore, may enhance their performance.

"Solid" men possess the discipline and confidence necessary to succeed in the work force, demonstrate appropriate relational connection, and establish and maintain proper networks to cope with daily life stressors. These types are judged to "have their act together", thus may not be considered top priority for recruitment into the Challenge Program. However, whereas they may do well without additional help, they could certainly contribute and benefit from the group through their strengths. Furthermore, given what is known about men's willingness to seek out help and the belief that most men, especially male youth, can benefit from men's work, a reliable target group could be a key to the success of a pilot Challenge Program.

In summary, "Rising Stars" were invited to participate. Among this target group, "Too Hard" and "Too Soft" men were considered to be the most appropriate population, and "Solid" men were invited and considered the most reliable and practical target group for the Challenge
Program. “Average Trainees” were not invited for the pilot, but may be appropriate for the Challenge Program in the future. “Pre-termination Candidates” were not invited, and are not considered appropriate for the Challenge Program.

**Domains Assessed**

The target population—Rising Star’s—needs lay in the following domains: Vocational, Affective/Communication, Socialization, and Developmental. In alignment with the purpose of the study, the vocational, affective and communication, and socialization areas relate to “The 3 A’s”, or three goals, presented in Chapter I and highlighted in the conceptual framework in Appendix B—“Accountability”, “Authenticity”, and “Affirming” Relationships. The developmental domain refers to the target population’s masculine potentials, whose balanced expression is an overarching goal of the pilot Challenge Program.
Needs Assessment Questions and Protocols

The following questions guided the needs assessment for the Challenge Program. Protocols detailing needs assessment procedures accompany each question.

1- What employability skills in the area of accountability are “Rising Stars” lacking?

2- Are “Rising Stars” aware and confident enough to self-disclose/listen to one another’s authentic truth?

3- Do “Rising Stars” seek out and offer affirmation within social networks?

4- What types of masculine potentials are “Rising Stars” demonstrating?
Needs Assessment Protocol # 1

Needs Assessment Question

What employability skills in the area of accountability are “Rising Stars” lacking?

Data Collection Variables

Accountability is defined specifically as any formal, written documentation of the students’ accountable behaviors while at the training academy.

Data Collection Methods, Instruments, and Procedures

This question may most easily be addressed by means of a review of the permanent records within the training academy. In this respect, please refer to Appendix C. A preprogram procedure involves recording student accountability at the beginning of the Challenge Program.

Methods and Procedures for Data Analysis

The unit of analysis is the individual members of the group, and the obtained data is described via descriptive statistics. The obtained data is in an ordinal scale of measurement. Frequencies and rank orders of accountable behaviors are reported in Chapter IV.
Personnel, Responsibilities, and Timelines

The investigator is responsible for conducting the review of the permanent records at the beginning of the Challenge Program.

Guidelines for Use of Obtained Information

The investigator evaluates the trainees’ accountability by reviewing the permanent records. These results can inform the Challenge Program, such as how much work may be required around helping participants achieve more responsibility.
Needs Assessment Protocol # 2

Needs Assessment Question

Are “Rising Stars” aware and confident enough to self-disclose/listen to one another’s authentic truth?

Data Collection Variables

Self-awareness/confidence is defined as perceived ability to identify and discuss one’s authentic truth in a variety of situations.

Data Collection Methods, Instruments, and Procedures

Self-awareness/confidence is assessed using a preprogram questionnaire with likert-type items and open-ended questions. Please refer to Appendix D. A preprogram procedure involves recording self-awareness/confidence at the beginning of the Challenge Program.

Methods and Procedures for Data Analysis

The unit of analysis is the Affective/Communication domain composites as well as individual questions in those areas, and the obtained data are described via descriptive statistics. The obtained data are in an interval scale of measurement (i.e. for likert-type items) and recorded as narrative (i.e. for open-ended questions). In this
respect, please refer to Appendix E for the related scoring plan. Measures of central tendency and variability of the perceived level of self-awareness/confidence are reported in Chapter IV. Themes in narrative are also determined and reported in Chapter IV.

*Personnel, Responsibilities, and Timelines*

The investigator is responsible for analyzing questionnaires at the beginning of the Challenge Program.

*Guidelines for Use of Obtained Information*

The investigator evaluates the trainees’ self-awareness/confidence using the preprogram questionnaire. These results can inform the Challenge Program, such as how much work may be required around helping participants increase their level of honesty and courage to self-disclose appropriate information in the right place at the right time.
**Needs Assessment Protocol # 3**

**Needs Assessment Question**

Do “Rising Stars” seek out and offer affirmation within social networks?

**Data Collection Variables**

Quality of social networks is defined as self-report of the presence and frequency of use of a social network to affirm one another.

**Data Collection Methods, Instruments, and Procedures**

Quality of social networks is assessed using the preprogram questionnaire in Appendix D. The portion of the preprogram questionnaire that is related to accessing a social network is analyzed using a preprogram procedure at the beginning of the Challenge Program.

**Methods and Procedures for Data Analysis**

The unit of analysis is the Socialization domain questions as well as the respective individual questions, and the obtained data is described via descriptive statistics. The obtained data is in an interval scale of measurement (i.e. for likert-type items) and recorded as narrative (i.e. for open-ended questions). In this
respect, please refer to Appendix E for the related scoring plan. Measures of central tendency and variability of perceived quality of social networks are reported in Chapter IV. Themes in narrative are also determined and reported in Chapter IV.

Personnel, Responsibilities, and Timelines

The investigator is responsible for analyzing questionnaires at the beginning of the Challenge Program.

Guidelines for Use of Obtained Information

The investigator evaluates the trainees’ quality of social networks using the preprogram questionnaire. These results can inform the Challenge Program, such as how much work may be required around helping participants achieve a desirable level of mutual respect and humanity.
Needs Assessment Protocol # 4

Needs Assessment Question

What types of masculine potentials are “Rising Stars” demonstrating?

Data Collection Variables

Masculine potentials are defined as self-reported demonstration of “hyper-masculine”, “hypo-masculine”, and mature masculinity or “authentic manhood” based on the established models of masculinity in Chapter II and conceptual framework found in Appendix B.

Data Collection Methods, Instruments, and Procedures

Masculine potentials are assessed using the preprogram questionnaire in Appendix D. A preprogram procedure involves recording student self-reported levels of masculinity at the beginning of the Challenge Program.

Methods and Procedures for Data Analysis

The unit of analysis is the composites of each type of masculine potential as well as individual questions within each level, and the obtained data is described via descriptive statistics. The obtained data is in an interval scale of measurement. In this respect, please
refer to Appendix E for the related scoring plan. Measures of central tendency and variability of masculine potentials are reported in Chapter IV.

**Personnel, Responsibilities, and Timelines**

The investigator is responsible for analyzing questionnaires at the beginning of the Challenge Program.

**Guidelines for Use of Obtained Information**

The investigator evaluates trainees’ demonstrated masculine potentials using the preprogram questionnaire. These results can inform the Challenge Program, such as how much work may be required around helping participants gain awareness of their own masculine potentials.
Context Assessment Plan

Dimensions Assessed

This particular program planning and evaluation framework considers the target population’s embedded context in order for the program design to be meaningful to the targeted group. The following dimensions are considered: The ability (A) of the organization to commit resources to the proposed challenge, the values (V) of the organizational members, any ideas (I) about the current state of affairs, any circumstances (C) that may affect the organization, the timing (T) of the program, the sense of obligation (O) of relevant stakeholders, any anticipated resistance (R) to the program, and the projected post program yield (Y). A VICTORY approach informs and is a key component to the development of the Challenge Program (Maher, 1999).

Method

The investigator worked with this particular training academy and target population for approximately three years prior to the beginning of the Challenge Program. Participant observation and professional judgment are used as the sole method of assessing the relevant context. For cases in which there is an inadequate level of familiarity
with key stakeholders, it may be beneficial and necessary
to consider additional assessment methods. Please refer to
Appendix F for a context assessment worksheet based on the
dimensions and method identified above.

Summary

The particular program planning and evaluation
framework used in the Challenge Program was described, and
its relevance was highlighted by placing it in the context
of other real-world program development frameworks or a
lack thereof. In essence, Maher’s framework is designed to
plan and evaluate programs that will be useful, proper,
technically defensible and practical relative to a very
specific target group. The elements necessary before
proceeding to programmatic design efforts, namely
conducting precise needs and context assessments, were
detailed as a precursor to the program design and
evaluation plans developed in Chapter V.
CHAPTER IV

RESULTS OF NEEDS AND CONTEXT ASSESSMENTS

Introduction

After clarifying the target population for the pilot Challenge Program—“Rising Stars”, trainees were recruited and prescreened according to program design parameters specified in Chapter V. The needs assessment for the initial group of participants (N = 6) addressed the domains and questions formulated in Chapter III, and the associated context assessment was conducted using the aforementioned “A VICTORY” approach. Results follow:

Needs Assessment Question 1

What vocational skills in the area of accountability are “Rising Stars” lacking? This question relates to the Vocational domain. The following are examples of behaviors that were tracked during the four months immediately preceding the pilot Challenge Program:
1- Number of times trainee has been considered officially tardy

2- Number of times trainee has missed class or trade, excused versus unexcused

3- Number of times trainee has gone TUF (i.e. temporarily unaccounted for)

4- Number of times trainee has gone AWOL (i.e. absent without leave)

5- Number of infractions trainee received for being unaccountable

The Vocational domain described above relates to the “Accountability” goal within the conceptual framework, and the reported frequencies were intended to serve as a point in time reference for a later program evaluation. The remaining assessed domains were linked to other Challenge Program goals as follows. The Affective and Communication domains were merged, as both primarily relate to the “Authenticity” goal; the Socialization domain was linked to the “Affirming” relationships goal; the Developmental domain, which relates to the established continua of masculinity, was composed of questions about “Too Hard” masculinity, “Too Soft” masculinity, and “Authentic Manhood”. Figure 3 on the next page depicts the means for
each domain area including the possible range of scores, followed by Table 2 which reports descriptive statistics for each area assessed.

![Domain Means - By Area](image)

**Figure 3. Domain Means - By Area.**

<table>
<thead>
<tr>
<th>Area</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Affective</td>
<td>1.85</td>
<td>0.89</td>
</tr>
<tr>
<td>Communication</td>
<td>2.23</td>
<td>0.55</td>
</tr>
<tr>
<td>Socialization</td>
<td>2.57</td>
<td>0.8</td>
</tr>
<tr>
<td>Developmental- &quot;Too Hard&quot;</td>
<td>1.5</td>
<td>0.76</td>
</tr>
<tr>
<td>Developmental- &quot;Mature&quot;</td>
<td>2.29</td>
<td>0.61</td>
</tr>
<tr>
<td>Developmental- &quot;Too Soft&quot;</td>
<td>2.17</td>
<td>1.15</td>
</tr>
</tbody>
</table>

**Table 2**

Descriptive Statistics for Domains Assessed - By Area
The results of remaining needs assessment questions follow below. Analyses for each question were conducted at the level of the domain as well as applicable individual questions. Data were described according to the following guidelines: “Well below average” = 0 – 0.5; “below average” = 0.5 to 1.5; “average” = 1.5 to 2.5; “above average” = 2.5 – 3.5; “well above average” = 3.5 to 4.

Needs Assessment Question 2

Are “Rising Stars” aware and confident enough to self-disclose/listen to one another’s authentic truth? This question relates to the Affective/Communication domain and Authenticity goal. Self-reported responses ranged from 0 – 4, four indicating the highest level of self-awareness/confidence. Means in the “Average” range in the predominantly Affective and Communication areas indicated that participants generally reported themselves as “average” in the area of self-awareness/confidence. However, response variability revealed respondents were split, ranging from “below to above average”. Therefore, further analysis of the individual questions within the corresponding areas was conducted. Tables 3 and 4 on the next page report descriptive statistics for each Affective question.
Table 3  
Descriptive Statistics for Affective Questions

<table>
<thead>
<tr>
<th>Affective Questions</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Question 3- Sadness</td>
<td>1.83</td>
<td>1.47</td>
</tr>
<tr>
<td>Question 4- Fear</td>
<td>1.33</td>
<td>1.03</td>
</tr>
<tr>
<td>Question 7- Anger</td>
<td>1.83</td>
<td>1.17</td>
</tr>
<tr>
<td>Question 10- Anger</td>
<td>2.6</td>
<td>0.89</td>
</tr>
<tr>
<td>Question 11- Fear</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Question 13- Sadness</td>
<td>1.6</td>
<td>1.52</td>
</tr>
<tr>
<td>Question 15- Joy</td>
<td>1.6</td>
<td>1.52</td>
</tr>
<tr>
<td>Question 18- Joy</td>
<td>2.2</td>
<td>1.64</td>
</tr>
</tbody>
</table>

Table 4  
Descriptive Statistics for Communication Questions

<table>
<thead>
<tr>
<th>Communication Questions</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Question 1- Speaking</td>
<td>1.5</td>
<td>1.22</td>
</tr>
<tr>
<td>Question 5- Listening</td>
<td>3.33</td>
<td>0.52</td>
</tr>
<tr>
<td>Question 8- Writing</td>
<td>1.5</td>
<td>1.38</td>
</tr>
<tr>
<td>Question 12- Listening</td>
<td>3.6</td>
<td>0.55</td>
</tr>
<tr>
<td>Question 16- Writing</td>
<td>1.8</td>
<td>1.64</td>
</tr>
<tr>
<td>Question 17- Speaking</td>
<td>2</td>
<td>1.58</td>
</tr>
</tbody>
</table>

Further analysis of the individual questions within the Affective/Communication domain indicated a significant split in participant opinion. That is, although participants rated themselves as generally “average” in 10 out of 14 questions, standard deviations for all of these 10 questions were ≥ 1. The remaining results in this area were more directional: Questions 4 and 10 indicated
participants rated themselves as “well below average to average” in comfort discussing their fears and “average to well above average” in comfort discussing their anger, respectively; Questions 5 and 12 indicated participants rated themselves as “above to well above average” in their ability to be attentive and listen to others. In addition to the likert-type responses, open-ended questions were analyzed and are reported next.

When asked to disclose situations eliciting anger, 4 out of 6 participants wrote general remarks about life, people or the training academy; the remaining respondents disclosed situations that personally related to them (e.g. “people make me feel stupid” and “I [procrastinate]”). Conversely, when asked about joy, 4 out of 6 youth revealed information related to their accomplishments or relationships (e.g. “I’m on top of things” and “someone understands me”); the remaining respondents mentioned situations deemed to be more external to them. When asked about fear, 5 out of 6 participants disclosed personal information related to feelings of vulnerability, isolation, and incompetence; one respondent mentioned fears of danger to his family. Finally, when asked about sadness, 100% of them disclosed personal information; themes appeared to surround isolation and grief, and one
young man reported feelings of insecurity related to his role of provider. Among the multiple situations described above, 50% of the youth stated they definitely talk about their anger and joy with others, none of them disclosed their fears, and only one reportedly discussed his sadness.

Needs Assessment Question 3

Do “Rising Stars” seek out and offer affirmation within social networks? This needs assessment question relates to the Socialization domain and “Affirming Relationships” goal. Self-reported responses ranged from 0 – 4, four indicating the highest quality of social networks. In the area of Socialization, trainees rated the quality of their social networks as “average to above average”. This is clarified through a further analysis of the individual questions within the corresponding domain. In this respect, Table 5 on the next page reports descriptive statistics for each Socialization question.
Table 5
Descriptive Statistics for Socialization Questions

<table>
<thead>
<tr>
<th>Socialization Questions</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Question 2- Giving help</td>
<td>2.5</td>
<td>1.38</td>
</tr>
<tr>
<td>Question 6- Giving help</td>
<td>3.33</td>
<td>0.82</td>
</tr>
<tr>
<td>Question 9- Getting help</td>
<td>1.83</td>
<td>1.47</td>
</tr>
<tr>
<td>Question 14- Support/Affirmation</td>
<td>2.2</td>
<td>1.3</td>
</tr>
<tr>
<td>Question 19- Support/Affirmation</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Question 20- Getting help</td>
<td>3.33</td>
<td>1.21</td>
</tr>
</tbody>
</table>

Among the individual questions in the Socialization domain, participants rated themselves as generally “average” in 4 out of 6 questions. However, the standard deviations for all four of these questions were ≥ 1, indicating significant split in opinion. The remaining questions 6 and 20 resulted in means in the high end of the “above average” range for questions about giving and getting help; it is notable that these latter questions were phrased in the negative (e.g. they disagreed with a statement that they are unwilling to give or get help). In addition to the likert-type responses, open-ended questions were analyzed and are reported next.

When asked about the frequency of relational connection geared towards addressing their authentic truth, 50% of the trainees appeared to keep some type of regular contact; the rest of them “rarely” accessed their social
networks. When asked to specify with whom they talk about their authentic truth, 50% of those who reportedly self-disclose to any extent provided vague responses such as “anyone” or “certain people”; the rest of them mentioned “counselors, teachers, friends, family, and female friends”. When asked where they go for support in general, 50% of them gave either vague answers or reported they have nowhere to go. When asked if others reached out to them in general, all but one wrote that they listened to or offered support to their friends; the remaining respondent reported that people do not reach out to him.

Needs Assessment Question 4

What types of masculine potentials are “Rising Stars” demonstrating? This question relates to the Developmental domain, models of masculinity described in Chapter II, and conceptual framework presented in Appendix B. Self-reported responses ranged from 0 – 4, four indicating the highest self-reported demonstration of the corresponding type of masculine potential. Readers should note that high scores in hyper-masculine and hypo-masculine dimensions are not considered beneficial for those seeking to develop a more “authentic manhood” or masculinity “in its fullness”, as presented herein. In this case, lower scores for hyper
and hypo-masculinity would be desirable. “Average” obtained means for each type of masculine potential indicate that participants generally rated themselves as “average” in their demonstration of both shadow and mature forms of masculinity. However, response variability reveals respondents were split, ranging from “average to above average” in their demonstration of “mature” forms of masculinity and “below average to average” in “Too Hard” masculinity. The widest variability was seen in their demonstration of “Too Soft” masculinity, which ranged from “below to above average” according to their ratings. This is clarified through a further analysis of the individual questions within the corresponding area. In this respect, Tables 6 – 8 on the next page report descriptive statistics for each Developmental question, by area.
Table 6
Descriptive Statistics for Questions about “Mature” Masculine Potential

<table>
<thead>
<tr>
<th>“Mature” Masculine Potential Questions</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Question 27- King</td>
<td>3.33</td>
<td>0.52</td>
</tr>
<tr>
<td>Question 28- Magician</td>
<td>3</td>
<td>0.63</td>
</tr>
<tr>
<td>Question 29- Lover</td>
<td>2.5</td>
<td>1.05</td>
</tr>
<tr>
<td>Question 30- Wise Guide</td>
<td>2.83</td>
<td>1.47</td>
</tr>
<tr>
<td>Question 33- Warrior</td>
<td>1.17</td>
<td>1.17</td>
</tr>
<tr>
<td>Question 39- Servant Leader</td>
<td>2.33</td>
<td>1.21</td>
</tr>
<tr>
<td>Question 41- Lover</td>
<td>1.33</td>
<td>1.03</td>
</tr>
<tr>
<td>Question 42- Warrior</td>
<td>1.83</td>
<td>1.6</td>
</tr>
</tbody>
</table>

Table 7
Descriptive Statistics for Questions about “Too Hard” Type

<table>
<thead>
<tr>
<th>“Too Hard” Masculine Potential Questions</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Question 31- Dreamer</td>
<td>1.67</td>
<td>1.21</td>
</tr>
<tr>
<td>Question 34- Trickster</td>
<td>1</td>
<td>0.63</td>
</tr>
<tr>
<td>Question 35- Bully</td>
<td>2.33</td>
<td>1.37</td>
</tr>
<tr>
<td>Question 38- Despot</td>
<td>1</td>
<td>0.63</td>
</tr>
</tbody>
</table>

Table 8
Descriptive Statistics for Questions about “Too Soft” Type

<table>
<thead>
<tr>
<th>“Too Soft” Masculine Potential Questions</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Question 32- Dummy</td>
<td>2</td>
<td>1.67</td>
</tr>
<tr>
<td>Question 36- Softie</td>
<td>2</td>
<td>1.26</td>
</tr>
<tr>
<td>Question 37- Coward</td>
<td>2.67</td>
<td>1.03</td>
</tr>
<tr>
<td>Question 40- Weak Prince</td>
<td>2</td>
<td>1.1</td>
</tr>
</tbody>
</table>
Among the individual questions for “Mature” masculine potential or “Authentic Manhood”, half of them revealed a notable split in opinion among the respondents (i.e. questions 29, 30, 39, and 42). The results of the remaining questions were more directional: Question 27 indicated self-report ratings of “motivating others” in the “above to well above average” range; question 28 revealed ratings in the “average to well above average” range regarding rational decision making; question 33 and 41 indicated “well below average to average” ratings in the areas of “standing one’s ground” and relational connection, respectively. Among the individual questions for “Too Hard” masculinity, respondents appeared split in about half of them. The remaining questions, in the area of deceit and “bossiness” were generally in the below average range, which is probably desirable in this case. Finally, whereas 3 out of 4 questions about “Too Soft” masculine potential resulted in means in the “below average” range, all three revealed variability from “below or well below to above or well above average”. The results of question 37 were more directional, ranging from “average to well above average” in the area of “too soft” setting boundaries, which is probably not desirable.
Context Assessment Results

The context of the training academy was assessed in order to better understand how well the men’s Challenge Program would fit with “Rising Stars” and the organization as a whole. Context information was derived using the A VICTORY approach described in Chapter III. Results are reported in Table 9 on the next page:

Table 9
Context Assessment Results

<table>
<thead>
<tr>
<th>Dimension</th>
<th>Method</th>
<th>Results</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ability of the organization to commit resources to the proposed program</td>
<td>Participant Observation/ Professional Judgment</td>
<td>The organization has a history of being supportive of mental health services and the ideas of the mental health team. They have committed human, financial, physical and temporal resources towards this end. For example, the center has funded two additional intern lines, including a relatively new one for sport psychology. They have endorsed intern ideas such as various psychoeducational groups, dormitory support efforts, and other programs, and have provided physical space for the implementation of such activities.</td>
</tr>
</tbody>
</table>
Table 9 Continued

<table>
<thead>
<tr>
<th>Table Title</th>
<th>Participant Observation/Professional Judgment</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Values of the organizational members</td>
<td></td>
<td>The organization believes in addressing issues relevant to male youth, and they value mentoring relationships. Men’s Day is held every year, a forum to address topics relevant to men and affirm males who are doing well in the academy, among other reasons. The academy recently instituted a mentor program, resulting in the assignment of each trainee to a staff member with the goal of establishing mentoring relationships.</td>
</tr>
<tr>
<td>Ideas about the current state of affairs</td>
<td></td>
<td>No stakeholders (i.e. staff and trainees) in the organization have been heard commenting on the relational needs of the male youth. When asked, however, staff agreed with the current state of affairs regarding male youth’s formation and relationships as described herein.</td>
</tr>
<tr>
<td>Circumstances that may affect the organization</td>
<td></td>
<td>The Mental Health Consultant and Deputy Director recently left, and it was unclear how new staff may have affected the Challenge Program. There was also a new Residence Living Manager who was becoming known as a strict disciplinarian, which could potentially have affected the implementation of a group in the evening hours. Nevertheless, it was believed the investigator’s reputation and connection to other key stakeholders (e.g. the Center Director and Social Director) warranted the continuation of the project.</td>
</tr>
</tbody>
</table>
Table 9 Continued

| Timing of the program | Participant Observation/Professional Judgment | The timing of the Challenge Program was appropriate. As mentioned, a mentoring program had just been implemented which was in line with one of the components of this challenge. Also, the newly promoted Deputy Director, who had been closely related with the mental health team, supported the investigator’s work and was willing to offer financial support for the Challenge Program. |
| Sense of obligation of relevant stakeholders | Participant Observation/Professional Judgment | Relevant stakeholders may have actually felt no sense of obligation since the investigator’s position carried little to no authority. Although well known and reportedly respected, the investigator was a mental health intern who attended the center on a part-time basis and had no way of leveraging participation from staff members. To counteract this fact, the investigator solicited help from trusted staff members, whose sense of obligation was derived out of an established professional relationship. In a similar manner, the pilot cohort of participants was selected based on a level of trust and relationship, which was believed could foster a sense of commitment to the group. |
Given the financial, physical, human and temporal resources that were needed, there essentially was no foreseen resistance to the program. However, there was a slight concern that if the Challenge Program was not viewed to be synchronous with the new mentoring program in the academy, the mentoring program leadership could resist it. This potential threat was judged to be minimal, and it was decided that in this respect, the Challenge Program could move forward while being mindful of the concern.

Overall, the Challenge Program was projected to promote a sense of community and empowerment, and give trainees a basic set of employability and personal skills. It was believed that task accountability should improve, self-awareness/confidence should increase, and a peer/mentor network should result.
Summary and Conclusions

Results of the needs and context assessments necessary for determining the viability of the Challenge Program for "Rising Stars" in a particular training academy were reported. The needs assessment results provided clues regarding the specific aspects of the 3 A's—Accountability, Authenticity, and Affirming relationships—and various masculine potentials that the investigator could emphasize during the implementation of the Challenge Program. For example, the pilot cohort of "Rising Stars" appeared to benefit from more practice discussing their fears and sadness relative to anger and joy. Whereas these needs assessment respondents reported willingness to motivate as well as be attentive and listen to others, there appeared to be ample room for actually making specific relational connections with both peers and mentors. Using the masculine archetypes described herein as a frame of reference, more practice appeared appropriate for developing mature "Warrior" and "Lover" relative to "Servant Leader" and "Wise Guide" potentials. Themes of relation versus isolation as well as achievement, family and individual struggles also appeared to be of importance to the pilot cohort for the Challenge Program. The context assessment itself, which revealed some relatively minor,
yet important concerns related to the viability of implementing the Challenge Program, resulted in a determination to proceed with special attention to said areas of concern.
CHAPTER V

CHALLENGE PROGRAM DESIGN AND PROGRAM EVALUATION PLAN

Abstract

The program planning and evaluation framework used herein, after determining a specific target group with a set of needs in an embedded context, proceeds to design program components. The Challenge Program's Mission Statement, related to the overall purpose and endorsed by trainees and elders alike, is reported. Then, the program planning and evaluation framework formulates SMART goals, as defined in this chapter. The resulting four goals are reported, followed by a detailed explanation of the Challenge Program eligibility standards/criteria, phases and associated sequence of activities, and necessary physical, financial, human and other resources.
Target Population Served

The pilot target population consisted of voluntary adult male “Rising Stars”, ages 18-24, within a specific training academy as defined in Chapter III.

Purpose of the Challenge Program

The purpose of the pilot Challenge Program was for male youth to develop the self-awareness and self-confidence needed for genuine self-disclosure. In so doing, it was intended to facilitate the development of affirming relationships/relational connection and other skills and abilities that could be helpful in the work force and life in general. Through the use of rites and ritualized events as well as other liturgical means, the Challenge Program sought out to help young men develop virtues and character strengths such as justice, courage, honesty and humanity, among others, as they worked on the three areas judged to help them complete the training academy and succeed in life—“Authenticity”, “Accountability”, and “Affirming” relationships.

Mission Statement—According to the Pilot Men’s Community

Based on the aforementioned purpose, intention and presumptions underlying the pilot Challenge Program, the
investigator developed a working Mission Statement, which was then presented to the pilot men’s community consisting of trainees and mentors. It was agreed that this Mission Statement could be revised at any time by the group to its satisfaction. Since the men’s meeting liturgy, to be described later, involved a declaration of the Mission Statement by all involved, the investigator allowed for the Mission Statement to evolve in a way that felt authentic to the pilot men’s community. After one brief amendment, the most updated Mission Statement unanimously endorsed by the community follows:

“As male leaders, we commit to building each other up by being authentic, accountable, and affirming. We are open to challenge and correction from our elders and feedback from our peers without judgment or shame, so that we can do the same for those we are called to lead”.

Outcome Goals

Four specifiable, measurable, attainable, relevant, and timeframed goals were formulated. The resulting SMART goals for the pilot Challenge Program follow.

1- By the end of the Challenge Program, participants will demonstrate improved accountability in various
areas of the training academy and the group itself, as evidenced by the academy’s permanent records and professional judgment.

2- By the end of the Challenge Program, participants will demonstrate the ability to identify, self-disclose and listen to one another’s authentic truth as evidenced by the results of the post-program questionnaire and observations.

3- By the end of the Challenge Program, participants will build a social network of challenge and affirmation consisting of peers and at least one elder as evidenced by the results of the post program questionnaire as well as observations or report of ability and willingness to offer and receive, whenever appropriate, challenge, correction, feedback and affirmation, and by ongoing accountable contact.

4- By the end of the Challenge Program, each man will demonstrate more behaviors indicative of “authentic manhood” or approximating “paragons” of virtue, according to the conceptual framework in
Appendix B; alternatively, each man will demonstrate more behaviors within the level of masculinity that most appeals to him as evidenced by the results of the post program questionnaire.

Eligibility Standards and Criteria

Ideally, the Challenge Program could be extended to all interested male youth. In order to continue this program in the current or similar training academies, please refer to Chapter III for the method used to arrive at the target population. The ultimate decision regarding final eligibility rests in the judgment, collaboration, and determination of appropriate personnel selected by the leader(s) while considering any changes in the relevant context as outlined in Chapter IV.

Program Phases, Sequence of Activities, and Components

Phase 1- Marketing

Recruitment of participants may occur via two primary methods, namely outreach and staff referral. In this respect, please refer to Appendix G for a description of the recruitment procedures and related oral script. Relevant personnel should use masculine congruent terms, whenever possible. See Table 10 on the next page.
Table 10
Examples of Masculine Congruent Terms in Challenge Program

<table>
<thead>
<tr>
<th>Neutral or Unfamiliar Term/Phrase</th>
<th>Masculine Congruent Term</th>
</tr>
</thead>
<tbody>
<tr>
<td>Express</td>
<td>Disclose</td>
</tr>
<tr>
<td>Issues</td>
<td>Struggles</td>
</tr>
<tr>
<td>Unresolved issues</td>
<td>Unfinished business</td>
</tr>
<tr>
<td>Deal with an issue</td>
<td>Tackle or confront a problem</td>
</tr>
<tr>
<td>Find yourself</td>
<td>Develop a game plan</td>
</tr>
<tr>
<td>Get in touch with your feelings</td>
<td>State your truth</td>
</tr>
<tr>
<td>Talk about your feelings</td>
<td>Be authentic or real</td>
</tr>
<tr>
<td>Feel</td>
<td>Do</td>
</tr>
<tr>
<td>Purity</td>
<td>Physical integrity</td>
</tr>
<tr>
<td>Session</td>
<td>Meeting</td>
</tr>
<tr>
<td>Support system</td>
<td>Social network</td>
</tr>
<tr>
<td>Support group</td>
<td>Challenging &amp; safe forum</td>
</tr>
<tr>
<td>Group</td>
<td>Team</td>
</tr>
<tr>
<td>Therapy</td>
<td>Men's Work</td>
</tr>
<tr>
<td>Therapist</td>
<td>Coach/Mentor/Elder</td>
</tr>
</tbody>
</table>

Table 10 above includes examples of some of the masculine congruent terms used in the pilot Challenge Program. After recruitment, interested students are invited to sign up for a screening.

**Phase 2 - Prescreening**

In this phase, potential members are introduced to the basic elements, goals and ground rules; Chapter VI contains a complete list of Working Rules/Agreements and Guidelines. Additional rules may be mutually developed later by the
eventual participants. A screening also provides a way to determine if interested members are likely to benefit from the Challenge Program. Personnel could refer to the following steps during the prescreening phase:

Step 1: Personnel conducts review of permanent record to assist in selection process. Refer to Appendix C.

Step 2: Trainees complete preprogram questionnaire Please refer to Appendix D.

Step 3: Trainees meet with personnel to discuss/determine interest and eligibility.

Step 4: Personnel collaborate with other relevant stakeholders (e.g. mentors/coaches and other staff members familiar with interested trainees) to discuss potential participant eligibility and make final selections. Final participant selection may be informed by the results of the needs assessment, stakeholder feedback, and personnel judgments. Membership is limited to 12 male youth.
Step 5: Personnel may then meet with those who do not meet criteria or are not selected in order to discuss other programs or services that may be available and appropriate.

Phase 3 - Orientation

An initial meeting is designed as an orientation to the Challenge Program. At this time, it may be useful to reiterate ground rules, expectations, and the structure and function of the Wilderness Experience (WE) and remaining men’s group meetings. For those who agree and are willing to make an initial commitment, informed consent is obtained. Please refer to Appendix H. Initial information regarding safety, proper attire, and necessary materials for the “WE” is provided. If the men are willing, this meeting may include an initial icebreaker. Otherwise, orienting the participants and obtaining informed consent is enough.

Phase 4 - Wilderness Experience (WE)

An “outward bound” type event follows orientation, as a way to build self-confidence, personal control, trust and interdependence and as a general introduction to the 3 A’s—
Authenticity, Accountability and Affirming relationships.

In this case, a weekend WE involved planned outdoor activities, a ritualized induction into the ritual men’s group, and unstructured recreational activities. Appendix I provides a synopsis of the Wilderness Experience. A fully detailed, step by step protocol is provided in Chapter VI.

Phase 5 - Time Limited Ritual Men’s Group

The remaining group meetings take place once each week for six to ten weeks, lasting approximately two and a half to three hours per meeting. These meetings may be lead by one or two co-leaders/elders. Group components may include: various ritualized processes and objects to create a sacred space, building personal accountability, teaching and modeling authenticity (e.g. via “check-ins” described later in more detail), structured and open discussions surrounding young men’s struggles (e.g. role responsibilities, interpersonal relationships), skill building (e.g. accountability, communication, goal-setting, problem solving, teamwork), and opportunities for affirmation through mentoring/coaching and peer networks within and outside of the group meetings. Various media may be used to enrich the experience, including topical
movies, documentaries, music and literature. Please refer to Appendices J and K for the Order of the Group Meeting and Selection of Relevant Books, Songs, and Movies, respectively.

Supplies, Materials, and Equipment

A list of necessary items follows. Much of it is introduced during the WE. Some items are later reintegrated during the remaining meetings, often as familiar ritual objects. They are listed in Appendix L by category:

Facilities

The Wilderness Experience may take place in an approved park in the general area. Campsites offer a variety of accommodations including individual and group campsites, shelters, lean-tos, yurts, as well as other allotted areas or structures. The facility should be chosen based on several variables such as number of participants and personnel, distance, allotted time, approved budget, desired activities, and other relevant reasons, etc. This is discussed in further detail in Chapter VI.
Budget

Table 11 on the next page shows a sample budget for a "Rite of Passage" Wilderness Experience (WE) and the associated Ritual Men’s Group meetings. Most of the items are used for the WE. Some of them are later reintegrated into the weekly group meetings as ritual objects.

Table 11
Sample Budget

<table>
<thead>
<tr>
<th>Total</th>
<th>Per person total</th>
<th>Budget</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td><strong>FOOD &amp; RELATED ITEMS</strong></td>
</tr>
<tr>
<td>50</td>
<td>Breakfast</td>
<td>Bread/bagels, juice/milk, sausages</td>
</tr>
<tr>
<td>90</td>
<td>Lunch/Dinner</td>
<td>Hot dogs, burgers, buns</td>
</tr>
<tr>
<td>12</td>
<td>Other food</td>
<td>Energy bars</td>
</tr>
<tr>
<td>360</td>
<td>Food for Weekly Group Meetings</td>
<td>Pizza, sandwiches, etc. (12 meetings)</td>
</tr>
<tr>
<td>34</td>
<td>Equipment</td>
<td>Coolers</td>
</tr>
<tr>
<td>10</td>
<td>Other supplies</td>
<td>Paper and plasticware</td>
</tr>
<tr>
<td>0</td>
<td>Drinks</td>
<td>Parks supply drinking water</td>
</tr>
<tr>
<td>OR</td>
<td>OR</td>
<td>OR</td>
</tr>
<tr>
<td>0</td>
<td>Same as above</td>
<td>Same as above donated by kitchen</td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>SAFETY/ESSENTIALS</strong></td>
</tr>
<tr>
<td>0</td>
<td>First Aid</td>
<td>Kit supplied by Medical Department</td>
</tr>
<tr>
<td>10</td>
<td>Insect Repellent</td>
<td></td>
</tr>
<tr>
<td>0</td>
<td>Basic Equipment</td>
<td>Sleeping bags volunteered by staff</td>
</tr>
<tr>
<td>0</td>
<td>and Needs</td>
<td>Linen provided by Residence Life</td>
</tr>
<tr>
<td>0</td>
<td></td>
<td>Flashlights supplied by staff</td>
</tr>
<tr>
<td>ACTIVITIES</td>
<td>ITEMS</td>
<td></td>
</tr>
<tr>
<td>------------</td>
<td>-------</td>
<td></td>
</tr>
<tr>
<td>Men's Work</td>
<td>Mats or foam pads</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>Incense or sage provided by staff</td>
<td></td>
</tr>
<tr>
<td>0</td>
<td>Censer or abalone shell provided by staff</td>
<td></td>
</tr>
<tr>
<td>100</td>
<td>Indian drums/other percussion</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Candles</td>
<td></td>
</tr>
<tr>
<td>0</td>
<td>Song/Movie selection provided by staff</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Talismans</td>
<td></td>
</tr>
<tr>
<td>0</td>
<td>Radio provided by staff</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Torches and torch stakes</td>
<td></td>
</tr>
<tr>
<td>0</td>
<td>Torch fuel provided by staff</td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>Orientation (Compass ($7 per item))</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>Whistle ($4 per item)</td>
<td></td>
</tr>
<tr>
<td>0</td>
<td>Controls homemade</td>
<td></td>
</tr>
<tr>
<td>0</td>
<td>Freezer storage bags donated</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Hemp</td>
<td></td>
</tr>
<tr>
<td>0</td>
<td>Airhorn provided by staff</td>
<td></td>
</tr>
<tr>
<td>0</td>
<td>Samurai sword volunteered</td>
<td></td>
</tr>
<tr>
<td>Swordsmanship</td>
<td>Bottle water</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Stand volunteered for event</td>
<td></td>
</tr>
<tr>
<td>72</td>
<td>Working with Fire (Flint &amp; Steel kits ($12 per kit))</td>
<td></td>
</tr>
<tr>
<td>0</td>
<td>Lighter fluid provided</td>
<td></td>
</tr>
<tr>
<td>0</td>
<td>Matches provided by staff</td>
<td></td>
</tr>
<tr>
<td>120</td>
<td>Fishing (Poles)</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Bait</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Tackle</td>
<td></td>
</tr>
<tr>
<td><strong>LODGING</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>240</td>
<td>10 per person per night (Shelters)</td>
<td></td>
</tr>
<tr>
<td>0</td>
<td>Camera/Video-camera provided by staff</td>
<td></td>
</tr>
<tr>
<td>720</td>
<td>Grand Total (With food provided)</td>
<td></td>
</tr>
<tr>
<td>1276</td>
<td>Grand Total (No food provided)</td>
<td></td>
</tr>
</tbody>
</table>
Staff consists of the following: Ritual Elders, older men serving in the role of group leader, mentor or coach; Men of Service, older men serving in any helping role. The following jobs may be assigned among the various staff: Event Planner, Finance Coordinator, Transportation Coordinator, Food Coordinator, Cameraman/Photographer, and Support Staff. Job descriptions follow.

The Event Planner is responsible for researching potential locations for the WE and weekly meetings, identifying sites that meet qualifications, visiting suitable sites and making a selection. This person also meets with park rangers to advise of the event, acquires necessary permits, purchases or secures necessary supplies, materials and equipment, and oversees the remaining duties described below.

The Finance Coordinator is responsible for producing estimates of the costs associated with the event, researching the best available offers and prices, and soliciting donations, when applicable. In addition, this person formulates a budget, solicits funding, keeps payment records, and submits necessary paperwork for reimbursement.

The Transportation Coordinator arranges an appropriate mode of transportation, such as reserving a center vehicle.
or researching public transportation schedules. This individual is responsible for driving, or ensures driver has a valid driver’s license and is approved by the organization.

The Food Coordinator will obtain a proper head count and make requests, place orders, or arrange purchase, depending on whether or not food is donated. Said person will be responsible for acquiring a cooler or other appropriate cooling system, and will lead any cooking, grilling, etc. during the WE.

A Cameraman or Photographer is optional. Documenting this type of event may facilitate future marketing. Moreover, it may be requested by the organization or stored as memorabilia or for other archival purposes.

Other support staff not mentioned herein may offer other assistance on an as needed basis.

Incentives

The kick-off event is an incentive in itself. Trainees have the opportunity to take an all-expense paid trip into the wilderness for a weekend. Afterwards, free food at every meeting will serve as an incentive.
Summary of Program Design

The preceding pages described the parts of a program design using the program planning and evaluation framework employed herein (Maher 1999). For clarity and usability, such a program design could list the target population served, program purpose and/or mission statement, outcome goals, program phases, sequence of activities and/or components, eligibility standards and criteria, necessary supplies, materials and equipment, designated facilities, personnel and associated job descriptions, proposed budget and any planned incentives. A program design should be followed by a program evaluation plan, described next.

Challenge Program Evaluation Plan

The Challenge Program is evaluated according to a program evaluation plan. Such a plan poses questions that, when answered, provides information regarding the worth of the Challenge Program. This could help personnel and other relevant stakeholders determine whether or not the Challenge Program should continue, be modified, or discontinued, etc. Program evaluation questions and corresponding protocols follow.
**Challenge Program Evaluation Questions and Protocols**

1- Are there fewer documented incidents of lack of accountability among “Rising Stars”, post program? Please refer to Program Evaluation Protocol #1

2- After completing the Challenge Program, do “Rising Stars” perceive they are more aware and confident, relative to their own preprogram performance, to self-disclose/listen to one another’s authentic truth? Please refer to Program Evaluation Protocol #2

3- Are “Rising Stars” developing/accessing social networks of both peers and mentors for purposes of offering and seeking out affirmation as well as making accountable contacts? Please refer to Program Evaluation Protocol #3

4- How have “Rising Stars” developed in terms of masculine potentials according to the conceptual framework presented in Appendix B? Please refer to Program Evaluation Protocol #4
Program Evaluation Protocol # 1

Program Evaluation Question

Are there fewer documented incidents of lack of accountability among “Rising Stars”, post program?

Data Collection Variables

Accountability is defined specifically as any formal, written documentation of the students’ level of accountability while at the training academy.

Data Collection Methods, Instruments, and Procedures

This question may most easily be addressed by means of a review of the permanent records within the training academy. This procedure involves reviewing student accountability at the end of the Challenge Program. In this respect, please refer to Appendix C.

Methods and Procedures for Data Analysis

Student accountability is recorded pre and post program. The unit of analysis is the individual members of the group, and the obtained data are described via descriptive statistics using a point in time reference frame. The obtained data are in an interval scale of
measurement. Frequencies of accountable behaviors are reported pre and post program.

**Personnel, Responsibilities, and Timelines**

The investigator is responsible for monitoring documented accountability in the permanent record. Whether or not there is a decline in the amount of accountable behaviors pre and post program is evaluated on a monthly basis.

**Guidelines for Use of Evaluation Information**

Every month, the permanent record is analyzed using descriptive statistics. Such records can inform the Challenge Program, such as how much work may be required around helping participants achieve more dependability and responsibility. There is an initial goal of either an increase or at a minimum no decline in accountable behaviors relative to preprogram performance. A failure to meet a goal according to the obtained data could lead to personnel determining whether or not the Challenge Program requires change or is appropriate for continuation, among other things. Consistent positive findings may result in communication of the results to relevant stakeholders (e.g. vocational counselors, trade
instructors, resident assistants, etc.) who could refer students or others in need to the Challenge Program, should it continue. This information may be communicated in individual meetings between Challenge Program personnel and relevant staff members, which may later be further disseminated in an all-staff meeting.
Program Evaluation Protocol # 2

Program Evaluation Question

After completing the Challenge Program, do “Rising Stars” perceive they are better able to self-disclose/listen to one another’s authentic truth?

Data Collection Variables

Self-awareness/confidence is defined as perceived ability to identify and discuss one’s authentic truth in a variety of situations.

Data Collection Methods, Instruments, and Procedures

Self-awareness/confidence is assessed using a post program questionnaire with likert-type items and open-ended questions. Please refer to Appendix D.

Methods and Procedures for Data Analysis

A preprogram/post program procedure involves recording student level of perceived self-awareness/confidence pre and post program. The unit of analysis is the Affective/Communication domain composite as well as individual questions in those areas, and the obtained data are described via descriptive statistics using a point in time reference frame. The obtained data is in an interval
scale of measurement (i.e. for the likert-type items) and recorded as narrative (i.e. for open-ended questions). Measures of central tendency and variability of perceived level of self-awareness/confidence are reported in Chapter VI. Themes in narrative are also determined and reported in Chapter VI. In this respect, please refer to Appendix E for the related scoring plan.

**Personnel, Responsibilities, and Timelines**

The investigator is responsible for analyzing questionnaires. Whether or not self-awareness/confidence has increased is evaluated at the end of the time-limited Challenge Program.

**Guidelines for Use of Program Evaluation Information**

At the end of the Challenge Program, the investigator evaluates the trainees’ perceived level of self-awareness/confidence using the pre and post program questionnaire. A goal of the Challenge Program is for participants to increase their level of honesty and courage to self-disclose appropriate information in the right place at the right time. A failure to meet the goal according to the obtained data could lead to Challenge Program personnel determining whether or not the program requires change.
Positive findings may result in communication of the results to relevant stakeholders (e.g. vocational counselors, trade instructors, resident assistants, etc.) who may be inclined to refer students in need to the Challenge Program, should the program continue. This information may be communicated in individual meetings between program personnel and relevant staff members, which may later be further disseminated in an all-staff meeting.
Program Evaluation Protocol # 3

Program Evaluation Question

Are “Rising Stars” developing/accessing social networks of both peers and mentors for purposes of offering and seeking out affirmation as well as making accountable contacts?

Data Collection Variables

Quality of social networks is defined as self-report or other observations of the presence and frequency of use of a social network to affirm one another, among other reasons.

Data Collection Methods, Instruments, and Procedures

Quality of social networks is assessed using the post-program questionnaire in Appendix D. The portion of the post program questionnaire that is related to accessing a social network is analyzed using a pre and post program procedure. Also, journals, self and personnel report, and participant observation are used to obtain qualitative information regarding the development or use of social networks both in and out of the group. Approximately ten minutes are allotted each meeting, as needed, to discuss use of social networks outside of the group.
Methods and Procedures for Data Analysis

A pre and post program procedure is used. The unit of analysis is the Socialization domain questions as well as the respective individual questions, and the obtained data is described via descriptive statistics using a point in time reference frame. The obtained data is in an interval scale of measurement (i.e. for the likert-type items) and recorded as narrative (i.e. for open-ended questions). Measures of central tendency and variability of perceived quality of social networks are reported in Chapter VI. In this respect, please refer to Appendix E for the related scoring plan. In addition, a post challenge procedure is employed to qualitatively analyze journals, self and personnel report, and any other relevant observations. Any themes in the narrative reports are reported in Chapter VI. The unit of analysis is the individual participants.

Personnel, Responsibilities, and Timelines

The investigator is responsible for analyzing questionnaires, journals, etc. Whether or not peer affirming relationships extend outside the group is evaluated at the end of the time-limited Challenge Program.
Guidelines for Use of Program Evaluation Information

At the end of the Challenge Program, quality of social networks is assessed using the pre and post program questionnaires. A content analysis of self and personnel report about quality and frequency of use of social networks as well as any other relevant observations is also performed. These results can inform the Challenge Program, such as how much work may be required around helping participants become more relational and compassionate. Positive findings may result in communication of the results to relevant stakeholders (e.g. vocational counselors, trade instructors, resident assistants, etc.) who may be inclined to refer trainees in need to the Challenge Program. This information may be communicated in individual meetings between program personnel and relevant staff members, which may later be further disseminated in an all-staff meeting.
Program Evaluation Protocol # 4

Program Evaluation Question

How have “Rising Stars” developed in terms of masculine potentials according to the conceptual framework presented in Appendix B?

Data Collection Variables

Masculine potentials are defined as self-reported demonstration of “hyper-masculine”, “hypo-masculine”, and mature masculinity or “authentic manhood” based on the models of masculinity and conceptual frameworks established herein.

Data Collection Methods, Instruments, and Procedures

Masculine potentials are assessed using the questionnaire in Appendix D. A pre and post program procedure involves recording student self-reported demonstration of masculine potentials at the beginning and end of the Challenge Program.

Methods and Procedures for Data Analysis

The unit of analysis is the composites of each type of masculine potential as well as individual questions within each area, and the obtained data are described via
descriptive statistics using a point in time reference frame. The obtained data are in an interval scale of measurement. Measures of central tendency and variability of masculinity are reported in Chapter VI. In this respect, please refer to Appendix E for the related scoring plan.

Personnel, Responsibilities, and Timelines

The investigator is responsible for analyzing questionnaires at the end of the Challenge Program.

Guidelines for Use of Obtained Information

The investigator evaluates the trainees’ demonstrated masculine potentials using the pre and post program questionnaire. This information can inform the Challenge Program, such as how much work may be required around helping participants gain awareness of their own masculine potentials. Positive findings may result in communication of the results to relevant stakeholders (e.g. vocational counselors, trade instructors, resident assistants, etc.) who may be inclined to refer trainees in need to the Challenge Program. This information may be communicated in individual meetings between program personnel and relevant
staff members, which may later be further disseminated in an all-staff meeting.
CHAPTER VI

RESULTS OF CHALLENGE PROGRAM IMPLEMENTATION

ABSTRACT

Based on a program design and program evaluation plan detailed in Chapter V, the formative results of the pilot Challenge Program implementation and its associated process are reported. These results include notable steps taken prior to any formal implementation, data generated in each Challenge Program phase from marketing through the last meeting of the time limited men’s group, and formative policies, procedures, role descriptions, personnel directions, and other relevant definitions.

FORMATIVE RESULTS OF CHALLENGE PROGRAM

After reviewing the program design, the investigator decided to serve as primary personnel for most roles and responsibilities during the pilot Challenge Program. This decision was justified based on the context assessment’s finding that there was a personal, albeit not
organizational, sense of obligation to the successful implementation of this entire program. Furthermore, despite the investigator’s favorable relational connection throughout the chain of command in the organization, he had no clout due to being an intern. Naturally, the context as a whole was generally favorable to the implementation of the Challenge Program. This is important to determine since the program planning and evaluation framework used herein may not indicate the continuation of a program if there are enough contextual concerns. Any reader considering the approach to program planning and evaluation used herein may want to review the Context Assessment Worksheet in Appendix F for important considerations prior to the planning or implementation phases of a program.

Now, although assuming the vast majority of roles and responsibilities is a hefty task for one person, it is important to note that it allows more flexibility in modifying procedures, methods and techniques as needed, thus allowing for the ongoing development of the informational, technological, physical, financial, and temporal resources of the Challenge Program in real time. Such a level of involvement during the pilot Challenge Program was believed to be essential in learning how to implement a new challenge or program, one of seven tasks
identified as leading to a DURABLE program, further described below.

A detailed account of the implementation process follows. This particular program planning and evaluation approach takes steps to facilitate the durability of the program. The associated acronym DURABLE is further explained in relation to the implementation of the current pilot of the Challenge Program. The seven tasks identified by Maher (1999) to facilitate the implementation of a DURABLE challenge are first summarized below:

D- Discuss the program with relevant stakeholders
U- Understand their needs/concerns regarding implementation
R- Reinforce people for appropriate involvement
A- Acquire the sanctions and supports necessary
B- Build positive expectations about success of challenge
L- Learn to implement challenge successfully (ongoing)
E- Evaluate implementation process in purposeful way

SUMMARY OF PRE-IMPLEMENTATION PROCESS

For a period of approximately one year, from 2006-2007, the investigator in consultation with the
dissertation committee discussed the idea of the Challenge Program with the Mental Health Consultant and several staff members and professional associates from various departments in the organization. Discussing the program is the first step in developing a DURABLE program. Although not all stakeholders exuded confidence in the Challenge Program, everyone approached was supportive and willing to either help or advocate for its approval. Further discussions revealed that initial hesitation surrounded the potential for attrition due to high turnover. Such information helped shape the resulting criteria for the target groups appropriate for the Challenge Program. This information may be referenced in Chapter III. These discussions also increased an understanding of stakeholder concerns, another key factor to consider in implementing a durable program. Finally, based on some positive informal discussions with several trainees, the investigator pursued and obtained approval from the Center Director with the Mental Health Consultant’s support. The aforementioned initial steps helped acquire the support of important stakeholders in authorizing or agreeing to participate in the Challenge Program, another aspect of developing a DURABLE program.
Now, the development of human resources for program may be a difficult endeavor when one does not know or trust interested individuals. For example, although most of the pilot Challenge Program was executed directly by the investigator, there were two new and motivated staff members that heard about the program, and wanted to help. Later, one was fired and another became occupied with other activities within the organization that prevented him from participating. Ultimately, the assistance received from coworkers came from seasoned employees who had an established working relationship with the investigator.

The actual implementation process is detailed below, and is organized according to the phases and sequence of activities of the Challenge Program, which may be referenced in Chapter V. Each phase, in itself, contains a variety of resource development steps, which will be described. Furthermore, a method to monitor and control the program process is described, and relevant results are reported.

PHASE 1- MARKETING

Marketing began early in May 2007 once the proper authorizations were obtained. At this time, the investigator reevaluated the context and realized a timing
concern. This organization’s school/work year ends late June and resumes mid-July, and based on professional experiences with the population, the investigator judged that the summer vacation, albeit short, could result in trainees not returning, momentum shifts, and a variety of changes in trainee schedules. Therefore, the time of year necessitated the immediate further development of temporal resources. It was determined that beginning the process was imperative despite the summer vacation, as the upcoming colder months could unnecessarily delay or eliminate the Wilderness Experience. Since the wilderness event is a hallmark of the Challenge Program, the investigator began the process as follows.

The investigator had been involved in dormitory initiatives for some years including meetings with a variety of trainees, especially the leadership. Therefore, it was decided that this leadership forum would be a practical gateway to begin the marketing phase. During several late night standing meetings with the Residence Hall Leadership, the investigator between May and June 2007 invited these leaders to stay for a brief information meeting regarding a “men’s challenge”. This leadership meeting occurs during a timeframe when trainees are winding down and relaxing, therefore open to listening to
potentially interesting ideas. Every week there was an audience of at least several men. Due to familiarity with said group and a preferred informal style among this young cohort, the investigator did not read directly from the recruitment script. He did, however, relate the same information in a more familiar manner. Maher (1999) recommends that one consider the target group’s preferred language style and other relevant preferences in one’s delivery or carrying out of program planning and evaluation functions. These information meetings emphasized the WE due to the inherent incentive for participating, which is notable since reinforcing people is another important task in increasing the likelihood of a durable program according to Maher’s framework. The information meetings also allowed for Q&A, produced new trainees in attendance interested in “going to the woods”, and addressed a few basic elements of the Challenge Program. The investigator was mindful of building positive expectations about the program during these meetings, another important behavior in achieving a durable program according to Maher. Phase 1 witnessed anywhere from no stated interest to initial curiosity to interest with reservations to stated interest with follow-up contact.
Before summer vacation, it was established that formal recruitment would begin upon their return, and they were encouraged to participate in Phase 2, the screening process. In late July 2007, once trainees returned and had adapted to their new classes, schedules, etc., Phase 1 was resumed rather smoothly. A meeting was held on July 26 to gauge current interest levels and discuss moving forward to Phase 2. Due to the investigator’s familiarity with Residence Hall staff and some of the leadership in neighboring dormitories, a few additional information meetings were held in late July and early August with individuals, pairs and small groups in two other dorms. Screenings were scheduled for mid-August. This process is described next.

PHASE 2- SCREENING

A series of steps for screening potential participants was outlined in the preceding chapter. However, multiple no shows led to a re-evaluation and modification of the screening process, another task associated with a durable program according to Maher (1999). Turnover was already a stated concern among various stakeholders including the investigator. Therefore, the screening process was revised from an appointment to gather questionnaire and other data
and make decisions (see Chapter V) to an opportunity to screen for a certain degree of dependability judged necessary to complete the Challenge Program. Each appointment was scheduled ahead of time. In many cases when potential participants and the investigator were available to meet immediately, the investigator deliberately scheduled the meeting for at least an hour later in the day. It is noteworthy that multiple trainees who were reportedly interested and available did not show up later in the day.

Screening tasks were broken up into several short appointments with small tasks. Some of these tasks included clarifying expectations and obtaining a formal confirmation of interest, accessing and reviewing their permanent records, especially for the sake of future goal-setting, etc. The purpose of spreading out these tasks was to assess trainee level of investment. The modified screening process, which resulted from no-shows as well as what is generally known about men’s willingness to seek help, is a good example of how this particular investigator learned how to implement the Challenge Program in real time. Maher considers such ongoing learning fundamental to successful program implementation. Participants from the identified target population who demonstrated consistency
throughout the screening meetings were considered for the Challenge Program. Overall, the screening process lasted from mid-August to mid-September 2007 over the course of eight days. A total of twelve interested trainees were invited to participate. One particular selected trainee approached the investigator with a concern about his ability to fully participate in the Challenge Program due to his variable work schedule. The investigator and trainee discussed some approaches to communicating with his supervisors, and wrote him a letter of support to deliver to the Human Resources Director where he worked. A copy of this letter dated September 14 may be referenced among the correspondence in Appendix M. This trainee ultimately was able to participate in the pilot Challenge Program.

PROCESS CONTROL

Target Population and Eligibility Criteria

Successful program planning and evaluation is an iterative process. In order to increase the likelihood of worthwhile outcomes, it is necessary to review the design of a program within an embedded context. The approach used herein sets benchmarks, namely expected, upper and lower control limits, to monitor the implementation process; the program process is controlled via established monitoring
methods. The investigator monitored the various tasks in this pilot Challenge Program via professional observations and judgments. Further development of the Challenge Program may continue to use this method or develop additional techniques for monitoring the program process. The first components to be monitored according to the design are the target population and eligibility standards/criteria. A framework for arriving at the target population including eligibility criteria for selection purposes was discussed in Chapter III. In terms of process control, the following benchmarks may help determine the appropriateness of the individuals selected for the Challenge Program:

Expected Control Limit (ECL)- Actual participants are considered “Rising Stars”. An ECL usually is a benchmark that indicates events are occurring as expected.

Upper Control Limit (UCL)- Those at-risk for separation from the program, or “Pre-termination Candidates” are being selected. A UCL usually is a benchmark that indicates events are occurring too loosely.
Lower Control Limit (LCL)- The pilot involved a small initial group. Further development of Challenge Program may necessitate an LCL such that eligible participants are not excluded. An LCL usually is a benchmark that indicates events are occurring too restrictively.

Of the twelve young men invited to participate, eight of them were involved with the facility’s leadership program. Of the remaining four, three were known to the investigator and one was referred by a “Rising Star”. Based on the definition for “Pre-termination Candidates” established in Chapter III, those remaining four men were in no way whatsoever considered at-risk for separation from the academy. The rest of the Challenge Program process is monitored according to the remaining design elements—please refer to Chapter V—uses similar ECLs, UCLs, and LCLs, and is presented throughout the rest of the chapter.

PHASE 3- ORIENTATION

An orientation was held on September 27, which was also considered Meeting # 1. Twelve members were in attendance. On September 20, a reminder memorandum was sent to the participants previewing the WE and remaining Men’s Meetings. The night prior to the orientation,
another memo was sent with two questions about manhood for the participants to consider in preparation for a possible icebreaker. Please find a copy of these memos among the correspondence in Appendix M. Phase 3 was conducted as laid out in the preceding chapter, which included a review of Challenge Program policies and safety procedures found later in this chapter and in Appendix N, respectively. Everyone read and signed the informed consent form, and an icebreaker was held in which participants discussed their own definitions of manhood. It is notable that some of the participants disclosed more than expected for an initial icebreaker. The second meeting was the Wilderness Experience, held on the first weekend of October 2007.

PHASE 4- WILDERNESS EXPERIENCE

The Wilderness Experience, also known as the WE, was one of the most anticipated parts of the Challenge Program. It also took the most time and effort to develop. The development of the WE can be divided into three parts, namely the Planning, Preparatory, and Action Stages described next. The Planning Stage documents the development of the physical and financial resources for the event. Next, essential policies and procedures are established, and roles and responsibilities are defined in
the Preparatory Stage. Knowledge of said informational and human resources is necessary of all trainees and staff before partaking in the event. Finally, relevant informational and technological resources are developed for use in the Action Stage. Namely, methods and techniques are addressed for carrying out each step of the event, and each method is referenced to a particular responsible staff member.

Planning Stage

In August 2007, the physical resources for the event were developed as follows. The investigator acting in the role of Event Planner visited the state parks website in order to research information about various sites. As documented in the Wilderness Experience at a Glance in Appendix I, it is important to identify the most important factors in deciding on a venue. For this pilot Challenge Program, the investigator set mile radius parameters determined to be ideal, probable, questionable, and out of the question. The goal was to stay as close to the ideal distance as possible, expanding as needed based on factors such as activities offered and available lodging. A list of activities of interest was generated as well as acceptable lodging according to financial and other
considerations. Next, phone calls were made to inquire about lodging availability as well as other relevant information. After eliminating some parks that did not meet criteria or could not accommodate this particular group, the Event Planner spent a period of approximately three weeks visiting the eligible sites. This is a time consuming process that can involve many hours of driving and miles of walking. It can also, however, be a fun and rewarding experience. It is possible to shorten this step, although engaging it does afford the Event Planner more options. Although a few sites could have ultimately worked out well, part of the learning in this process of seeking a durable challenge was that it appeared essential to select a location whose campsite could accommodate at close range a group meeting and the Rite of Passage Journey, to be described later. The investigator realized that although the physical activities in themselves could be held in remote areas of the park, the ritualized activities would probably work best as close to camp as possible. At the end of this stage, the Event Planner produced a short list, and deferred a final decision until budgetary efforts were mobilized. Naturally, it is possible to obtain an approved budget earlier in the process depending on contextual factors.
Next, the investigator in the role of Finance Coordinator researched prices and fees for the necessary supplies, materials, equipment, etc.—see Appendix L for a complete list—and generated a very conservative budget. Whenever possible, the Finance Coordinator attempted to solicit donations or volunteered items, and often searched for discounted prices. For example, the investigator negotiated a wholesale price for fishing poles with a mass merchandising company. After explaining the WE and briefly discussing the purpose of the Challenge Program, one vendor was able to offer the investigator a very good wholesale price. Sticking to a conservative budget was believed to be necessary due to circumstances related to the investigator’s position and relatively little leverage. A sample budget documenting some of the needs for this particular event was included in Chapter V.

During the month of August, the Event Planner/Finance Coordinator met with the academy’s Social Development Director on a few occasions. The idea of the WE was introduced after a positive conversation about the services provided by the mental health team. The investigator was deliberate about conveying his positive expectations in the hope that such knowledge would help acquire “buy in” and support. Appendix M includes a letter written to the
Social Development Director on August 23. The initial meeting led to additional informal meetings/phone calls, the formulation of the budget, and subsequent meetings with the Deputy Director, Center Director and other interested staff. During this stage, the investigator had the opportunity to meet with the director of the new mentoring program described in the context assessment, which was helpful from a political perspective. Discussing the differences between the center-wide mentoring program and the mentoring component of the Challenge Program clarified their different and complementary aspects.

Once it was clear that the Administration and others were supportive, the investigator in the end of August assumed the role of Food Coordinator. To better understand the prospect of obtaining food donations from the center’s kitchen, the food coordinator met with two known and trusted trainees in the culinary arts trade. The Challenge Program and process of food donation were discussed. Helpful tips were obtained, and one of them volunteered to serve as liaison between the head of the kitchen and Food Coordinator, if needed. This conversation led to a relatively smooth process in obtaining free food, approved by the head of the kitchen.
Finally, once all necessary authorizations were obtained, the investigator in September assumed the role of Transportation Coordinator. This step involved reserving a center vehicle and ensuring the designated driver had a valid driver’s license. Also in September, the Event Planner made a final park selection, discussed the WE with the park rangers, and acquired the necessary and appropriate permits and permissions. At this time, the Finance Coordinator acquired a pre-approved check, made all necessary purchases and filed all receipts. This concluded the Planning Stage.

**Process Control**

**Personnel and Budget**

Once the WE is planned, it is appropriate to monitor the respective planning process. In this particular case, ECLs included appropriate personnel handling their prescribed duties and the budget being expended as planned. UCLs and LCLs referred to a loose or restrictive management of roles and money, respectively. In this case, it is important to note that the investigator assumed every role in the Planning Stage. This source of data is a key to predicting future success with the Challenge Program, as it may be considered an LCL for one individual to assume this
level of responsibility. In this particular academy, contextual factors would not support a reliable division of labor. This may be referenced in the context assessment in Chapter IV. This suggests that a future implementation of the Challenge Program may require either a formal incorporation of the program into the academy’s curriculum or securing one or more highly motivated individuals. The budget was expended according to the ECL. It was probably helpful that the same individual who developed the budget did also assume the role of Finance Coordinator.

Preparatory Stage

In the Preparatory Stage, essential policies and procedures are established and roles are delineated, which should be understood for a successful Action Stage. Relevant procedures for the pilot WE can be found in Appendix N. An event planner should be knowledgeable of park rules and associated state and local laws. Policies established for the men’s group meetings follow.

Policies/Information Sheets for Men’s Meetings

The following policies and information sheets were adapted from the investigator’s experience in various men’s groups throughout the years.
Safety/Trust

Every man works at his own pace. Any man can pass. Some men speak more than others, and some participate sooner than others. It is okay to encourage another man to share his point of view, but he has the right to accept or reject that invitation. In the end, every man participates in a way that feels comfortable for him.

Having said that, some men might tend to wait until others “prove” they are trustworthy. Sometimes they might wait too long. Ironically, the only way to know if you can trust someone is by actually trusting them.

Confidentiality

Rule of thumb: Whatever is said here, stays here. Every man must agree if he is to participate in the group.

Working Rules

1- Take full responsibility for yourself. Staff and peers should help you, but it is up to you to get what you need.

2- Speak your truth. Be honest about your own experience.

3- Other rules may be added by the participants.
**Working Agreements**

1- If you are going to be late or absent, speak to a leader.

2- Don’t permanently leave the group without saying good-bye.

3- Other agreements may be made by the participants.

**Guidelines**

1- Speak freely. Men need not ask permission to speak, intervene, move around, or contribute in any fashion. However, it is easier if there is “only one microphone”.

2- Speak directly to another man, not about another man who is present.

3- Any man can “pass”.

4- Be aware of your feeling at all times. Challenge yourself to communicate it, not hide it. We will all do the same thing.

5- Focus on the present, not the past.

6- Use “I” statements

7- Avoid questions. There’s always a statement behind a question. If you want to ask something, make it a statement. For example, instead of “Why are you so quiet?”, you could say “I don’t know what you’re
up to when you’re quiet for so long...I’m uncomfortable”. Own your own feeling.

Roles and Other Definitions
1- Initiate- Young man entering Ritual Men’s Group
2- Ritual Elder- Older man serving in the role of group leader, mentor or coach
3- Man of Service- Older man in any helping role
4- Rite of Welcome- A ritualized greeting
5- Rite of Passage Journey- A ritualized process whereby the initiates commence a journey as “lone rangers”, encountering ritual elders with questions along the way, and ultimately merging into a clan of adult men with norms, interrelatedness, correction and guidance, and service to others.
6- Blessing- Traditionally, a ritualized sign of spiritual healing and/or affirmation.
7- Rite of Acceptance- A ritualized introduction and induction
8- Invocation- A method used to achieve a sacred atmosphere.
9- Rite of Sending- A ritualized departure whereby the initiates are encouraged by the elders to live and practice what they have learned in the wilderness.
Action Stage

The following section is a step by step description of the WE itself, whose pilot took place from October 5-7, 2007. Methods and techniques used during the weekend are presented chronologically along with the respective review of the process, and actions are referenced to a designated staff member. For an abbreviated version of the timeframe and schedule, please refer to Appendix I.

Pre-arrival

Responsible Personnel- All staff except anyone traveling with the initiates

1- Prepare the grounds for the trainees
2- Review roles, schedules, etc.
3- Review safety and emergency procedures

Arrival & Registration Directions (~ 30 minutes)

Responsible Personnel- Man of Service

1- Check-in belongings, and direct initiate to the next man of service.
2- Search belongings after registration, removing restricted items, and placing approved personal effects in designated sleeping area. Secure any
restricted items in the vehicle or other designated area. See below for a list of restricted items.

Restricted personal effects

1- Distracting items such as cell phones, video games, mp3 players, etc.

2- Illegal items; anything judged to be unsafe or contrary to the purpose of the event such as alcohol, drugs, unapproved weapons (examples of approved “weapons” are wooden staves and Swiss army knives), etc. Please review park rules and/or consult with park ranger if unsure.

Responsible Personnel- Man of service

1- Provide bag stocked with supplies, materials, and equipment. Refer to the list below.

  a- Necessary supplies
      i- Water bottles
      ii- Insect repellent
      iii- Personal flashlight

  b- Necessary materials
      i- Park and Trail Safety Guidelines
      ii- Tick and Lyme Disease Information Sheet
      iii- Poison Ivy Information Sheet
Directions for Rite of Welcome (< 1 min. per initiate)

Responsible Personnel- Man of service

1- Deploy initiate to the campsite with an appropriate welcoming statement or gesture, and say “Your journey begins at the [designated trail or path]”.

2- Deploy initiates in approximately 4-5 minute intervals so initiates do not run into each other along the way. The route to the campsite, or Rite of Passage Journey, is described next.

Directions for Rite of Passage Journey

(Time varies based on distance between the elders)

Responsible Personnel- Ritual Elders

1- Stand in designated locations along the trail. Ask assigned question, and record each initiate’s
response. Please refer to Appendix O for Journey Questions and Response Sheets. These questions, also referenced in Chapter II, relate to Accountability, which is one of the components of the conceptual framework for the Challenge Program. Aside from repeating the question as needed, remain silent and patiently await response.

2- Ritual Elder 1
   a- When initiate approaches, ask “As a man, who are you?”. After response, instruct him to continue his journey. Record response.

3- Ritual Elder 2
   a- When initiate approaches, ask “As a man, what do you want?” After response, instruct him to continue his journey. Record response.

4- Ritual Elder 3
   a- When initiate approaches, ask “What are you willing to risk or give up to get what you want?” After response, instruct him to continue his journey. Record response.

5- Ritual Elder 4
   a- When initiate approaches, ask “What promises are you now making and keeping to achieve your goal?” After response, instruct him to
proceed to the camp, and say “See the man with
the staff for a blessing”. Record response.

Rite of Passage Journey- Formative Data

The focus questions used during the WE presented the
concept of personal accountability. These questions helped
build the foundation for later goal-setting in the
Accountability component of the Challenge Program. Results
follow:

When asked “As a man, who are you?”, responses varied
from concepts such as “I am strength and confidence” to
philosophical answers like “I am what I am” to their family
role “the protector of my family” or “guardian of my
brothers”. Answers were also relational, such as “I am
son” and descriptive “I am cunning, open-minded, humble,
etc.”. One initiate answered the question by stating his
name.

When asked “As a man, what do you want?”, answers
ranged from traits like “wisdom, strength” to concepts
“respect, peace” to roles “be a provider, be what it means
to be a man” to achievements “be self-sufficient, reach my
maximum potential, not be another statistic” to relational
needs “wholeness in family, guidance from men stronger than
me”.

When asked “What are you willing to risk or give up to get what you want”, answers ranged from something personal such as “my pride; my respect; my self-image” to more abstract concepts such as “what I love most; my life”.

When asked “What promises are you now making and keeping to achieve what you want?”, some responses related to personal outcomes, “I promise to never stop trying; be more open-minded; stay true to myself”. Other answers were either existential or pertaining to the Challenge Program “I promise to do what God put me here for; attend this men’s group; take from this experience whatever pertains to us; accept this new lifestyle”.

Directions for Blessing (< 1 min. per man)

Responsible personnel- Designated elder, usually the oldest or wisest man.

The blessing is associated with “Affirmation”, one of the components of the conceptual framework for the Challenge Program. Blessing consists of the following:

1- Rituals- see examples below
   a- Burning incense in censer (used in pilot WE)
   b- Burning sage in an abalone shell
   c- Something similar
d- Smoke- represents the material element air, and universally reminds us of the Magician or Wise Guide Archetype.

e- The smudge- Each and every initiate, elder, and man of service is smudged with the smoke produced by ritual objects above prior to entering the circle.

2- An appropriate declaration

a- Healing statement

b- Welcoming statement

c- Affirming statement

d- Other authentic statement discerned by elder

3- Physical touch (optional)

a- Examples of appropriate touch during blessing may include a hand on the forehead or shoulder

b- Should be decided ahead of time

c- Culture should be considered

d- May not be clinically indicated or may require special guidelines with abuse victims

e- May require special guidelines if population is composed of adolescents under age 18.
Entrance Rites

(Once 1st initiate arrives, ~ 5 minutes x other initiates)

Order of Entry

1- Initiates enter the circle or sanctuary, one by one after the Rite of Passage Journey and Blessing.
2- Men of Service enter the circle after Blessing.
3- Ritual Elders enter the circle after Blessing.

Composition of the Circle

1- Arrange foam pads, chairs, or other type of seat in a circle.
2- Torches may surround the circle if group held in the evening.
3- One candle per man is placed in the center.

Rituals

1- Entrance Song- Appropriate music may play in the background. For example, a Native American flute piece entitled Sanctuary by R. Carlos Nakai was played in the pilot WE.

2- Fire- Torches are lit by the Ritual Elders. Initial candles are lit by Ritual Elders. The torchlight and candle flames represent the material
element fire, which is associated with the King or Servant Leader Archetype.

Directions for Rite of Acceptance (~ 45 minutes)

Ritual Elders introduce the Ritual Men’s Group

1- Include a general description of the group and its sacred nature, and an invitation for all men to participate. This should be executed with a serious demeanor.

Rituals

1- Holding a Staff- A wooden staff is both a status symbol and weapon. As a status symbol, the staff may make the introduction more powerful. As a weapon, it symbolizes that the territory of the circle is being defended. The staff also represents the material element earth, and universally reminds us of the Warrior Archetype.

2- Storytelling- Place the group in context. A story we call “What We Don’t See” was told during the pilot WE and for the course of the Ritual Men’s Group. See below for an excerpt of the script.
Excerpt of “What We Don’t See” Script:

“Men have gathered in circles for centuries. There’s many reasons why we sit in a circle. We can look at each other in the eye and have some idea whether or not we are present to what is being said, whether we are participants or observers. Another reason why men sit in circles is for protection. It is impossible for an enemy to sneak up on members of a circle, because we have each other’s back. We can call out a warning if we see danger approaching...

Business

1- Review safety and confidentiality and obtain a sign or gesture of consent from every man. These may be referenced in the Policies section of this chapter.

2- Discuss ground rules, agreements, & guidelines. See Policies section. These may be negotiated to a reasonable degree to meet a specific group’s needs.

3- Before moving on, turn all cameras off! Then, allow time to address hopes and fears.
Directions for Invocation (~ 5 mins.)

This is a time to do any of the following, depending on group membership and interests:

1- Invoke a higher power
2- Become grounded to self
3- Connect with ancestors
4- Use any other mystical means of achieving a sacred atmosphere.

Ritual Elder may use any of the following techniques:

1- Praying or meditating
2- Drumming
3- Playing an appropriate song

Directions for Icebreaker and 1st Check-in

(Set time limit per man)

In this particular challenge, “My Life Story” was chosen as the icebreaker. This is an unstructured bonding activity aimed at building cohesion and helping the initiates practice self-disclosure in a serious and safe atmosphere. Elders/Men of Service model this first, and each man decides how much he is willing to share. An alternate icebreaker can be used to fit another group, such as “the story of your name”, “disclose a fact no one knows
about you” for familiar groups, etc. Any of these are
associated with Authenticity, one of the three goals in the
conceptual framework of this Challenge Program.

Procedure for a check-in

1- State name

2- Perform activity, in this case tell life story.
   Ritual- Fire represents life. Each man will pick
   up a candle, light it to represent his birth in the
   circle, and tell his story.

3- Say “I’m in” or similar phrase, sound or gesture
   assenting to group membership.

4- Remaining men respond “You’re in” or similar method
   to affirm the man’s group membership. This is
   another way to build Affirmation into the group.

Check-in Guidelines

1- Any man can share as much or as little as he wants.
   Staff will model this first.

2- Stories will be time limited. Man of service
   functions as timekeeper. Tell men “When you reach
   your time limit, you will hear a drum beat, [or
   clap or other sign], which means wrap it up”.
Process Control

The pre-arrival procedures did not take place due to an inability of most staff members to arrive on time. This UCL can indicate a need to redo the schedule, plan a more efficient way for the staff to prepare prior to the beginning, or find more available staff. It is beneficial for staff to be present during preparations in order to make sure everyone is “on the same page”. The remaining activities described above were carried out as planned (i.e. at ECL), but not at arrival, and there was no registration period (i.e. at the UCL). On the first day of the WE, the majority of men were unavailable at the time of departure, which did not take place as scheduled (i.e. at UCL). Of the twelve men who were selected and consistently demonstrated interest during the screening and orientation phases, half of them completely no-showed or canceled in the last minute, and six participants eventually showed up or were tracked down hours later. One of the men reached out to the investigator earlier in the week to report a change in his personal circumstances that would preclude him from attending. Of the people who were expected but never made it, one trainee apparently never intended to attend, but never said anything. A second trainee changed his mind in the last minute when he heard his friend had
canceled. One man who was worried about not being able to fall asleep without a radio playing did not show, but later returned for one meeting prior to formally checking out of the group. One very responsible man showed up, but reportedly became frustrated when he realized mostly everyone was missing. When the group finally gathered hours later, he was not found. One man reportedly was unable to get out of a weekend work assignment, and one man who later ended up participating throughout the rest of the Challenge Program decided to forego the weekend in order to study. It is noteworthy that he belonged to the most academically demanding trade in the center. Finally, one man who had participated in the screening process but was not scheduled to go asked if he could come, and joined in the last minute. Ultimately, six initiates arrived at camp at night. There were also four ritual elders and three men of service present for all or part of the pilot weekend. There was only enough time for the initiates to settle in and go to sleep. Given this type of UCL, process control indicates that either the principal investigator or similar staff with a vested interest in the Challenge Program should be physically present on center prior to departure. Also, it may be necessary to have a more organized way to gather participants, such as sending trainees passes to
leave their last class/trade a little early as opposed to setting a meeting time after the work day when it may be difficult to locate trainees who may be hesitant. This situation is also a lesson that male youth may not have complete “buy in” until they have fully engaged and understand the new territory they are entering (i.e. prior to the WE).

The following two examples may further explain the concept of “buy in” among the male youth in this academy. One selected trainee who never made it to the WE and one who participated in the screening process each separately sought out the principal investigator on three to four occasions throughout the course of the Challenge Program asking about the group, and mentioning their continued interest. The investigator, however, sensed from both that they were reaching out on a personal level, perhaps to remain in contact as opposed to specifically wanting to attend meetings. Despite the various member-developed norms later in the Challenge Program that may have excluded these trainees, the investigator decided not to accept or reject their suggestion that they would join the weekly meetings, and instead made use of the time to recognize their effort to maintain contact and talk about their personal progress. None of these occasions were followed
by their actual showing up at an evening meeting. Their persistence at maintaining contact coupled with the absence of follow-up is particularly striking. This could be evidence of either lack of accountability in certain trainees or something blocking their participation despite their interest (e.g. fear or shame).

The remainder of the activities of the WE are discussed next. Participants first completed the preprogram questionnaire, which was originally scheduled during the prescreening phase. However, data collection was postponed due to a late modification of the questionnaire. This UCL could likely be avoided after learning from the pilot Challenge Program.

*Directions for Orienteering Activity*

Responsible Personnel—Event Planner and Men of Service;
Cameraman may film once again.

1- This activity involves navigation with a map and magnetic compass. It requires precision, attentiveness to detail, and spatial skills. After learning the basics, such as pacing, how to take a bearing and use a topographical map, men will test their skills through a series of control points in
a makeshift orienteering course. Teaching the basics requires prior knowledge of this sport.

2- Place the activity in the context of being guided by maps and compasses in the same way that mentors guide us.

3- The investigator put together an orienteering course with the prior permission of the park rangers. This should be done in a way that minimally tampers with nature. Locations for controls should be decided strategically, preferably in vivo with the use of a map, and the course should be first tested by staff. See Appendices P and Q for the orienteering course with directions developed for the pilot Challenge Program and a sample control. Knowledge of this sport is necessary. Preparation for this activity is a highly time consuming task. Although not common, certain parks do already offer orienteering courses with associated maps.

4- To attach controls, first protect them from inclement weather or other environmental conditions. Household freezer storage bags work well. Tie the control using hemp cord or something related. Never staple or use hammer and nails,
etc. This should be done with support staff while the grounds are being prepared on Friday morning.

5- To draw the course on a map, it is possible to scan a park map and add the course using a graphics editing program. Such programs often require training. This is a highly time consuming task.

**Process Control**

This activity took place as scheduled (i.e. at ECL), except the investigator only had the help of one staff member for setup. Again, the precise involvement of staff and the formulation of the schedule should be reconsidered for a future WE to avoid duties being handled so restrictively or at LCL.

**Directions for Swordsmanship Activity**

Responsible Personnel- Event Planner and Men of Service

1- This activity focuses on teaching one basic technique for sword wielding. It requires self-discipline, quick thinking and technique. The modern weapons of swordsmanship (i.e. foil, epee and saber) may be difficult to locate. As an alternative, samurai and ninja swords are easier to find.
2- Place the activity in the context of a warrior protecting the damsel in distress by destroying the enemy.

3- The enemy is a gallon of water placed on a stand before the participant.

4- After watching a demonstration, every man gets one or two turns—depending on number of water bottles—at properly disposing of the opponent.

5- Later, everyone can reflect about the power felt in wielding a sword.

Process Control

This activity did not take place during the pilot of the Challenge Program due to a shortened weekend. As addressed earlier, tightening up human and temporal resources will increase the likelihood that activities will occur at ECL.

Directions for Working with Fire Activity

Responsible Personnel- Food Coordinator and Men of Service

1- This activity gives the men an opportunity to create fire using flint and steel, and to participate in the preparation of grilling and other cooking activities.
2- Pairs will compete against each other to see which team can first ignite a flame. The winners, however, get to help with the cooking and serving. This helps place the activity in the context of leadership as an act of service.

3- All fire regulations must be strictly followed. Permits must be understood, and leader must be aware of any fire hazards posted for that particular day.

Process Control

This activity did not take place during the pilot due to increasingly strict fire hazards that decreased the number of authorized behaviors each day of that particular weekend. Park Fire Safety Procedures, which can be found in Appendix N, clearly indicate that October is a high-risk month for fires. Therefore, temporal resources may need to be reconsidered in order to increase the likelihood of holding this activity at ECL in the future.

Directions for Fishing Activity

Responsible Personnel- Event Planner and Men of Service

1- This activity gives the men an opportunity to learn the basics of fresh water fishing
2- Place the activity in the context of the provider role, the image of the spouse, father, etc. finding food for the family.

3- It is wise to consult parks for trout release dates. Be aware of required licenses and exemptions. For example, no one can take an actual trout out of the park without a trout stamp, which costs money.

Process Control

This activity took place as scheduled (i.e. at ECL).

Directions for Reflection & Rite of Sending (~1h)

Responsible Personnel- Everyone

1- Initiates have the opportunity to reflect on their learning during the weekend. They should be allowed ~ 30 minutes of alone time, within designated physical parameters.

2- During their reflection time, staff assumes their place for the exit rite, which is the same as in the Rite of Passage Journey.

3- After the reflection time, a designated staff member may present each initiate with a symbol of growth, which can be some sort of appropriate
talisman or small object that is usually worn around the neck.

4- Men of service deploy initiates in spaced out intervals down the same trail they entered the circle, in the reverse direction. Once again, they encounter the elders who provide words of encouragement as they continue their journeys. When they reach the trail head, the center vehicle will be waiting for them.

Process Control

Purpose, goals, components, procedures, supplies, materials, equipment, facilities, and incentives

The exit rite did not take place in the pilot Challenge Program due to time limitations as a result of the aforementioned initial problems. Some of the considerations mentioned in the preceding paragraphs may allow a future WE to include this likely rewarding experience at ECL. Overall, besides the difficulties already described, the WE linked the goals and purpose of the Challenge Program to the various activities and other components of the weekend at the expected control limit, and the supplies, materials, equipment and facilities secured for the WE were also at ECL. Policies and
procedures, particularly those related to safety and confidentiality, were discussed and reviewed prior to and during the weekend, and were followed at the expected control limit. However, further development of this WE or similar outward-bound type event may benefit from further development of temporal resources for personnel development. Of course, if contextual factors do not favor staff becoming highly invested in the program, then it may be possible, albeit challenging, for those leading the event to plan and prepare everything. Moreover, given the incentive inherent in a trip to the woods, the WE did serve as incentive for some trainees at the expected control limit. However, despite being the largest incentive in the entire Challenge Program, it was not enough to prevent attrition, so it is important to tighten up procedures and human resources, whenever possible. Furthermore, it is also possible that either fewer activities or more time should be planned for this WE or similar event. This can be improved with further experience actually implementing the Challenge Program, one of the keys to a durable program according to Maher (1999).
PHASE 5- TIME LIMITED RITUAL MEN’S GROUP

The ritual men’s group after the WE makes use of the same policies and some of the same technological resources, especially those that were established as ritual objects during the WE. Due to the evening timeframe of the meetings, physical resources abounded, but access to space was limited. The investigator already made use of a room for unrelated professional activities, and knew it was not currently available. The space was appropriate to hold the meetings, and the room was being assigned on a first come, first served basis. Therefore, proper permissions were obtained early September 2007 for the use of that room, one evening per week with an open-ended final date.

Arrangements were made for security staff to unlock the doors, a plan that was reliable since security can always be found at the main entrance.

Besides one trainee who would likely complete his training prior to the end of the Challenge Program, there was no foreseen problem with six to ten remaining meetings. Methods and techniques employed were similar to those in the WE, and are described next in terms of the order of the group meeting. The personnel involved in the weekly meetings were two co-leaders/ritual elders, although any
mentor or support staff who participated in the WE was invited to visit.

**Liturgy of “The Work”**

Liturgy of “The Work” will refer to a set of customary practices for carrying out men’s work. Please refer to Appendix J for an outline of the order of the group meeting followed by the themes and activities used in each particular meeting during the pilot Challenge Program. The liturgy begins with entrance rites similar to the WE. The men are asked to line up outside at a predetermined spot, and the co-leaders/elders stand at a distance from each other and close to the assigned room. Each man approaches and receives a sign of welcome and thought question (1st elder), and a blessing (2nd elder), and then proceeds into the circle. At times, it may be appropriate to play a song during entry. Each man is assigned a journal that is identified only by letter. After entering, each man spends a few minutes making an entry in the journal, which can be a response to the focus question, a reflection of the last meeting or other relevant thoughts. The invocation follows using similar techniques as in the WE.

Then, the check-ins adhere to the same guidelines as the WE, although the procedures vary as follows.
Initially, there is a brief round for the purpose of joining. This may look like Name, Feeling, Confirmation of Full Presence (e.g. “I’m in” or similar), and Affirmation of Presence by others (e.g. “You’re in” or similar). Next, each man has a turn being accountable to the group. Each man is asked whether or not they met any goal or commitment made last week. They may also develop a game plan for improving this area. Next, every man gets 5 minutes to discuss anything he wants, as long as he is authentic or real. No cross talk or advice giving, unless a man asks for it. Often this may be the only time a man is heard all week. This does not look like conversation, thus the name “My 5 minutes”.

After check-ins, the main theme of the day is addressed through some kind of discussion, physical activity or other means. This may take up to approximately 45 minutes. Finally, everyone stands and declares the Mission Statement. This reminds the members what they stand for as a team, and allows them to suggest changes, if necessary.
Liturgy of Thanksgiving

The latter part of the meeting takes the form of unity and thanksgiving. There is time allotted to offer gifts, or the sharing of anything created, donated or personal.

The dedication is a brief time of prayer, remembrance, honoring, or making meaning of the meeting in some other way. It also segues into the Breaking Bread Rite, which is a time for the members to eat together in a spirit of service to one another.

Finally, exit rites include the huddle and dismissal. The huddle looks like a football huddle, and is a time to reach out to anyone in the group, make closing statements, state a brief game plan for the week, deliver an affirmation or words of encouragement, show gratitude or appreciation, make eye contact, silently exude confidence and strength, and/or prepare to depart in a spirit of hope and camaraderie. The group ends with a simple dismissal.

Remaining Men’s Meeting Data

The first two meetings, orientation and WE, were described above. Results of the remaining nine Men’s Meetings are reported next, followed by a review of the process.
Meeting # 3

Present for the third meeting on October 11, were five trainees, including one Challenge Program participant who did not attend the WE. Both ritual elders were also in attendance along with one mentor who came to visit. One of the initiates brought an interested friend, who asked if he could join the group. The investigator briefly met with the interested trainee for a screening. He was considered for the group for the following reasons: The group had experienced 50% attrition immediately prior to the WE; the candidate was judged to be genuinely interested; he was referred by a trusted member of our group; attempting to integrate a new member in the first post-WE meeting was not viewed as ideal, but certainly not out of the question. After conferring with the co-facilitator and fellow elder, the investigator deferred the decision to the group as a whole. After a brief deliberation, the group unanimously decided to admit the trainee in question, then close the group to any new members. The investigator ascertained that the interested trainee was clear about the Challenge Program goals, rules, agreements and guidelines. Upon completing the necessary paperwork, he and the other initiates formed a line to begin the Entrance Rites for the third—and first post-WE—meeting. The parts of the meeting
are outlined prior to the results of the first post-WE meeting. For subsequent meetings, please refer to the Ritual Group protocol in Appendix J, as needed.

Liturgy of “The Work”

1- Entrance Rites (~ 15 minutes)
   a- Greeting and Focus Question
   b- Blessing
   c- Entrance Song (optional)
   d- Journaling
      i- Response to focus question
      ii- Any reflection on the last meeting

Each meeting begins with an entrance ceremony that is liturgically similar to the WE. The initiates line up outside the meeting room, and must see each ritual elder on the way into the circle. The first elder is responsible for the “Greeting and Focus Question”. The Greeting is similar to the WE Rite of Welcome, and can be anything judged appropriate by the elder such as a nod or other nonverbal sign of welcome, a verbal greeting, or silent eye contact, etc. Affirmation is a component of the conceptual framework for this Challenge Program, and a greeting can affirm a man’s presence into a sacred circle. The focus
question resembles the personal accountability questions in the WE Rite of Passage Journey, and relates to the Accountability component within the conceptual framework for the Challenge Program. Its purpose is to introduce and help the members take ownership for the theme of the day. The focus question is asked with a serious demeanor, which helps set the tone of the meeting—a serious place for men to do their work. On this day, the question was “How do you know you’re a man?”

The second elder provides the “Blessing”, which may follow the same format as the WE, explained earlier in the chapter. On this day, the elder affirmed each member’s presence in the group. The Blessing relates to the Affirmation component of the conceptual framework.

Upon entering the meeting room, ritual music from the WE was played as an Entrance Song, namely “Sanctuary” by R. Carlos Nakai. Also, mats laid in a circle were used as ritual objects since this was the seating used in the WE. This seating arrangement was used throughout all of the remaining meetings. As discussed earlier in this manuscript, ritual music and objects are important parts of a ritual men’s group, as they can help create a sense of familiarity and sacred atmosphere, which could help facilitate “Authenticity” and “Affirming Relationships”.

Next, the initiates are allotted approximately 10 minutes to journal. At this time, they may spend more time holding themselves accountable to the focus question they answered on the way into the room, or they may reflect on any other relevant experience. Journal writing occurred during every meeting immediately upon entry; themes are discussed in the program evaluation later in the chapter.

Liturgy of “The Work” Continued

2- Invocation (~ 5-10 minutes)

3- Check-ins

   a- 1st Round- Joining (1 minute per man)
       i- Name
       ii- Feeling
       iii- Confirmation of Full Presence
            (e.g. “I’m in” or similar)
       iv- Affirmation of Presence
            (e.g. “You’re in” or similar)

   b- 2nd Round- Accountability (1 minute per man)
       i- Did you meet your goal?
       ii- Any game plan for improving this area

   c- 3rd Round- Self-disclosure (5 minutes per man)
       i- “My 5 minutes” (later merged with 1st round)
The invocation follows the same format as in the WE, described earlier in the chapter. On this day, ritual music from the WE, namely "Godly Men" by Scott Wesley Hampton and David Hampton, was played as a way for members to connect to a higher power. This also helps create a sacred atmosphere.

Check-ins are also similar to the WE. This process involves joining, reviewing accountability, and self-disclosing. To promote joining, members state their name, current feeling, and confirmation of their full presence. In return, other members affirm the speaker’s presence. This aspect of the meeting relates to the Affirmation component of the conceptual framework. On this day, the initiates explored alternative ways to confirm their presence. Everyone appeared to have fun hooting, grunting or other creative ways of conveying "I’m in". It was agreed that any man is free to confirm his presence in whatever way feels authentic for him. This was judged to relate to Challenge Program Goal #2, which has to do with helping the members be authentic and real.

For accountability, it was agreed that during each meeting, members would volunteer to reach out to someone in the group outside the actual meeting, then report back to the group during the following meeting. The purpose of
this task is both to emphasize accountability and help create a social network extending outside the actual meeting (i.e. Challenge Program Goals # 1 & 3). Therefore, this portion of the meeting relates both to the “Accountability” and “Affirming” relationships component of the conceptual framework. On this day as well as subsequent days, everyone made their commitments aloud. In addition, the returning member who did not attend the WE announced that he would be unable to continue attending the meetings due to a new job, but wanted to attend in order to formally “check out”. He was affirmed for being accountable to the group.

During the following opportunity for self-disclosure, known as “My 5 minutes”, everyone who had attended the WE enthusiastically reflected on the experience. Kauth (1992), a founding member of what has been considered to be “the granddaddy men’s group” in the 70s states that “rounds”, referred to herein as “check-ins” can easily dominate the length of the meeting, and therefore, recommends the use of time limits. Due to the “fired up” energy present in the first post-WE meeting, the ritual elders enforced time boundaries. Within the conceptual framework presented herein, setting boundaries is the goal of the Warrior within all of us, and it helps us to achieve
our goals; therefore, modeling boundary-setting was viewed as helpful. The new member reacted with eager anticipation. Checking in relates to "Authenticity" within the conceptual framework, or Challenge Program Goal # 2.

Liturgy of “The Work” Continued

4- The Work (~ 30-45 minutes)
   a- A theme can be discussed
   b- An activity can be performed

5- Profession of the Mission Statement (1 minute)
   a- All men stand and declare the Mission Statement
   b- Anyone can suggest changes throughout the course

The Work for the meeting was around the area of awareness of self and others. Kauth (1992) recommends discussing awareness early in the course of the group, as it is supposed to promote cohesiveness by helping everyone more fully understand what is going on between members. The awareness activity involved the awareness model depicted in Figure 4 on the next page and the following steps:
Figure 4. Awareness Framework (Kauth, 1992).

Steps to follow:

1- Pick a partner, if possible a man you do not know yet.
2- Sit directly across from him.

Sensation
1- We will start with physical data.
2- Look at your partner. What do you see? Avoid subjective adjectives. Tell him what you see and only what you see (e.g. I’m aware your arms are crossed, I’m aware you’re wearing your work uniform).
3- Stop process after 2 minutes (~ 1 minute each).
4- Report back to the group.
Intuition
1- Now we will move to the knowing function
2- Without thinking about it, tell your partner any sense you have about him.
3- Stop process after 2 minutes.
4- Report back to the group.

Interpretation
1- Next, we will move to the thinking function.
2- Tell your partner what you see and what you think it means (e.g. I see you making direct eye contact with me, and I think that means you’re powerful; I hear your voice resonating, and I think that means you’re confident).
3- Stop process after 2 minutes.
4- Report back to the group.

Emotion
1- Finally, we will explore the feeling function.
2- See your partner and do not say anything. Be aware of him without any interpretations or opinions. What feelings come up for you around him?
3- Stop process after 2 minutes.
4- Report back to the group.
This concludes the awareness activity.

After “The Work”, the group stands and declares the Mission Statement. During the WE, one member mentioned the original Mission Statement was student focused, and suggestions were made for tweaking it. On this day, the investigator conferred with the group about the revised Mission Statement. The revised Mission Statement was unanimously approved, and it was agreed that anyone could suggest other changes in the future, as needed. After this brief discussion, everyone stood and professed the Mission Statement, after which time the group prepared for the Liturgy of Thanksgiving.

Liturgy of Thanksgiving

1- Offering of Gifts

Below are examples of appropriate gifts

a- Telling a story or reading a poem
b- Displaying something you built or created
c- Offering a new idea or inspiring quotation
d- Contributing food
2- Dedication (~ 1 or 2 minutes)
   This is a time for prayer, remembrance, honoring, or making meaning of the meeting in some other way

3- Breaking Bread Rite
   This is a time for acts of service, to eat and have a good time

To differentiate the two halves of the meeting, the Liturgy of “The Work” takes place in the circle, and the Liturgy of Thanksgiving is held at the table. Next to the circle, a long table is setup with enough places for everyone. After declaring the Mission Statement, one of the ritual elders made a transition that later stuck with the membership for the rest of the group meetings, a simple “lez [let’s] eat”.

When everyone gathered at the table, everyone was introduced to the pre-meal rituals, namely the Offering of Gifts and Dedication. The investigator modeled offering a gift to the group by reading selected poems about men’s themes—such as “being zany”—from the anthology “The Rag and Bone Shop of the Heart” by Robert Bly. Then, when the dedication was explained, one initiate took the initiative to pray over the food, after which time we were prepared to “break bread”. During the Breaking Bread rite, the ritual
elders modeled a spirit of service to others which is characteristic of the Servant Leader Archetype. We ate pizza, and served left over water from the WE. After some time to relax and interact, we were prepared for the exit rites, explained next.

Liturgy of Thanksgiving Continued

4- Exit Rites
   a- Huddle
      i- Time to reach out to anyone in the group
      ii- A time for closing statements or briefly stating your game plan for the week
      iii- A time to deliver affirmations and words of encouragement or show gratitude or appreciation, etc.
   b- Dismissal

Prior to dismissal, everyone was asked to “huddle up” for closing remarks. After explaining the purpose of the huddle, every man was affirmed by multiple men and general feedback was provided about the positive effects of the Challenge Program thus far. Also, it was proposed and agreed upon by group members that it would be good to end meetings with affirmations. It was markedly noticeable to
both ritual elders that upon dismissal, every man with no exception lingered. All men voluntarily began to clean alongside the elders without being asked, and only when the elders walked out of the meeting room did the initiates walk back to their dorms together.

During the following account of the remaining meetings, please refer to the Ritual Group protocol in Appendix J, as needed. This appendix also contains the themes, focus questions, invocations, and work for each particular meeting. Prior to the fourth meeting, a memorandum was sent in preparation to further develop the accountability component of the Challenge Program. Please refer to the memo dated October 15 in Appendix M.

Meeting # 4

Present for the fourth meeting on October 18 were seven trainees and both ritual elders. One student from the culinary arts trade who served as liaison between the Event Planner and the academy’s Food Services during the planning of the WE arrived unannounced, and brought with him the Challenge Program participant who had attended orientation, but had been absent from the WE because he had to study. This member reportedly was unsure about his ability to return after having missed the WE and first
post-WE meeting. The culinary arts student, who had once expressed interest but later failed to join, also asked if he could be reconsidered. However, based on a group norm established in the previous meeting, it was explained that the group was closed to new trainees. The returning member was welcomed back, but everyone agreed it would be a good idea for him to publicly agree to the rules, agreements and guidelines. The member listened, publicly assented, and then the meeting resumed with business as usual.

The theme for this day was “deepening awareness”. The Focus Question was the same as the first question of the WE, “As a man, who are you?”, and the Blessing was a simple verbal statement of good faith. The invocation on this day involved each man becoming grounded to himself and his most inner truth. It was explained to each man that whereas prior invocations have helped us connect to a higher power as a sacred foundation for the meeting, we may also connect to deeper, less evident aspects of ourselves, a process in itself sacred in many ways. This particular process, known as “The Journey Inside” or “Inner Child Work” was facilitated using the directions on the next page:
Ask for essential silence

Encourage members to focus on themselves, and say:

“Close your eyes, and leave the world outside the circle behind you.”

“Take a breath, let it out slowly...take another breath, and as you let it out slowly, move your consciousness into your body...yourself...as a man, who are you?”. 

“What do you look like?”

“How do you walk?”

“How do you talk?”

“What kind of facial expressions do you make?”

“How do you dress?”

Pause, allow time, then state “this is a façade...it’s the lie you tell everyone”. Pause, and then invite members to go a little deeper.

“Now, peel back that layer.”

“What are you really like?”

“How do you behave when no one’s watching?”

“How aware are you of this side of yourself?”

Pause, allow time, then state “this is the lie you tell yourself”. Pause, and then invite members to continue the journey inside.

“Now, peel back even that layer. Maybe you never have done so. As you grew up, you found you had to wear masks
to cover your true needs. Some of these masks are the way others see you, and others are the way you view yourself, but what’s behind all these layers? It is a younger version of you, and this child contains your deepest truth. How long has it been since you’ve connected with the younger you? He is there. I invite you to reach out to him. What happened to him? Maybe he was abandoned? Or abused? Or shamed? Or mistreated? He never solved his problems, but instead developed these masks in order to cope. What’s your inner child’s truth? How does your inner child feel right now?” Pause, and then declare “He is safe in this circle, and his truth is welcome here. He cannot be shamed or taken advantage of in this space. He is invited to be present in this circle.” Allow time, and ask each man to open his eyes when he is ready. The invocation is always designed to build an atmosphere that helps the group feel comfortable enough to do its work.

The introductory check-in and “My 5 minutes” began to fuse into one event beginning with this meeting. For example, the first man to check in appeared pressed to discuss how much of an impact the invocation had on him. The elders were flexible in this case, as it was justifiable for order to be compromised for a genuine account of an intervention that appeared to have meaning
for many men. Some men followed suit, and others simply
discussed their week or other important events. Members
appeared particularly connected on this day.

For accountability, participants discussed how they
fared with their commitments. Results can be found in the
Challenge Program evaluation later in the chapter. Members
once again made new commitments to reach out to a
particular member, and those who did not meet their
commitments were asked to identify a technique to be more
successful in the coming week. This process continued for
the remainder of the meetings. In addition, accountable
contact with mentors was discussed and arranged in the form
of scheduled telephone conferences throughout the week.

The work for this meeting was “giving and receiving
feedback as men”. The purpose of the work was to help men
take complete control of their growing awareness. One may
say the following:

“Once a group of men have broken the ice and begin to feel
comfortable enough around each other, they may become so
inclined to help fellow men find solutions that they may
make the common mistake of providing unsolicited advice or
unwelcome confrontation. Therefore, it is important to set
some boundaries around our own ‘work’. This can look like
'I just want to tell my story without being offered any solutions', 'I want feedback or advice', 'I want or do not want to be challenged or confronted', etc. In a similar manner, as you do this work, you will find it helpful to ask a man for permission before offering a probing question, solution or tip.’

On this day, the work was an extension of check-ins. The members had an opportunity to continue speaking about a current struggle, something that was brought up during the invocation, etc. However, their task was to practice setting boundaries around their work. The elders modeled a sample interaction. When men practice receiving and giving feedback in the prescribed way, we see the Warrior and Wise Guide/Magician interacting. That is, he who wants the advice is empowered by setting boundaries so as to meet his needs; he who provides the feedback may experience fulfillment from guiding a fellow man, as long as he is detached or not self-seeking. If the man needs words of encouragement or help completing a task, it also allows the Lover to connect with his friend the Warrior, or the Servant Leader/King to motivate or perform an act of service for him. As discussed in the conceptual framework, interactions may go awry when the shadow forms of masculine
potentials show up. It was a goal of the work of this meeting to help men clearly state their needs, and fellow men to respectfully respond.

Everyone had plenty more to say during “the work”. This is usually the case, as men often need to be stopped when they have gone over time during “My 5 minutes”. Everyone willingly practiced specifically asking for their needs from the group, with the help of the elders. Fellow men, in turn, practiced responding appropriately. This process can be very empowering. As discussed herein, men are not socialized to verbalize struggles, much less to ask and receive for exactly what they need. During the pilot of this Challenge Program, group members applied this learning to future meetings, and they were observed to maintain the established rules of feedback, with some reminders and help from the elders on occasion.

The Mission Statement never changed throughout the remainder of the group. Each and every meeting, the Liturgy of “The Work” ended with all members standing and together declaring the Mission Statement aloud.

During the Liturgy of Thanksgiving, when asked if anyone wanted to “offer anything up”, one initiate recited a poem about manhood entitled “If” by Rudyard Kipling. Coincidentally, one ritual elder was carrying a copy of
that poem as a backup in case nothing else was offered. This member mentioned why he read this poem, and several members voluntarily offered reactions to his statement and the poem itself. Next, one of the quieter members made a poignant dedication of this day’s meal to the entire group. The group ate heros, and served left over water from the WE, and the elders and some members helped serve the other group members. The meeting ended with affirmations and everyone voluntarily stayed after dismissal to help clean up.

Meeting # 5

Present for the fifth meeting on October 25 were eight trainees and both ritual elders. One initiate brought an interested friend to the meeting. He recommended his friend to the group and asked for feedback. The group acknowledged that it had closed the group to new members, but one initiate raised the issue of reaching out to our peers which is consistent with our group’s purpose. After some deliberation among initiates and between elders, the group decided to interview him. The elders permitted the interview due to the members’ ownership of the decision and seriousness about the current state of affairs in the group. After the membership interviewed the candidate, we
further discussed the issue, the elders reminded them of confidentiality and commitment, and the group decided to defer the final decision for a week in order to further deliberate. Prior to the next meeting, the interested member sent word through his friend that he wanted to thank the group for considering him and that he may want to participate in the future, but he would be unable to make meetings on a regular basis.

The theme of the meeting was “conflict”. The Focus Question was “As a man, how do you handle conflict?”, and the Blessing involved recognition of each man’s commitment. An entrance song entitled Night Fight by Tan Dun and Yo-Yo Ma was played to help set the tone for the meeting. The invocation involved drumming. A variety of Native American and other drums and related percussion instruments were acquired for the Challenge Program. A drumming circle begins with an opening beat, usually modeled by an elder for first-timers. This can be any kind of simple beat that sounds authentic to him. No prior experience drumming is necessary whatsoever. This process is about authenticity and connecting to an inner truth, not skill. The remaining men are invited to join in as they feel inspired. Usually, the various beats end up in some kind of synchrony with the others. The whole idea underlying this activity is to
invoke every man’s truth by giving it a sound, playing it and hearing it together in the circle. It may continue until the energy fades. This particular activity seemed to last quite a long time on this day. One of the men who sometimes struggled remaining connected began to make seemingly involuntary vocalizations that appeared inspired by the music, which later spread to other members.

Personal and accountability check-ins occurred as usual. Also, telephone conferences were discussed. In the past week, it was very difficult to reach most of the members. Eventually, half of the members were reached, and goal-setting was discussed. Since trainees cannot be reached directly by telephone in this academy, it was agreed that they would be near the dormitory office at the scheduled time. However, this did not significantly improve the situation, and telephone conferences only lasted an additional week. In some instances, initiates forgot the appointment and dormitory staff did not pick up the phone in other cases. It was eventually agreed to abandon this plan and instead resume with peer accountability for the rest of the pilot Challenge Program. Initiates were encouraged to use existing resources to continue working on their individual goals during the course of the Challenge Program. In two particular cases
later in the Challenge Program, an initiate was observed making use of group time to seek help/hold himself accountable for a goal.

The work for the meeting was a process called a “Clearing”. The investigator adapted this process from his experience in men’s groups. The process is designed to help address conflict in a productive way. Please see below for the Clearing Protocol used in the Challenge Program:

Clearing Protocol

Ritual object- A staff (other stick-like prop may be used) Purpose- To own what we project onto others. This is not a time to unleash anger or vent. The men should know that it is a chance to be “clear” about something within them that contributed to this conflict.

Participants- The men in conflict, a facilitator, and other members, as needed, for support

Instructions- Each man holds the staff, which functions as a “mirror” for the man with the problem and a “shield” for the man listening. The man with the “mirror” speaks, the one with the “shield” only listens and “reflects” what is said. The facilitator asks for the following:
Clearing Protocol - Continued

* Data - “What did this man say or do?” (Physical data)

* Judgment - “What story did you tell yourself in your head about this action?” (Interpretation)

* Feeling(s) - “What feeling was brought up?” (Feelings)

* Ownership of projection (“You spot it, you got it”)

Help man identify the shadow at play within himself that helped create this problem. An authentic way that men may connect to a concept such as ownership of a projection is “you spot it, you got it”.

Fictitious example of a clearing:

The data is “You did not reach out to me during the week like we agreed”

The judgment is “You think you are better than me”

The feeling is “frustration or shame”

The projection may be “I tend not to talk to losers”.

End of Clearing Protocol

The man with the “shield” reflects each statement and the facilitator makes sure the man who makes the statement agrees with the reflection. The man with the “shield” does not defend himself in any way. The purpose of this
activity is not to discover the truth, but for the man with the “mirror” to be clear about the nature of his feeling, with the help of a facilitator and “the mirror” or “reflection”. Each process ends with the facilitator asking the man “Are you clear about the source of your conflict?” If he is not, the facilitator may review the steps to figure out if there is more data, judgments, feelings, or projections. The goal of the activity is for the man in conflict to state that he is clear. If any of what was said does apply to the man listening, that man is encouraged to look into it in his own time. After providing an example, the men are allowed time to practice facilitated clearings. There may also be an opportunity for everyone to react to the activity, time permitting. Clearings may also be used on an as needed basis as a way to resolve conflict during future meetings.

After the Profession of the Mission Statement and transition to the second half, one member said he prepared a statement to the group as his gift. After delivering a heartfelt address, members voluntarily reacted in a positive way. Then, prior to the meal, the entire meeting was dedicated to a returning initiate who had been absent since the WE. The group ate sandwiches and chips, and left over water from the WE was served. Several men helped
prepare the table and serve the food. It seemed as though the group had developed a routine for the Breaking Bread Rite with accompanying dedication, and this portion of the meeting continued in the same fashion for the remaining meetings. As usual, the meeting ended in a huddle with affirmations and miscellaneous concluding remarks, and everyone voluntarily participated during “clean up”.

Meeting # 6

Present for the sixth meeting held on November 1 were both elders, one mentor and seven initiates. The theme for the meeting was the Warrior Archetype. As discussed earlier in the manuscript, this is the image of the noble soldier who fights for God, country, or some other cause greater than himself. He protects others, whether in a physical, psychological, economic, or spiritual manner. A passive shadow is a coward, and an active distortion is a bloodthirsty killer. The Focus Questions, asked by an elder and mentor, were “How much of a bully are you?” and “How much of a coward are you?”, and the Blessing consisted of a brief period of silence and direct eye contact, followed by telling each man that “There is a Warrior in you”. The invocation involved helping the men connect to their inner Warrior through song. The following music was
played: “Theme from Rocky (Gonna Fly Now)” by Bill Conti and “The Eye of the Tiger” by Survivor. Personal and accountability check-ins took place as usual.

The Warrior archetype was briefly introduced in terms of the conceptual framework established herein, and members provided general examples of mature and shadow forms of the Warrior among fictitious characters, in the real-world and at the academy. The Work on this day involved a physical activity. Due to time limitations, only one volunteer was selected. However, every member was invited to participate in the activity. The group readily chose one member who appeared to have a significant need to do his work on this day. The activity involved helping a man acquire power by fighting for his needs. The general process, known as “guts work” in some men’s groups, requires a mental health worker or other individual with specialized training. In this case, one of the elders was trained in a series of workshops about men’s work. Generally, the man doing his work identifies a need. He is prompted for feelings associated with this need and approaches taken in the past. The facilitator is aware of vocal and visual cues and body language to help set up “the work”. In this particular case, the elder used a physical activity called “Gauntlet”, which challenges the man into “combat” by requiring him to
break through, break out or fight for something (e.g. “getting his balls back”). The group members form two lines, link arms across, and the person has to break each link in the chain to achieve break through, get power back, etc. If someone outside the group is specifically associated with his feeling stuck or afraid or confused, etc., the man may ask someone in the group if they are willing to volunteer to represent that person. The “Gauntlet” activity takes place as follows:

The man doing his work is placed at one end, and in this case another member was asked and accepted to stand in the place of the person bringing up the strong feelings. The facilitator of this process asks the man doing his work some questions to help him connect with his truth, and the volunteer is coached to repeat two or three key phrases identified by the man doing his work. The men forming both lines are coached to encourage, root for, and motivate their fellow group member, yet they are instructed to keep tight hold of their arms and let him work hard to break through each link. The facilitator helps the man doing his work connect to his authentic feeling related to his real need and cues the selected role player and fellow men as needed, so that the man doing his work can fight to meet his needs. Eventually, the man doing his work must firmly
and confidently state what he needs and “break through”. After breaking through the final link and ending up in front of the role player, the facilitator asked the man doing his work to state directly to the role player what he needs. The facilitator may also ask if he needs the support of other men in the group, such as a hand on the shoulder or back, a fellow man standing next to him, or everyone gathered behind him. He is helped to state his truth, and then there is time for support and discussion.

During this activity, the energy in the room becomes very intense, but everyone is invested in helping the man clearly and firmly state what he needs. In this way, every involved member is essentially doing a piece of work (e.g. supporting or encouraging another, learning something vicariously, etc). Such a process requires intuition, training, and good judgment. This should not be attempted with individuals with severe mental illness or serious emotional conditions. If facilitated properly with a supportive group, it can be extremely empowering, inspiring and rewarding. In this case, the remainder of the work involved a reaction from the volunteer and fellow members about the experience.

In the past two or three decades in men’s groups, a wide variety of activities have been developed for this
type of intuitive “guts work”. Two other examples of more simple activities include “listening to a shy man” and “standing in your power”. The former may be used with men who have not been “heard” before. It involves all group members gathering around and giving him the floor for as long as necessary as he speaks his truth. This can be very powerful for a shy person who very seldom shares. The latter example may be used for a man who is afraid to stand up for himself, and asks the man to stand on the chair and be in his power. After gathering data from the man doing his work—and opinions from fellow men, if desired—about who he really is as a man, the facilitator asks him to stand on the chair and proclaim who he is (e.g. I am a man of God; I have infinite value; I won’t stand for [someone’s] crap any longer; I deserve much better and I demand it). Since the facilitator has made mental note of these qualities before hand, he may prompt the man, as needed, by feeding back qualities that he either stated or accepted as true of himself.

The Profession of the Mission Statement and Liturgy of Thanksgiving occurred as usual on this day. During the Offering of Gifts, one initiate, who was making use of the group to hold himself accountable to lose weight,
surrendered several bags of sweets to the group, and offered it up for dessert.

Meeting # 7

The next meeting scheduled for the following week was not held due to an imposed curfew by the new Residence Hall Supervisor. The elders found out only because one member left the dormitory without permission in order to inform them what was happening. When the Social Development Director and another staff member approached shortly thereafter, the investigator verified the circumstances, but was not granted permission to hold the meeting. Instead, the Social Development Director deferred the decision to the new Supervisor who was not physically present, and with whom the investigator had no rapport whatsoever. When the initiate who did arrive realized the group would in fact be unable to meet, and the director asked him to return to the dormitory, he loudly yelled “I’m angry man”. Although the accompanying staff member began to react emotionally to this statement, the Social Development Director fortunately respected this initiate’s right to disclose his truth, even if he was intense about it. He responded, “it’s okay, he’s just telling us he’s angry”. One ritual elder quietly urged the initiate to do
the right thing, and he eventually followed the director’s order. The elders were later able to “touch base” in the dorms with every member, and the meeting was rescheduled for the following week. This incident is a real-world example of an intense, yet not disrespectful, man standing in his power by stating his truth.

Present for the seventh meeting held on November 15 were both elders and six trainees. The theme of the meeting was the Lover Archetype, whose authentic purpose is connection through feeling. The Focus Question was “As a man, how do you deal with women”, and the Blessing was a personally delivered statement of admiration. The invocation involved helping men connect to their inner Lover through music. The following songs were played: “The John Dunbar theme” from the film Dances with Wolves by John Barry and “Return to Innocence” by Enigma. Personal and accountability check-ins occurred as usual.

The Lover archetype was briefly introduced in terms of the conceptual framework established herein, and members provided general examples of mature and shadow forms of the Lover among fictitious characters, in the real-world and at the academy. The Work for this meeting involved a talk entitled “Chastity and Chivalry” followed by discussion, then a guided listening of a relevant song with an
accompanying exercise. Below is a copy of the talk delivered in the pilot of the Challenge Program. It was adapted from a handout distributed at a men’s weekend in 2007 co-sponsored by The King’s Men, a Catholic apostolate based out of Pennsylvania whose purpose is to build men in the mold of leader, provider and protector.

Chastity and Chivalry

The following three-page talk connects the Lover and Warrior Archetypes with their respective virtues. It assumes a basic familiarity with the male archetypes and conceptual framework described herein, and may be read to the men followed by an open discussion.

“The knight in shining armor saves the damsel in distress by slaying the fire-breathing dragon. He wins her heart and rides triumphantly back to his castle.

The lonely, frustrated bachelor tosses and turns in bed all night long but somehow resists the urge to escape into F.O.F., Flights of Fantasy (e.g. turn on his computer and surf the Internet for inappropriate images of women). He wakes up exhausted for lack of sleep and demoralized by the endless struggle. This “fantasizer” could learn a lot from the knight, and so can we. The bachelor is straining to remain chaste. It’s a negative battle for him and it’s
wearing him down. He could benefit from a lesson in chivalry.

Chivalry is the code of conduct practiced by knights in Europe throughout the Middle Ages. It encouraged proper conduct on the battlefield in terms of courage and patriotism. Off the battlefield, due to the position of power that knight possessed with respect to more vulnerable persons, the code also emphasized honesty, justice and charity. Thus, the code encouraged traits appropriate to the archetype of the Warrior without active and passive distortions, discouraging both cowardice and ruthlessness.

The archetype of the Warrior has ample application today, as danger still threatens civil society. Many items on a list of modern military values would also appear on a code of chivalry from the past. A major difference between a list of military values and the chivalry code is the relationship to women.

Modern military values make no specific and overt reference to the treatment of women. This is due, in part, to the presence of female soldiers and sailors. The chivalry code, however, calls for special respect for women. The knight is mindful of his lady’s honor. He wears her scarf into the tournament. He fights harder in
battle to win glory for her. He slays the dragon to rescue her.

In that sense, chivalry appeals not only to the archetype of the Warrior but also to the Lover. Moreover, it links the two archetypes. What could be more noble than a man risking his life for his lady? He is demonstrating his honor by fighting for a cause greater than himself. That cause may be love of a particular lady or it may be respect for the dignity of women in general. The result is the same. The man actively engages in conduct that serves the benefit of women. He sacrifices himself for her.

The lonely, frustrated bachelor needs to internalize this outlook. He needs to remember that he is called not just to chastity but to chivalry. The word “purity”, though corresponding to a virtue, implies passivity. It suggests self-restraint and the willful absence of action—the avoidance of actions or thoughts that would contaminate his mind with unchaste thoughts or desires. This does not appeal to men. It is not masculine congruent, and does not inspire men.

Chivalry does. It is active. It requires initiative on the part of the man to protect the lady and this resonates with his heart. He needs to recognize that a real battle is occurring. Pornography exploits real women,
both directly—through the participants—and indirectly—through those mistreated by the porn-addicted men in their lives (e.g. husbands, fathers, brothers, friends, etc.). Thus, those damsels are in distress. The growth of the pornography industry and the support it gains from politicians, businessmen, media, and professors is no coincidence. It is coordinated by the Father of Lies, the Prince of this World. Revelation 12:1-9 even describes him as a dragon. Thus, there is a real enemy from whose grasp we must rescue these maidens.

So the next time the lonely, frustrated bachelor feels the temptation threatening, perhaps he can remember the code of chivalry and know that he is called to be both a Warrior and a Lover, and that he can truly be a knight who slays the dragon to protect the lady in distress”.

After this talk and a subsequent active and engaged discussion, the elders distributed the following handout for a guided listening of “Teach Me” by Musiq Soulchild, a song about a man who does not know how to love women. After playing the song, the subsequent handout was provided, and the exercise was completed as a structured Q&A and discussion.
Guided Listening of “Teach Me” by Musiq Soulchild

True definition of a man?

Never cry

Work till you die, got to provide

Rock for my fam, protect them by all means

Give you the things that you need

Relationship problems cause I try to give what I never had

I don’t know how to love, show me the way

I keep feelings deep inside cause of pride

Refrain – Teach me how to love

Show me the way to surrender my heart

How to get my emotions involved

I’m so lost

True definition of a man?

Always be strong

Never let them think you care at all

Let no one get close to me

Nobody ever took the time to try to teach me

Ain’t ever trust anyone to let them teach me

I’m willing to let go of my fears

Show me where to start (Refrain)
Exercise - Q&A and Structured Discussion

How can we learn to love?

When should we learn?
  - e.g. Helps to learn before relationship

Who should teach us?
  - e.g. Not her alone. She’s not your mom, she’s your girlfriend/future wife

What does a significant other want from you as a man?
  - e.g. Not to be your teacher. She wants to be your lover.
  - e.g. She wants you to know how to love and be that “rock in your fam”

How can we learn to love?
  - e.g. One way to learn is from other men (e.g. watch and listen to how your fellow men do it)

Being authentic with each other means talking about both our strengths and limitations.

By being selectively vulnerable around fellow men that you trust, you can end up stronger in the end. This may help you in your relationships with women.
After professing the Mission Statement, the Liturgy of Thanksgiving on this day was going to focus on one initiate’s upcoming completion due to his admittance into the armed forces. He was scheduled to complete the academy on the day after the meeting, but the center inadvertently “completed him” a day early. Although he was not present, gifts such as greeting cards were offered, and our meal was dedicated to him. This portion of the meeting was commemorative in nature.

Meeting # 8

There was no meeting on November 22 due to Thanksgiving Day. Present for the eighth meeting on November 29 were six initiates and both ritual elders. The theme for the meeting was the Wise Guide or Magician Archetype, whose authentic purpose is guidance through detachment. The Focus Questions were “How much of a Trickster are you?” and “How much of a Dummy are you?”, and the Blessing was in the form of an encouraging comment discerned by the elder in the moment. As usual, initiates and ritual elders followed the proper order of entry, culminating in journal writing. The invocation involved helping men connect to their inner Magician through song. The following music was played: “Oxygen Part IV” by
John Michel Jarre and the "Theme from X-files" by D.J. Dado. After personal check-ins, accountability was reviewed as usual.

The Work on this day began with a brief description of the Wise Guide archetype in terms of the conceptual framework established herein, and members provided general examples of mature and shadow forms of the Magician among fictitious characters, in the real-world and at the academy. After discussing the mature form or Wise Guide, whose paragons of virtue are mentors, coaches and elders among others, there was an open discussion about “Male mentors and other men that have made a difference in our lives”. The Work on this day flowed smoothly, seemed conversational and easy, and there was a comfortable level of authenticity among the men. Stories ranged from life-changing moments related to older men to the absence of mentors in group members’ lives. One striking challenge during this meeting was a surprise visit by the Social Development Director mid-way through “The Work”. The investigator struggled with how to respond. This key stakeholder in the facilitation of the Challenge Program was accustomed to sitting in the investigator’s past meetings with one of the leadership cohorts, and was a familiar face in the center as the highest in command in
the evening hours. The investigator was concerned with the issue of trust and level of comfort, more so than confidentiality per se. The investigator decided to proceed with the work as long as it continued to flow. Although the Social Development Director was present for only 10 or 15 minutes, one member later stated that he was frustrated that this staff member felt he could just walk in to our meeting in that way. As a group, everyone addressed this concern as well as suggestions from members about how to handle a surprise visit by a staff member high in the hierarchy. Due to the norm that the elders also share and model authenticity within the meetings, the investigator shared his struggle about how to handle the surprise visit, disclosed his associated feeling, was accountable to the group for allowing the visit if anyone felt let down, and publicly prescribed for himself a plan of action for the future in front of all the members. The justification for this response was the perceived benefit young men can receive from witnessing authenticity and accountability from their elder. The message may be conveyed that elders, older men, etc. are not infallible, which provides for younger men a realistic view of their mentors. Needless to say, this approach may be unsuitable in other types of hierarchical forums, among others.
After professing the Mission Statement, the Liturgy of Thanksgiving on this day focused on an initiate who was completing the academy. Similar to the prior meeting, this member’s date to complete the academy was scheduled for the following day, but the center inadvertently completed him early. This was the second time in a row that a lack of predictability in center procedures interfered with the functioning of the Challenge Program. Gifts on this day included a cake for the graduated member. A member took a picture of the group breaking bread and gathered around the cake, and sent it to him. Once again, the Liturgy of Thanksgiving was commemorative in nature. As usual, the meeting ended with a huddle for affirmations, and everyone helped with cleanup.

Meeting # 9

Present for the ninth meeting on December 6 were seven initiates and both ritual elders. The member who was completed early in the week prior, and therefore, missed his last meeting arranged to return to the center specifically to attend the men’s group. The theme of the meeting was the Servant Leader or King Archetype, whose authentic purpose is motivation through acceptance. The Focus Question was “As a man, how do you lead others?”, and
the Blessing was an appropriate declaration related to their individual leadership skills. Initiates and ritual elders followed the proper order of entry, which culminates in journal writing. On this day, the invocation was replaced with a series of activities known as “New Games”, used to build joy in the room. These games involve clapping, physical contact, mimicking, laughing, and other light-hearted and zany activities. The purpose of this or a similar activity is to help the men connect with their joy. After personal check-ins, the group reviewed accountability.

The King archetype was briefly introduced in terms of the conceptual framework established herein, and members provided general examples of mature and shadow forms of Servant Leader among fictitious characters, in the real-world and at the academy. The Work on this day stemmed from “The Five Love Languages” by Dr. Gary Chapman. The handout on the next page was used to explain some ways to be a good servant leader (e.g. acts of service and words of encouragement) as well as demonstrate acceptance as a leader. It also gives a name to some of the actions that these emerging leaders demonstrated during the Challenge Program, and summarizes ways they can demonstrate brotherly love and be mature, solid men.
Love Language #1- Words of Affirmation

Words of encouragement/praise

“You’re gonna do well after leaving [this place]”

Words of affection

“You’re my dude” (common expression at [center name])

Love Language #2- Quality time

Having good quality conversation, not only small talk

Good listening skills (sometimes it’s better to listen than to problem solve)

Disclose thoughts and feeling by using I-statements

Doing fun activities

Camping, fishing, hiking, going to a concert, going on a road trip, orienteering, swordsmanship, woodsmanship, wilderness experiences, etc.

Love Language #3- Offering Gifts

A gift is a physical symbol of appreciation

What does a gift look like?

It can be purchased

You can buy a small token of appreciation or souvenir

It can be made

You can draw or craft something
It can be your presence

The power of presence in a crisis is a great gift of love

What does it not look like?

Giving something out of guilt, which is counterfeit gift giving.

Love Language #4- Acts of Service

Go out of your way to do something for or with a friend/someone you are called to lead

Help to build something

Teach a new skill

Help with homework or a detail (i.e. chore)

Work on car or assist with other project

These are all investments of time/effort/thought

Love Language #5- Physical Touch

Healthy touch is non-threatening, non-sexual, and shows closeness.

Putting arm around a friend

Horseplay

A hug

Wrestling
After professing the Mission Statement, the Liturgy of Thanksgiving on this day occurred as usual. Everyone outwardly demonstrated joy at the visit from the graduated member, who traveled approximately twenty-five miles via public transportation to say good-bye. Breaking bread, the gifts and dedication were in many ways related to saying good-bye and affirming the graduated member’s plans and goals in the “real world”.

Meeting # 10

The tenth and final meeting prior to the holiday break, which was scheduled for December 13, was canceled due to severe weather. In January, the elders arranged an evening to return and attempt to gather the initiates for a final meeting. However, a major restructuring within the residence halls resulted in the relocation of most of the initiates. The elders were unsuccessful tracking down most of the initiates, so the investigator decided to locate everyone individually by phone and find a time to meet that worked for everyone. The tenth meeting was held on February 11, and five initiates and both ritual elders were in attendance. One member had a family emergency and had left on an excused leave of absence earlier in the day. The theme of this meeting was “summary and conclusions”.
The members first completed the post program questionnaire, and then proceeded to the liturgy. The Focus Question was “As a man, how have you grown in the past four months?”, and the Blessing consisted of honoring each man’s commitment throughout the Challenge Program. Initiates and ritual elders followed the proper order of entry, culminating in journal writing. The men were asked to reflect on the entire Challenge Program for their journal entry. After personal check-ins, accountability was discussed as usual. Since two months had elapsed since the last meeting, the members used this time to reflect on what they learned from the accountability piece of the Challenge Program. The invocation consisted of playing the song “Face to Face” by Buddy Owens and Bill Batstone as a way to connect with God and one another as fellow men. The Work for this day was guided by the following question “What did this group mean to you?”. This looked like an extended check-in, as each man had at least one turn responding to the question. However, it was somewhat more interactive, as men reacted to each other’s comments, and gave and received feedback as men.

After professing the Mission Statement, the Liturgy of Thanksgiving proceeded as usual. The elders brought the film “Lord of the Flies” to watch together during this
portion of the meeting, and the membership offered prayer intentions for the absent member. On this day, the group broke bread while watching the film. Before the end, an additional meeting was suggested and supported by the entire membership. Reasons for the extra meeting included: members wanted to watch film clips of the WE, give the absent member an opportunity to participate in a final meeting, and celebrate another member’s successful completion towards the end of the month. Members and elders unanimously agreed to hold one more meeting on the week said initiate was scheduled to complete. Since the current meeting had begun to establish closure, members agreed to hold a less formal meeting.

Meeting # 11

Present for the eleventh and final meeting on February 27 were six initiates and both ritual elders. For the third time, the center attempted to inadvertently complete the graduating member early, but he reportedly told his counselor that he could not leave early due to a prior commitment. The theme of the meeting was “Where do we go from here?”. Members agreed this particular meeting would look like a personal check-in, The Work, and time to celebrate. After check-ins, the group held an open
conversation about what they would take with them from the group. One member said “All of you guys are my friends, and just because it’s the end, it doesn’t mean that our friendships end”. A special meal was ordered and a cake was brought for the initiate preparing to complete. Even though this meeting did not follow the prescribed liturgy per se, everyone was observed serving one another during the meal. Video clips of the WE were played while the group ate, and everyone agreed it was a great time. At the end, some members mentioned an interest in maintaining contact, and elders agreed that any group member could stay in touch telephonically in the future.

Process Control

The post-WE meetings only required the presence of two ritual elders, thus it was easier for personnel to be in synchrony and perform within the expected control limit. It is noteworthy that the two ritual elders are colleagues and friends who had collaborated on a number of activities, groups, and other events in the past. Policies and procedures, techniques, ritualized and other activities, and the associated supplies, materials, equipment and facility were used within the expected control limit throughout the ritual men’s group. When developing the
human resources for this or any other challenge, personnel that have a sense of obligation towards one another may be a key to a successful implementation. This is addressed by means of a VICTORY approach to assessing the context of an organization used herein.

The goals of the Challenge Program related to the conceptual framework, and were addressed throughout the meetings within the expected control limit. This was possible by building in “Accountability”, “Authenticity”, “Affirmation”, the masculine archetypes and potentials and the Mission Statement into the order of the group meetings. Free food, which was one of the incentives of the Challenge Program, was provided throughout the course of the group, and therefore, also was within the expected control limit.

Summary of Challenge Program Implementation

Results, which help to further develop the policies, procedures, roles and a variety of resources for this formative program, were obtained for each phase of the Challenge Program. Also, the associated program implementation process was monitored, which allowed the investigator to learn how to better work with the Challenge Program in real time. The Challenge Program evaluation results are reported next, and interpreted in Chapter VII.
Results of Challenge Program Evaluation

Towards the end of the Challenge Program in February 2009, the remaining trainees (N = 6) completed a post program questionnaire containing the same questions as in the needs assessment. Results follow below, and an interpretation relative to the original needs assessment is provided in the discussion in Chapter VII:

**Challenge Program Evaluation Question 1**

Are there fewer documented incidents of lack of Accountability among “Rising Stars”, post program? This question relates to the Vocational domain. Behaviors in this domain such as those in Appendix C could be tracked during the course of the Challenge Program. These behaviors, in turn, relate to the “Accountability” objective within the conceptual framework presented in Appendix B. Any reported frequencies may be compared to those recorded in the needs assessment at the beginning of the Challenge Program. However, due to limited resources and relevance considerations, Accountability in the pilot Challenge Program was ultimately measured in the form of “Accountable Contact” among group members, which is within the Socialization domain. Please refer to Challenge Program Evaluation Question 3.
The remaining domains assessed were linked to other Challenge Program objectives as described in the needs assessment results in Chapter V. The Affective and Communication domains were merged, as both primarily relate to the “Authenticity” objective; the Socialization domain was linked to the “Affirming” relationships objective, and was ultimately linked to the “Accountability” objective via “Accountable Contact” among group members; the Developmental domain, which relates to the established continua of masculine potentials, is composed of questions about “Too Hard” and “Too Soft” masculine potentials, and “Authentic Manhood”, as explained in the conceptual framework in Appendix B. Figure 5 below depicts the means for each domain area including the possible range of scores, followed by Table 12 on the next page which reports descriptive statistics for each area assessed.
The results of the remaining evaluation questions follow. Analyses for each question were conducted at the level of the domain as well as noteworthy individual questions. Data are described according to the following
guidelines: “Well below average” = 0 – 0.5; “below average” = 0.5 to 1.5; “average” = 1.5 to 2.5; “above average” = 2.5 – 3.5; “well above average” = 3.5 to 4.

Challenge Program Evaluation Question 2

After completing the Challenge Program, do “Rising Stars” perceive they are more aware and confident, relative to their own preprogram performance, to self-disclose/listen to one another’s authentic truth? This question relates to the Affective/Communication domain and “Authenticity” objective. Self-reported responses ranged from 0 – 4, four indicating the highest level of self-awareness/confidence. Means in the high end of the “average” to “above average” range in the predominantly Affective and Communication areas (i.e. Authenticity) indicated that participants generally reported themselves as “average to above average” in the area of self-awareness/confidence. Results within the Communication area generally indicated that initiates viewed themselves as above average in terms of speaking, listening and writing about their truth. Results within the Affective area indicated that initiates viewed themselves as “average to above average” in terms of discussing their joy, anger, fear and sadness.
In addition to the likert-type responses, open-ended questions were analyzed and are reported next. When asked to disclose situations eliciting anger, about half of them reported negative interactions with others (e.g. “getting disrespected”; “not taken seriously”), and other responses included girlfriend problems or physical struggles. When asked about joy, half of the participants referred to things working out the way they should in life. Other responses related to being affirmed by others, working on their struggles in the men’s group, and spending quality time with a girl. When asked about fear, responses varied from being in a provider role, loneliness, worry about the future, and concerns about their protector role. Finally, when asked about sadness, responses varied from hurt and rejection to isolation and general life injustice. Among the multiple situations described above, 50% of the youth stated they talk about their anger and joy with others, none of them disclose their sadness, and only one stated he discusses his fears.

An analysis of journals at the end of the Challenge Program revealed further evidence of participants’ ability to describe their authentic truth in writing. The following is a sample of how participants reacted to the
various Challenge Program components, questions, activities, etc.

General comments about Challenge Program

“I never thought that I would share the things I said to other people but I did. I like where I am at, and I am cool with the people I am with today. I see them as my new close friends.”

“I liked seeing my peers in a totally different light. That is not seen much.”

Comments about reasons for joining Challenge Program

“I didn’t think I was living up to what a man really is”

“I originally joined the group for a new experience”

“I felt this was the best environment in order to rebuild my emotions.”

Comments about the WE

“I learned how to survive in the wilderness on my own”

“The WE was exciting and moving at the same time”

“The bonds that were built in the wilderness I think will last forever.”
Comments about the Order of the Ritual Group

Focus Questions

“Some of the focus questions made me look at myself and think about what type of person I am, especially the questions on the shadow types of each archetype. They made me want to look for balance.”

“The questions at the beginning had a major influence on me because it challenged my beliefs and views.”

“Great mind joggers they helped to put every one on the same page.”

Accountability

“It helped me prioritize and made me want people to put their trust in me.”

“Being accountable to the group each week made me more responsible”

“Being accountable to the group each week taught me how to keep in touch with everyone. I was weak at times in this area, but always humble.”

Authenticity

“The group made me want to not be fake anywhere and to let people know the real me.”
“When it came to being authentic, I mean I really had to get some things off my chest and the way Pat and Ralph would ask the questions really made me explore and express myself in a different fashion.”

“Being authentic in front of the group a great experience. I felt good to be with people you don’t have to hide anything from.”

Profession of the Mission Statement

“Saying the Mission Statement made it feel stronger and more powerful to me because everyone said it together and were of one accord.”

“Really showed how much we were a brotherhood”

“A spiritual journey in togetherness and I believe the Life Breath of our group.”

Breaking Bread

“Breaking bread together taught me how to share with other people.”

“Breaking bread was probably my favorite part. It tied the bonds closer and made me feel like family.”

“Food. Thank God for so many blessings.”
Offering of Gifts and Dedication

“Like Thanksgiving”
“Were good and respectful to each other”

“The dedication part was a time for us to share with each other and gave good food for thought for each other. Some read poems. Others just spoke. Thanks Ralph.”

Comments on Affirmation Component

“It’s always great to be acknowledged and thought of”
“The affirmations strength my confidence and belief”

“It felt good to have those words of affirmation from [specific initiate] and Ralph and the guys. It made me want to affirm others outside of the group.

Sample responses to:

“How do you know you’re a man?”

Some answers were intuitive, such as “I just know”. Others provided physical data, “when I look in the mirror and see a mans face”; “simply for the fact that I have male genitalia”. Others referred to roles, “by being the family man I am”; “when I am called upon to lead”. Still other response provided characteristics, “I possess accountability, responsibility and decisiveness”; “A man won’t drag another man down because real men don’t do
stupid stuff to other men.” One response gave evidence of growth, “because I am finally beginning to understand and respect who I am, I am clearing my heart to allow this power that I’ve been blessed with to shine through”

“As a man, who are you?”

Some answered using relationships as a frame of reference, “I am a child of God and a servant and soldier to Christ”; “I’m a son, a brother”; “I am a father. I see myself as a family man.” Some responded with characteristics, “As a man, I am a new learner of things”; “I am strong, talented, brave, insightful, bold, boundless, creative, awesome. As a man, I am thoughtful, caring, resourceful, just, magnificent, handsome, wise, [these qualities] make me a special but above it all make me unique”; “I am a man who is responsible and reliable. I’m open to all kinds of ideas.”; “I’m a man who takes charge.” Some responded in terms of the road to manhood, “I’m not sure if I’m a man yet because I don’t think real men have to think what they are.”; “I really don’t know if I am a man yet or what exactly is a man, his actions, his thoughts or the way he speaks or all of them. So I don’t know if I am a man.”
One man defined who he was by stating one of his deepest truths. "As a man, I feel I have to do what I have to do, but am hurting from something I can’t put my finger on."

"As a man, how do you handle conflict?"

The following are sample responses to how members reportedly handle conflict as men: "I either talk it out or fight because that’s what I’m most familiar with"; "By the power of prayer."; "By derooting it"; "With a positive attitude."; "Try to make a solution we both can agree."

"As a man, how do you behave around women?"

The following are sample responses to how members reportedly behave around women: "As a man, I am respectful to all woman large, and small and I give love honor and passion to all women of the world."; "I act like a shy person, a quiet person who wants to speak but can’t. My inner me wants to speak, come out and yell hear me, but my outer part, my head tells me no. Fear takes over and beats me."; "As a man, I am comfortable around woman and feel affectionate around them."
Awareness activity

The following are sample reactions to the first activity in the post-WE men’s meetings: “It was awkward for me when we went into partners and had to observe each other’s physical features because that’s something I normally do with women, but I learned how to be more aware of people around me.”; “What we did last week was interesting in that we viewed another man’s appearance and that was new to me. I don’t see in a person what he has or is feeling, but his weakness.”; “It was weird when I had to look at another male and tell him about himself. I felt strange to look into his eyes while the room was quiet. Besides everything, the meeting was interesting and new.”

Comments about other group meetings

The following are some noteworthy reactions to some of the other meetings: “Last week’s inner child work was very moving for me because I don’t usually reflect on my childhood. Meditating on Ralph’s lecture really touches because the way I am isn’t really me.”; “Last week I realized that I have brothers in this world. I also feel that when im going through problems I can turn to somebody.”; “What struck me about last week was that I was actually relaxed throughout the group.”; “Last week I
enjoyed playing the drums. It stirred something up inside me like the warrior tribes of old. I felt like a Cherokee warrior during the week.”; “The drumming that we did as a group for a long period of time. I felt realized.”; “Last week was fun when the whole group played the drums. I seen and felt everybody enjoyed themselves. Everyone was comfortable and relaxed. It was a stress reliever.”

Towards the end of one journal, the following entry was found entitled “Note to me”: “Become a better man, a wise man, a man to learn and understand others, so I could help those who look up to me, to tell them not to go this path and make a mistake that will hurt you for life and beyond death.”

Comments about the Masculine Archetypes

The King

One response focused on avoiding the active distortion of the King, which is the Despot, “As a man, I think I would be a leader that would show people the right way instead of taking controle of them.” Men also discussed acts of service/guidance “I’m a leader that guide people to the right path and help when it’s needed.” In other cases, men were trying to figure out their own inner King, “To be honest, I don’t truly know what kind of leader am I cause
my leadership abilities change like the waves of the ocean. All I can say is I do whatever has to be done."; “I think I’m a King who wants to do exactly what the people want, but a wise king who knows to make such choices means to not make himself look soft. I have to be a good middle leader with a dictator’s fury.”. One member identified staff members within the academy who he believed demonstrated shadows of the King, “When I hear the two shadow types for the King are the tyrant and castrated leader, I see [specific staff member] as the tyrant, and [specific staff member] as the castrated leader.”

The Warrior

Some initiates commented on the mature form of the Warrior, “Thought me valuable lessons on why in my world it is so important to be strong. Despite the consequences. A leader may not always be liked by everyone but his ability to always stand up has him standing”; “I learned that I have to work on it everyday to fight for my way through life as soon as I weak up.”. Others discussed the shadow forms such as Bully and Coward, “I don’t see myself as neither because I’m fair and I don’t like anyone being picked on. I know that when people play and when they are serious. When they are serious I’ll step in to defend that
individual or group.”; “A little bit when I get annoyed or if I feel down because I always get bullied/picked on, I might bully a weaker kid.”; “I don’t believe I’m a bully, but I have ways about me that are sometimes bossy that I would like to work on.”; “I struggle with being courageous and whenever I walk out my comfort zone. I’m so used to a certain setting that when something new unknown comes by me I’m afraid to see what it’s about.”

The Magician or Wise Guide

For this archetype, there were also comments related to the shadow and mature forms of the Magician/Wise Guide, “I do try to ensnare people I don’t like.”; “As men, it helped me to see how sometimes I can be deceiving and a bad judge of character and or a thinker with a great aptitude for making things happen.”

The Lover

Again, some entries related to the shadow and mature forms, “Sometimes it makes me more passive then active and I believe that this is dangerous being too affectionate can be an inbalance of weakness at times for me. I need to find some kind of balance between affection and numbness over comeing. My wildest overbearing emotions can be a
great and honorable challenge for me.” Members varied between identifying the most with the Lover versus feeling they are disconnected from this archetype as men, “Showing my subtle energy side of me that gives honor and most of the time respect to all thing around me this is the one energy that I feel the most.”; “I guess I got the most feeling from the Lover, cause I guess as a man you are not.”

Entries about being absent

The following were some entries made after members had been absent: “I felt like I missed out in something. I’ve been used to for once each week.”; “When I was gone from group it was like I was missing a part of my self.”

Challenge Program Evaluation Question 3

Are “Rising Stars” developing/accessing social networks of both peers and mentors for purposes of offering and seeking out affirmation as well as making accountable contacts? This program evaluation question relates to the Socialization domain and “Affirming Relationships” objective. Self-reported responses ranged from 0 – 4, four indicating the highest quality of social networks. In the area of Socialization, Table 12 indicates participants
rated the quality of their social networks as “above average”. That is, their scores indicate they viewed themselves as “above average” in both giving and getting help as well as willingness to reach out for affirmation. In addition to the likert-type responses, open-ended questions were analyzed and are reported next.

When asked about the frequency of relational connection addressing their authentic truth, half of them appeared to keep some type of regular contact with someone whereas the rest of them did not. When asked to specify with whom they talk about their authentic truth, half of the men mentioned friends and counselors, whereas the others did not specify anyone. When asked where they go for support in general, 4 out of 6 respondents stated they go somewhere (e.g. family, friend, and the men’s group), whereas the others said they do not go anywhere. One of them stated he just does not feel it is necessary. When asked if others reached out to them in general, one man stated no one reaches out to him. Everyone else identified friends, family, and both ritual elders as individuals who reach out to them.

Moreover, in addition to relational connection, accessing the social network was also emphasized during the Challenge Program as a way to be accountable. Commitments
to reach out to peers were made and monitored weekly. Each initiate had an opportunity to be accountable to the group about their performance, and any difficulties were addressed through “game plans” to improve this area. Figure 6 below shows the percentages of initiates who reportedly kept their commitments.

Figure 6- Accountable Contact.

Peer accountability was first prescribed during Meeting # 3, the first post-WE meeting. These accountability tasks were monitored through meeting # 9, the last meeting prior to the winter recess. Accountability tasks were not
monitored during meeting # 10 due to a 2-month time lapse between meetings, and no accountability tasks were assigned between meeting # 10 and the bonus meeting. Results indicate that success with peer accountability outside the group meetings ranged from 40 to 86%.

**Challenge Program Evaluation Question 4**

How have “Rising Stars” developed in terms of their masculine potentials according to the conceptual framework? This question relates to the Developmental domain along with the conceptual framework and continuum of masculinity presented herein. Self-reported responses ranged from 0 - 4, four indicating the highest self-reported demonstration of the corresponding type of masculinity. Readers should note that in relation to hyper-masculine and hypo-masculine dimensions, lower scores are considered beneficial (i.e. these traits are probably undesirable). Results in Table 12 indicate that participants viewed themselves as “above average” in terms of mature forms of masculinity, according to the conceptual framework in Appendix B. This means that they view themselves as better than average in their ability to lead and motivate others, set boundaries, and guide and connect with others. They rated themselves as “average” both in passive shadows or “too soft” masculinity
and active distortions or “too hard” masculinity.

“Average” ratings in active distortions of masculinity indicates that participants viewed themselves as average in their tendencies to behave like a “tyrant”, “bully”, “trickster” and “dreamer” according to the models presented herein. However, response variability in their demonstration of passive distortions of masculine potential or “too soft” masculinity reveals participants were split ranging from “below average to average”. This is clarified through a further analysis of the individual questions within the corresponding type of masculinity. In this respect, Table 13 reports descriptive statistics for each question.

Table 13
Descriptive Statistics for Questions about “Too Soft” Type

<table>
<thead>
<tr>
<th>“Too Soft” Masculine Development Questions</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Question 32- Dummy</td>
<td>2</td>
<td>0.89</td>
</tr>
<tr>
<td>Question 36- Softie</td>
<td>1.67</td>
<td>1.37</td>
</tr>
<tr>
<td>Question 37- Coward</td>
<td>2</td>
<td>1.26</td>
</tr>
<tr>
<td>Question 40- Weak Prince</td>
<td>1.5</td>
<td>1.05</td>
</tr>
</tbody>
</table>

In this case, a split was evident for each question in this area. Namely, respondents rated themselves anywhere from “well below average to above average” in their
tendencies to manifest the passive shadows of their masculine potential, or the “weak prince”, “coward”, “dummy” and “softie”.

Process Control

Challenge Program Evaluation

The evaluation of the pilot Challenge Program contains some additional components as well as deviations from the original plan. For example, Question #1 calls for a report of participant accountability in non-group, academy functions pre and post program, and it was intended to be monitored on a monthly basis. As the investigator learned the challenges of successfully facilitating the meetings, it became evident that it was sufficient work to manage accountability for tasks within the group itself. Now, Question #1 is not believed to be useless, and may be worthwhile in certain situations, since it is related to one of the goals of the Challenge Program—“Accountability”. However, a careful context assessment should certainly justify the inclusion of such a question. In this pilot, accountability was addressed more with the “Accountable Contact” goal within Question #3. Moreover, Question #2 results included additional evidence of participant “Authenticity” by providing samples of this pilot cohort’s
genuine views of the Challenge Program, as disclosed in their journal writing. Although not specifically foreseen, it is believed these additional data may provide stakeholders with more of a flavor for what participants may have taken from the experience.
CHAPTER VII

DISCUSSION

Summary of Background and Development of Challenge Program

From the dawn of civilization, the road to manhood has involved the older men guiding their younger counterparts to reach their potential, while keeping them grounded within the parameters of their limitations. Often, this took place through rites of passage or other defining moments in the lives of the male youth. However, as fathers ventured out of the household during the Industrial Revolution and out of the family altogether with the marriage crisis of recent decades, more recent generations of young men have grown up missing a key ingredient to their development. As lone rangers, young men have often relied on unrealistic male characters presented in the media who model obtaining power through immediate gratification or exploitation of others or certainly at least at the expense of traditional virtues and character strengths that have been valued since the earliest of
civilizations. Other youth have looked to their peer groups for modeling; however, without traditional male elders who have assumed this role throughout time, young men often find themselves alone in an environment in which the statistics for suicide, substance abuse, depression and personality disorders are stacked against them, even to a larger degree than their female counterparts (e.g. four to six times the risk for suicide, five times the risk for alcohol problems with twenty times the risk for a related incarceration, etc.). One of the obstacles that keep men mired in their struggles is the finding that men are less likely than women to openly discuss their problems, or they may minimize them. Such a pattern has become entrenched, since men who depart from expectations are often shamed. The essential absence of male mentors in our era means young men are left to face their problems alone. Therefore, being a man in today’s world appears to place one at-risk for serious problems, and certain male tendencies that society reinforces keep the individual at risk.

Given this apparent crisis of masculinity, the pilot of the Challenge Program involved the development of a challenge with the goal of helping young men improve their abilities to deal with the typical emotional and social
problems that currently place them at risk. In doing so, various models and theories of masculinity were considered, and positive psychology’s recent reintroduction of the virtues and their benefits was incorporated into the underlying conceptual framework.

Some authors describe masculine development along continua, such as spanning from “too hard” to “too soft”, with a more balanced, integrated manhood in the middle. This continuum of masculinity, or “shadow” and “mature” aspects of each masculine potential has been recognized since ancient times, as evidenced in the archetypes of man universally seen in the stories of a wide variety of cultures. For example, in Beowulf we read about the honorable Warrior, and characters in popular films such as Tony Montana in Scarface and the Cowardly Lion in The Wizard of Oz have represented the exaggeration and lack of this masculine potential. This continuum is also true for the other archetypes—King, Wise Counselor, and Lover. As times changed and our fathers and community elders left the home, we also lost the voice of experience about the path from boyhood to mature manhood. Rites of passage became a vestige of the past as a new way of life shaped society. Left alone, disoriented youth have confused hyper-masculinity for an ideal prototype rather than an immature
extreme. The absence of healthy doses of “yang” to balance “yin” male energy has rendered us a society in which women may be used and subordinates exploited for pleasure, material gain, recognition or “power”, etc. It is no surprise that the divorce rate has skyrocketed in recent generations. Many of those who do recognize the evils of brutal forms of expressing “masculinity” have resorted to equally problematic “too soft” or hypo-masculine ways of interacting with the world. Although a shift in this direction may have reduced violent and other threatening tendencies, it undermines the valuable aspects of male leadership, strength, wisdom, and compassion. Positive psychology, one of the more recent trends in the larger field, has impelled a renewed interest in the traditional virtues, and these are more consonant with a balanced demonstration of masculinity. This area, which aims to facilitate a more meaningful life, seeks to identify paragons of the various virtues and character strengths as well as their opposites; in relation to the lives of men, paragons and non-felicitous opposites correspond to balanced and extreme expressions of masculine potential, respectively, described in the literature of cultures worldwide throughout time as well as by various authors of men’s studies. Bringing to the forefront this authentic,
more integrated form of masculinity is a way for men to obtain a more genuine source of power, one that is more rooted and that may lead to better mental and relational health.

The Challenge Program developed herein seeks to build virtue and authentic power in male youth. Therefore, the investigator described examples of the various dark and authentic sides of men within the structure of the archetypes in order to help the reader appreciate examples of how male energy is/can be displayed in our society. Please refer to Appendix A. Diagrams and acronyms were used as organizers and mnemonic devices to help recall some of these ways of understanding masculine potentials. Not everyone may relate to every example provided, but the main purpose is to promote the idea that there are ideals to which we may strive and bad examples that we may want to avoid as we seek to help build up the young men in our lives. The aforementioned approaches and models helped build the conceptual framework and purpose for the pilot Challenge Program. See Appendix B.

Ultimately, the Challenge Program attempted to build in young men the competencies that will help develop a more integrated masculinity, and especially a more authentic and less unrealistic or problematic source of power. In turn,
these competencies were formulated to provide the young men with improved abilities to deal with the typical problems that currently place them at risk. These areas, arrived at via the conceptual framework in Appendix B, were described as “The 3 A’s”: “Accountability”, “Authenticity”, and “Affirmation” or “Affirming” relationships. The competencies for the Challenge Program also develop the vision for the endeavor, to help build “responsible leaders”, “courageous fighters”, “honest men”, and “compassionate team-players” (i.e. modern day Kings, Warriors, Magicians, and Lovers). Appendix B captures the essence of the conceptual framework in its entirety.

Given the apparent crisis in masculinity, and inspired by the aforementioned conceptual framework and Maher’s program planning and evaluation framework, the investigator developed the pilot Challenge Program for male youth at a no-cost residential, education and vocational training program in the northeastern United States, administered and funded by the federal government that helps youth ages 16 through 24 take control of their lives. This academy was composed of approximately 550 underprivileged youth, ages 16 - 24 years, approximately half male.

The Challenge Program predominantly consisted of a wilderness experience and time limited group, marketed in a
strategic way given men are known to be wary about admitting to vulnerability. Namely, the program attempted to incorporate masculine congruent terms and activities, whenever possible. For example, we had “meetings of men’s work” as opposed to “sessions of therapy”. The investigator and numerous collaborators embarked on a path designed to offer male youth at this residential, vocational and educational facility a set of activities, challenges, and experiences to promote “The 3 A’s”, designed according to Maher’s framework. This approach specifically clarifies the target population that may benefit from particular help, conducts a needs assessment, formulates structured goals for the target group, and systematically evaluates the worth of the project before, during and after its development. Since the conceptual framework employed herein could be applied to a fairly broad population of men, arriving at a target population in this pilot focused on maximizing retention, especially given what is known about men and mental health, and due to a history of attrition within this academy. “Rising Stars” and individuals with an existing level of trust and relationship with the investigator were the focus of recruitment efforts.
Once a target group within the academy was defined, a needs assessment was conducted, which produced results commensurate with expectations, further discussed below. The needs assessment divided “The 3 A’s” and masculine potentials into evaluable domains. “Accountability”, “Authenticity”, and “Affirmation” in relationships were assessed within vocational, affective/communication, and socialization domains, respectively. Extreme and more balanced forms of masculine potential were assessed within the developmental domain, and results were reported.

Within the vocational domain, the investigator tracked trainee accountable behaviors already monitored by the academy. Examples of these were number of unexcused absences, times “temporarily unaccounted for”, and number of infractions, etc. Although the target group was composed of student leaders, a review of the academy’s permanent records revealed there was at least room for improvement in some of the assessed areas. Within the affective and communications domains, although the results of a preprogram questionnaire were not entirely conclusive due to significant split in opinion, some of the data indicated that in relation to being real about their truth, these male youth considered themselves better at working with their anger and joy relative to fear and sadness.
They also generally regarded themselves as better at listening to others’ authentic truth relative to disclosing their own, both verbally and in writing. Within the socialization domain, although the results of likert-type items in the preprogram questionnaire were not entirely conclusive due to response variability, answers to open ended questions concurred with the above finding that participants were open to others reaching out to them. Results also indicated that about half of these young men reported they reach out to others; however, even said half of the participants was vague about where they go (e.g. anywhere) and to whom they reach out (e.g. anyone).

Within the developmental domain, although the results of the preprogram questionnaire were not entirely conclusive due to response variability, some of the data indicated that participants generally viewed themselves as above average in their ability to motivate others and make decisions, and below average in their ability to connect to others and stand by their decisions. In terms of distorted forms of masculinity, participants generally identified with the “too soft” aspect of the Warrior who has trouble upholding boundaries, and failed to identify with the “too hard” forms of the King and Magician, who may be bossy and deceitful, respectively. In summary, the needs assessment
essentially supported previous findings in the area of men’s health, and revealed areas for further growth in a broad sense across the conceptual framework used herein. That is, these young men appeared to benefit from knowledge, skills, and/or abilities in the areas of “Accountability”, “Authenticity”, and “Affirming” relationships as well as in their masculine potentials based on the male archetypes.

However, prior to designing the pilot Challenge Program, a context assessment was conducted in order to ensure the viability and potential worth of the current idea, in the present context, at that given time. This assessment evaluates eight contextual factors using the acronym A VICTORY, as follows: “Ability” of the organization to commit resources to the proposed program, “values” of the organizational members, “ideas” about the current state of affairs, “circumstances” that may affect the organization, “timing” of the program, sense of “obligation” of relevant stakeholders, anticipated “resistance” to the program, and projected post program “yield”. This step in the process is crucial in that it not only indicates to appropriate personnel whether or not to proceed, postpone, or abandon the potential program, but it prevents particular target groups from facing imposed
interventions from “experts” in the literature who may not take the time to get to know their clients and client systems. In summary, the context assessment revealed generally positive attitudes and willingness to help across the client system. A minor political concern in relation to being perceived as duplicating a concurrent Mentor Program was addressed, and discarded as a potential obstacle. Most important, these young men were viewed to have the potential of improving in a variety of competencies related to their mental health. However, one main concern related to the investigator’s low level of authority/influence as a graduate student working on a part-time basis. This aspect of the context meant little to no sense of “obligation” from various contributing parties. Nonetheless, due to the administration’s unequivocal endorsement and financial support, overall openness to the Challenge Program throughout the organization, and willingness and availability of the investigator to assume any unfilled tasks and roles, the Challenge Program was designed, implemented, and evaluated.

First, a set of SMART goals were formulated to help participants achieve “The 3 A’s” and increased mature masculine potential. Maher’s approach to developing human service programs works with goals that are “specific”,
“measurable”, “attainable”, “relevant”, and “timeframed”.

Next, a full sequence of program phases was established. These included marketing, screening, an orientation, the Wilderness Experience known herein as WE, and a time limited group. Eligibility standards and components for the Challenge Program were established, necessary supplies, equipment and facilities were determined, and a budget was formulated. Through the use of a Wilderness Experience and time limited ritual men’s group, selected participants were provided opportunities to be “accountable” to selves and each other, become more “authentic” at their own pace, and build “affirming” relationships with peers and mentors. Selected participants for the Challenge Program were exposed to a series of exercises and physical challenges, and their progress was monitored via journal writing and a post program questionnaire as well as other obtained data.

The WE weekend long activity was prepared as an icebreaker, fun and bonding experience, and formal introduction to the elements of the conceptual framework—the 3 A’s and masculine potentials. The formative results of the pilot WE are detailed in Chapter VI and Appendix N. It is important to note that there are a variety of duties in planning such an event, including coordinating food, transportation, lodging, budget,
supplies/materials/equipment, safety and other policies and procedures, etc. Also, the results of the context assessment should be consulted prior to task assignment. An orientation is held prior to the actual weekend event.

Six trainees attended the WE, and seven men staffed this pilot WE. Trainees were referred to as initiates due to a “rite of passage” simulation, discussed below. WE personnel were divided into Elders, those in a leadership or mentor role, and Men of Service, those in a helping role. During this event, “Accountability” was introduced via four personal accountability questions previously identified as a helpful component of existing men’s groups. This was completed in the form of a rite of passage, whereby each participant was posed a question by a different elder/mentor spread out along a trail. The idea was for the young men to initially consider each personal accountability question en route to their formal entry into a sacred men’s circle, where they would be invited for the next few months to do men’s work, as defined herein. “Authenticity” was introduced and first modeled by the elders in the form of “checking in” with their truth. Participants were invited to follow suit, given working rules, agreements and guidelines based on protocols used in a multitude of men’s groups throughout the United States.
“Affirmation” was intended to be offered by elders as participants formally exited the weekend along the same trail they entered, but time constraints did not permit this to take place. However, there was opportunity for affirmation throughout a variety of tasks and challenges that took place over the course of the weekend.

Planned activities included orienteering, swordsmanship, working with fire and fishing, each placed in context in relation to a corresponding male archetype. Moreover, the WE introduced a liturgical component to the Challenge Program. Based on the universality of masculine potentials and virtues emphasized in this study, the ritual men’s group was found to be the most appropriate way to work on the various competencies. Beginning with the WE, ritual practices, ritual objects, and a variety of rites were introduced as a way to promote universality, relatedness and a sacred atmosphere. A working mission statement was also formulated during the WE; this was done in community in order to promote unity and a sense of ownership. Certain elements of the weekend were reintroduced during each subsequent meeting, such as ritualized entrances and exits, the seating, some of the exercises, and the declaration of the working mission statement.
Following the WE, nine additional meetings were held, each with a similar structure and different theme per day. Each meeting was divided into Liturgy of "The Work" or period of men’s work, and Liturgy of Thanksgiving or time to promote unity. The meetings reintroduced rites and rituals from the WE, and developed new ones. Whereas the first half of the meeting predominantly works on "Accountability" and "Authenticity", and builds character strengths such as courage, openness, honesty, and responsibility, the latter part emphasizes "Affirmation", and works on compassion, connection, and a spirit of service to others. Together, these three to three and a half hour weekly meetings provide an opportunity to witness the development of "Responsible Leaders", "Courageous Fighters", "Honest Men", and "Compassionate Team-players". The actual structure and themes of the men’s meetings can be found in the appendices, and is also included within this summary. Journal writing was built into the work as an alternative method of capturing each man’s truth, especially for those who felt more comfortable sharing their reality on paper. Each facet of the Challenge Program was developed using the guidelines for a DURABLE program, as set forth in Maher’s framework. Namely, “discussing” the challenge with relevant stakeholders,
“understanding” their needs/concerns regarding implementation, “reinforcing” people for appropriate involvement, “acquiring” the sanctions and supports necessary, “building” positive expectations about the success of the challenge, “learning” to implement the challenge successfully, and “evaluating” the implementation process in a purposeful way. Specifically, this final guideline for a durable challenge was followed using the following process control indicators: Expected Control Limit (ECL), Upper Control Limit (UCL), and Lower Control Limit (LCL). This procedure allows personnel to monitor how well the various components of the Challenge Program are occurring according to expectations, and allows for program modification either in the future or in real time. A final set of data was collected via a review of permanent records and post program questionnaire. Prior to a discussion of the overall results and significant findings, an outline of the summary may also capture the entire process of the development of the pilot Challenge Program.

Outline of Summary

Organization

An academic and vocational facility in the northeastern United States
Background

Men have been socialized to minimize or not at all disclose their struggles, and older male role models are not nearly as present as in recent generations. Young men are finding unsuitable mentors who are teaching them violent and passive extremes of masculinity, and the statistics for mental health problems among men, especially male youth, are soaring.

Purpose

To provide young men with necessary character strengths and more integrated forms of masculinity, and reintroduce the concept of mentor/elder into their lives.

Models influencing Conceptual Framework

1- Masculinity as a continuum (Smith, 1987)

2- The 4 Masculine Archetypes (Moore and Gillette, 1990)—King or Servant Leader, Warrior, Magician or Wise Guide, and Lover

3- Positive Psychology Concepts Related to Virtues (Peterson and Seligman, 2004)—Ubiquity, Non-felicitous opposites, Paragons, and Institutions
Competencies

Accountability
Authenticity
Affirmation

Vision

Responsible Leaders
Honest and Courageous Fighters
Compassionate Team-players

Resulting Conceptual Framework

See Appendix B

Target Group

The target group for the pilot Challenge Program was composed of trainees in leadership positions or with leadership potential. Although leaders may be perceived as having fewer problems than some of the other male youth, retention was emphasized in the pilot Challenge Program, particularly given what is known about men and health and based on dropout statistics within this academy. Future implementation of this or a similar program can work towards expanding the target group, which may first require a few successful implementations.
Needs Assessment Domains

Accountability
This was assessed via the Vocational domain

Authenticity
This was assessed via Affective/Communication domains

Affirmation
This was assessed via the Socialization domain

Masculine potentials
This was assessed via the Developmental domain

Acronyms Used

A VICTORY
Used for context assessment

DURABLE
Used for implementation process

ECT, UCL, LCL
Used as implementation process control indicators

TOT, COC, AOA, POP, DOD, IOI, FOF, and SOS
Used for identifying hyper/hypo-masculine potentials
Challenge Program Phases

1- Marketing
2- Prescreening
3- Orientation
4- Wilderness Experience
5- Time limited Ritual Men’s Group

Challenge Program Highlights, By Phase

Phase 1- Marketing

Use masculine congruent terms and activities, whenever possible

Phase 2- Screening

Consider a series of individual Information Meetings to assess level of commitment, especially if attrition is anticipated. Use this time to introduce aspects of Challenge Program, and for Q&A

Phase 3- Orientation

Review general ground rules and expectations, and preview Wilderness Experience and Ritual Group. Provide initial information regarding safety, proper attire, and necessary materials. Obtain informed consent. Consider an initial icebreaker, depending on contextual factors.
Phase 4 - Wilderness Experience (WE)

Participants

Initiates- 12 or fewer
Ritual Elders - 5, fixed
Men of Service - varies based on need

Duties and Roles to Consider

Event Planner
Finance Coordinator
Transportation Coordinator
Food Coordinator
Cameraman/photographer (optional)
Support staff

Timeframe

Begins Friday morning
Ends Sunday evening

Components

Rite of Welcome - a ritualized entrance
Rite of Passage Journey - an initial call to accountability by elders prior to initiation into men’s work
Blessing - a ritualized affirmation or healing
Rite of Acceptance - a ritualized induction
Invocation- a time for becoming grounded
Men’s Work- series of exercises & challenges in men’s group
Orienteering- sport involving navigation using map/compass
Swordsmanship- the sport/art of wielding a sword
Working with Fire- survival fire starting, cooking, etc.
Fishing- freshwater
Rite of Sending- a ritualized exit

Phase 5- Ritual Men’s Group

Order of the Group

Liturgy of “The Work”

Entrance Rites

Greeting and Focus Question
Blessing
Entrance Song (optional)
Journaling

Invocation

Check-ins

1st Round- Joining

2nd Round- Accountability

3rd Round- Self-disclosure (5 minutes per man)

The Work (see themes below)

Profession of the Mission Statement
Liturgy of Thanksgiving
Offering of Gifts
Dedication
Breaking Bread Rite
Exit Rites
Huddle
Dismissal

Pilot Ritual Men’s Group Agenda
Meeting 1- Orientation
Meeting 2- WE (lasts one weekend)
Meeting 3 Theme- Awareness of self and others
  The Work- Sensation/intuition/interpretation/emotion
Meeting 4 Theme- Deepening awareness
  The Work- How to give and receive feedback as men
Meeting 5 Theme- Conflict
  The Work- “Clearing” Activity
Meeting 6 Theme- The Warrior Archetype
  The Work- “Gauntlet” (i.e. a physical challenge)
Meeting 7 Theme- The Lover Archetype
  The Work- “Chastity and Chivalry” Talk with
Q&A/Discussion; Guided Listening of “Teach Me” by
Musiq Soulchild with accompanying exercise
Meeting 8 Theme- The Magician or Wise Counselor Archetype

The Work- Open discussion about mentors in our lives

Meeting 9 Theme- The King or Servant Leader Archetype

The Work- The 5 Love Languages

Meeting 10 Theme- Summary and conclusions

The Work- Extended check in

Meeting 11 Theme- Where do we go from here?

The Work- Open discussion about what aspects of Challenge Program members will apply to their lives

Findings from Marketing and Prescreening Phases

In the marketing phase of the Challenge Program, it was found that the Wilderness Experience, or “going to the woods”, seemed to balance out the hesitance to merely join a “men’s group”. However, even with such an incentive several interested trainees did not follow through with their initial attempt to join. The recruitment and selection process for this particular group revealed that verbal consent, enthusiasm, etc. were not guarantees of commitment to the Challenge Program. Given the nature of activities to promote self-awareness, which often involves taking a look at our weaknesses, coupled with what we know about men and mental health, it is no surprise that men
would resist joining or fully buying into such an experience. Therefore, to minimize attrition, the investigator divided the screening process into a set of information meetings with a principal focus of assessing level of commitment. This time was used to further orient and prepare potential participants for the Challenge Program. This step was helpful, as numerous trainees self-selected out by failing to show for the meetings. Given an apparent commitment problem, the investigator also found the highest retention possibilities in some of the young men with whom he had worked in the past and built rapport. In order for men to venture into new territory that is contrary to what they have learned so far in life, this ingredient of trusting relationships may be one of the keys to successful interventions. It was preferred to find participants with biases towards more extreme forms of masculinity (e.g. “too hard” or “too soft”), but those believed to be “Solid” or possessing a more integrated masculinity were accepted. Ultimately, the focus during this pilot on practicality in order to maximize retention was not viewed as compromising the utility and propriety of the Challenge Program since a community or group could benefit from all types of men; each man is able to learn and give back in his own way.
Findings from Orientation

The orientation was a time to meet as a group for the first time after participants had been selected, and therefore an initial opportunity to form. This took place a week before the WE. All 12 participants selected for the Challenge Program were in attendance. This was also a time to review necessary information, prepare and anticipate the WE. Prior to the orientation meeting, a memorandum was sent to all Challenge Program participants with a question about manhood to consider. After all logistics were resolved, everyone was in agreement to have an optional icebreaker for sharing in relation to the thought question. This was meant as a way for trainees to “test waters” and “have a shot” at sharing in a different way than usual. However, a few of the young men shared significantly more than expected; in retrospect, the investigator believes this may have contributed to some of the initial attrition, discussed next. It is recommended that a future facilitator establish self-disclosure parameters until group rules, agreements and guidelines have been reviewed.

Findings from Wilderness Experience

Despite initial intent to divide labor as much as possible, the planning of the WE was conducted almost
exclusively by the investigator. When the context assessment indicates that a sense of obligation from the various stakeholders is low, such as due to the investigator’s low level of authority within the organization, it may be helpful to either prepare to handle most tasks, or attempt to build the event into the organization’s curriculum, if possible. Half of the expected participants did not show or canceled immediately prior to the WE. In addition to the conclusions drawn from the results of the orientation meeting, part of the problem may have related to the meeting procedure prior to departure. During the pilot, a meeting time was set for Friday afternoon after classes were already dismissed, when trainees could be anywhere on campus. Time of day, staff availability, and potentially not enough “buy in” may have contributed to early attrition. Although attrition in such a challenge may not be surprising given what is known about men and mental health, better allocation of temporal, human and informational resources may ameliorate the outcome of future Challenge Programs.

The Rite of Welcome took place Day 2 due to a late arrival. This occurs immediately before each initiate takes the Rite of Passage Journey. This entrance met expectations in both inviting these young men to begin
their work and previewing the typical entrance for the meetings. The Rite of Passage Journey was executed as planned, except on a different day, but the quality of thoughtfulness and seriousness in every initiate’s answers is an indication that the exercise served its purpose; the young men appeared to “get it” that they were entering new physical, emotional and spiritual territory, where they would be held accountable as men. The Blessing, which occurs immediately after the Rite of Passage Journey, also served its purpose. It provided an appropriate spiritual gift discerned by the elder, and previewed this part of the entrance rites of the subsequent meetings. The Rite of Acceptance occurred according to expectations, and involved the first message of induction and introduction to the circle of men and to men’s work. The invocation met its purpose of grounding the men in preparation for men’s work, and also previewed a similar ritual to take place each subsequent meeting.

Now, the piece of men’s work that took place during the WE exceeded expectations. “My life story” was meant as an icebreaker after formal entry and induction to the group, yet these young men did not want to stop once they began. Although time boundaries during later weekly group “check ins” were more strictly enforced, the elders were
flexible during this opening activity based on the level of worth they judged would be derived from this exploration of authenticity. It may be helpful to differentiate between levels of disclosure in the orientation meeting versus during the WE. Since there was no attrition after the WE, it is possible that self-disclosure may be safer and more useful after the formality of a ritual entrance and induction or other relevant threshold.

Half of the four planned activities took place, namely orienteering and fishing. Working with fire and swordsmanship were canceled due to park advisories and time, respectively. A significantly late departure from the academy on the first night also affected the timeline. The survival activities promoted team work and helped build a sense of community, and the two that were completed met these expectations. These activities were also strategically chosen to be placed in context, each in terms of a corresponding male archetype, which would be the theme of future meetings. The two activities that occurred were enough to spark interest in the remaining archetypes, so it is possible that future WE or similar events may not need to include as many activities if temporal resources are limited. However, it would certainly be desirable to attempt to make time for all of them for purposes of
additional acquired skills and experiences. The Rite of Sending, which was designed as an exit rite to provide affirmation and hope from the work done on the weekend, did not take place due to the aforementioned time constraints. Future WE events may need to better allocate temporal and human resources, among other relevant programmatic considerations, in order to ensure that the various components take place at the expected control limit.

Overall, the pilot WE may be seen as a powerful event, as captured by a quotation from one participant’s journal, “The bonds that were built in the wilderness I think will last forever.” The rest of the Challenge Program may possibly have hinged on the success of this weekend.

Findings from Time Limited Ritual Men’s Group

The order of the ritual men’s group was welcomed and readily implemented, and it is believed that an event like the WE contributed to this format’s success. The various rites and rituals that originated in the WE, along with some new ones, helped develop the universality and sense of sacred space of ritual men’s groups. Since this space was used to promote virtues and character strengths, namely “The 3 A’s”, the Challenge Program can also be considered a
developing institution for males and male youth, as defined by positive psychologists.

The journal writing component of the group yielded data that revealed the perceived worth of the group structure, including “The 3 A’s”. The Focus Question, one of the entrance rites, reportedly challenged the trainees to reevaluate their beliefs. The “Accountability” round reportedly helped build responsibility, but the idea of being accountable to someone/the group also seemed to help the young men feel connected. Participants had a positive attitude about the effects of being “Authentic” in a circle of men, as captured in the following quotation “The group made me want to not be fake anywhere and to let people know the real me.” One of the Challenge Program participants described the Profession of the Mission Statement as the “Life Breath” of the group, and they collectively stated it helped build unity. The Breaking Bread Rite helped the group members connect, and it also revealed other benefits, “[it] taught me how to share with other people”. The Offering of Gifts and Dedication pieces were also well received, “We were good and respectful to each other”. Finally, the “Affirmation” provided throughout the Challenge Program, but specifically during the exit rites,
were welcomed as expected. One trainee stated that “It made me want to affirm others outside of the group.”

Journal data also provided feedback on the various themes. Participants tended to feel awkward during the initial awareness activity. Some forms of awareness entailed an unfamiliar degree of closeness, which reportedly was a challenge to confront. Conversely, the drumming circle and “Journey Inside”, an invocation that challenged the young men to look deep within, were met with various levels of deep feeling. Furthermore, participant comments demonstrated an appreciation for both shadow and mature masculine potentials in both themselves and others. Moreover, some intangibles indicate the group made a personal difference in the lives of the participants; that is, facilitators were struck with group members’ unanimous level of voluntary participation during the cleanup portion of every post-WE meeting, one member who was absent for one meeting mentioned in his journal that “it was like I was missing a part of my self.”, and one member who was inadvertently graduated early traveled 25 miles on public transportation to say good-bye, as initially agreed.
Findings from Post Program Evaluation

After the eleventh meeting, a post program evaluation similar to the needs assessment was conducted. During the implementation of the pilot, the investigator learned how to better assess the worth of the Challenge Program. Within the vocational domain, the investigator realized that the various accountable behaviors tracked in the permanent records were not addressed specifically enough during the course of the Challenge Program to be technically defensible indicators of its effects. Although these accountable behaviors were discussed in detail with each trainee during the information meetings of the screening phase, little work was done around these behaviors during the remainder of the Challenge Program, save a few exceptions. Although there were mentors available during the Wilderness Experience and a co-elder during the ritual men’s group, mentor work outside the group ultimately was assumed by the investigator, and was unsuccessful. That is, telephone conferences were the only feasible way for the investigator to meet with everyone outside the timeframe of the group, yet a lack of established procedure for guaranteeing telephone contact with trainees did not allow a proper amount of time spent on monitoring accountable behaviors tracked by the academy.
Instead, accountability was more easily measured within the socialization domain by monitoring relational accountability tasks assigned during each group meeting, or being accountable for reaching out to others. These tasks were regularly tracked during the accountability round of the first part of the meetings. There was a trend of improved accountability in making the assigned contacts as the Challenge Program progressed. However, this finding should be interpreted with caution, as there was no method for assessing the quality of those contacts, and therefore, the investigator wondered whether or not a casual greeting to an increasingly familiar fellow member may have “counted” as reaching out. Fortunately, journal data does indicate that the initiates understood and appreciated the accountability exercises. However, in order to be sure that the Challenge Program can, indeed, help trainees with “Accountability”, future implementation of this Challenge Program may consider the following steps: It may be easier to initially measure accountability within the socialization domain through relational accountability assignments, and these may benefit from definitions of what constitutes satisfactory contact; in time, this component of the Challenge Program may incorporate the original intent of working on center-wide accountability by
monitoring competence within the vocational domain, yet this may necessitate additional human and temporal resources along with a favorable context for executing such a plan.

Within the affective/communication domain, results of the pilot Challenge Program were fairly clear and directional. Questionnaire data reveal that trainees rated themselves as average to above average in their competence at working with a full range of emotions, an improvement from a preprogram limited awareness or split in opinion about their emotionality. However, open ended questions still indicate a higher comfort level addressing anger and joy relative to fear and sadness. Results also indicate that trainees rated themselves above average in their ability to disclose (i.e. verbally and in writing) their authentic truth and listen to that of others, also an improvement from the preprogram split in opinion or report of being competent at listening, but not disclosing. Furthermore, journal data and observations by the elders indicate a generally steady growth in trainees' ability to be authentic.

Within the socialization domain, results indicate that respondents rated themselves as above average in terms of giving and getting help. In the preprogram questionnaire,
respondents negated an inability to give or get help, but did not clearly endorse the same when framed in the positive, so the post program results are certainly more conclusive. Also, trainees were somewhat more clear in their post program results about who they access for support, an improvement from their initial overall vague responses.

Within the developmental domain, results indicate respondents rated themselves as better than average in their ability to demonstrate the mature aspects of the four masculine potentials based on the archetypes, an improvement from preprogram results indicating competence with their leadership and ability to guide but not in connecting with others or stand firm. Their post program self-ratings on hyper and hypo-masculine distorted displays of masculinity continues to leave room for improvement in their tendencies to demonstrate more extreme forms of masculine potential.

Limitations, Concluding Remarks, and Future Directions

Overall, the "bottom line" of this pilot Challenge Program was twofold: 1- To highlight the significance of men’s struggles and related risk, particularly male youth, coupled with the difficulty in reaching the necessary
services accessible to them. 2- To confirm said needs in a target group at a particular site in order to help build some necessary competencies that could help begin to lower said risk—using the existing knowledge base and a systematic program planning and evaluation framework. Given said information, the pilot Challenge Program designed herein had some limitations. Anticipating ample human resources for the duration of the Challenge Program, there were too many tasks for the amount of personnel continuously involved. Also, a relatively low sense of obligation from some stakeholders affected the flow and timeframe of the Challenge Program.

Future development of this work could improve upon the present limitations in order to continue to learn how to best serve this particular population of male youth. Additional indication of the benefits of this Challenge Program could warrant a control group being added later in order to better account for its merit. In learning how to better manage the Challenge Program, methods to screen for commitment could be improved. Also, based on what was learned from personnel observations as well as journal and other qualitative data, formally adding other types of measures such as interviews may be useful. It is important to consider that the particular program planning and
evaluation framework used herein conducted design and other development tasks for the Challenge Program with a very specific target group in mind. Therefore, these findings may not necessarily apply to other settings, and the framework used herein does not purport to make automatic generalizations outside the scope of this target group. Although the knowledge base on men’s health does indicate a pervasive problem in males, especially our youth, there is no substitute for being clear on the precise target group one aims to help, and assessing its needs in the proper context. In this respect, alternative education and other programs for “at-risk” males could, if warranted, build on some of the ideas presented herein adapted for a variety of particular groups with unique needs. The findings of this pilot Challenge Program may also inspire a variety of religious groups to develop more faith specific challenges for the males in their youth groups. Moreover, further development of this or similar programs, particularly in the area of building character strengths in male youth, may add to the positive psychology area.
REFERENCES


APPENDICES
APPENDIX A

The Masculine Archetypes

In addition to the models of masculinity presented in Chapter II, the masculine archetypes also help develop the conceptual framework, and therefore, the goals and vision for the pilot Challenge Program. These masculine archetypes stem from collective unconscious forms of knowledge universally recognized and applicable to all or most cultures and people throughout the ages. Therefore, an explication of said archetypes is in line, and it can complement other forms of knowledge reviewed in Chapter II that stem from the scientific method. These four masculine archetypes to which all men past and present can relate are the King or Servant Leader, Warrior, Magician or Wise Guide, and Lover. They are first introduced on the next page in the form of a map, which may help to more easily remember the archetypes.
How to Read Map of Masculine Archetypes

The Servant Leader, Warrior, Wise Guide, and Lover archetypes are separately depicted above. The tops of the triangles represent the respective archetype in a mature stage of development. The left and right sides represent the “hyper-masculine” and “hypo-masculine” shadows or active and passive distortions of the archetype, respectively, further described below. Each archetype has been known to be associated with a color, cardinal direction, material element, family role, and emotional
outlet. It is posited that each mature form is associated with one of the four cardinal as well as more contemporary virtues, which helps define its authentic purpose; conversely, each shadow form is believed to relate to vice, which impedes or distorts its authentic purpose. The archetypes depicted below have been adapted from Moore & Gillette (1990).

The Servant Leader or King Archetype

While any man has access to every archetype, those who in their family of origin assumed the role of “caretaker” or “family hero” may most readily summon their inner “Servant Leader” or “King”. In relationships, the purpose of the mature “King” is to lead and motivate others through sacrifice and acceptance, and the gateway emotion or way this archetype tends to manifest itself is through the feeling of joy (e.g. satisfaction out of serving your group). This archetype may be associated with the cardinal virtue of justice and character strengths such as leadership and teamwork, and is believed to benefit from dependability and responsibility for its healthy development. However, the fall of relationships is imminent when active and passive distortions of the inner King rule. That is, “traits of tyranny” (T.O.T.) and
“characteristics of castration” (C.O.C.) are sovereign in the inner Despot’s vice of dominating others and the inner Weak Prince’s vice of being easily controlled, respectively.

The King Archetype

SERVANT  
LEADER

Despot  Weak Prince

- Cardinal Direction - North
- Material Element - Fire
- Family Role - Hero or Caretaker
- Emotional Outlet - Joy
- Cardinal Virtue - Justice
- Authentic Purpose - Motivation through Sacrifice/Acceptance

The Warrior Archetype

Now, for those who in their family of origin assumed the role of “rebel” or “scapegoat”, there may be no battle accessing the inner “Warrior”. The purpose of the mature Warrior is accomplishment by knowing how to set boundaries, and the gateway emotion or way this archetype tends to manifest itself is through the feeling of anger (e.g. appropriate fury out of boundary violations). This
archetype may be associated with the cardinal virtue of fortitude and character strengths such as bravery and persistence, and is believed to benefit from courage and respect for its healthy development. However, wounded inner “Warriors” allowed into the front lines of our lives take advantage of relationships. An “attitude of aggression” (A.O.A.) and “posture of passivity” (P.O.P.) become rooted in the inner Bully’s vice to overstep his boundaries and the inner Coward’s vice to draw none, respectively.

The Warrior Archetype

- Cardinal Direction-South
- Material Element-Earth
- Family Role- Rebel or Scapegoat
- Emotional Outlet-Anger
- Cardinal Virtue-Fortitude
- Authentic Purpose-Accomplishment through boundaries
The Wise Guide or Magician Archetype

Those who in their family of origin assumed the role of “clown” or “comedian” may most ably conjure up the inner “Magician” or “Wise Guide”. The purpose of the mature “Magician” is to guide others by knowing how to appropriately detach from a situation, and the gateway emotion or way this archetype tends to manifest itself is through the feeling of fear (e.g. cautiously advising your brethren). This archetype may be associated with the cardinal virtue of prudence and character strengths such as open-mindedness and perspective, and is believed to benefit from thoughtfulness and honesty for its healthy development. However, relationships begin to disappear as the Wise Guide’s shadows appear. The Trickster and Dummy’s “demeanor of deception” (D.O.D.) and “illusion of idiocy” (I.O.I.) are their respective vices. That is, the Trickster fools others, whereas the Dummy “plays the fool”. The acronym D.O.D and related term, used in a separate context by Dr. Charles Maher of Rutgers University, was applied to the current conceptual framework, and inspired the remaining acronyms as mnemonic devices to recall the negative characteristics associated with distorted forms of masculinity.
The Magician Archetype

- Cardinal Direction - West
- Material Element - Air
- Family Role - Clown or Comedian
- Emotional Outlet - Fear
- Cardinal Virtue - Prudence
- Authentic Purpose - Guidance through detachment

The Lover Archetype

Finally, those who in their family of origin assumed the role of “lost child” may feel they can most easily get in touch with their inner “Lover”. The purpose of the mature “Lover” is relational connection through accessing feeling, and the gateway emotion or way this archetype tends to manifest itself is via the feeling of sadness (e.g. longing for human contact). This archetype may be associated with the cardinal virtue of temperance and character strengths such as self-regulation and kindness, and is believed to benefit from respect and humanity for
its healthy development. However, relationships devitalize as the hurt inner “Lovers” escape into “flights of fantasy” (F.O.F.) or express a “sentiment of softness” (S.O.S.), for the inner Dreamer’s vice is his numbness and tendency towards isolation while the inner Softie’s vice is he may be flooded and unable to disconnect.

The Lover Archetype

- Cardinal Direction - East
- Material Element - Water
- Family Role - Lost Child
- Emotional Outlet - Sadness
- Cardinal Virtue - Temperance
- Authentic Purpose - Connection through Feeling

Prototypes of Modern Man

The previously presented models, adapted from a variety of ideas of masculinity and related areas, may be better understood by applying them to various types of men recognized in today’s society. Therefore, this appendix purports to further explicate the aforementioned archetypes
Taking positive psychology’s approach of describing some “paragons” and “nonfelicitous opposites”.

These prototypes, in turn, serve as a basis for understanding the Challenge Program’s target population. First, examples of “nonfelicitous opposites” of some of the virtues are provided, namely men who demonstrate “Too Hard” masculinity or “hyper-masculine” distortions and “Too Soft” masculinity or “hypo-masculine” shadows, respectively, based on the interplay of the four masculine archetypes. Then, examples of “paragons” of these virtues are depicted, or the mature man demonstrating “Authentic Manhood”. They have been arranged according to “The Map” of masculine archetypes. At each cardinal direction are “nonfelicitous opposites” and “paragons” of the respective archetype. The diagrams also depict the substantive overlap among these archetypal traits ever present in the lives of men. Since men naturally draw from multiple traits at various times, this model could potentially become very complex. However, the following diagrams are meant simply to provide a basic understanding of how masculinity can manifest itself along continua, exemplified in the roles and identities assumed by a variety of men we all recognize.

First, examples of “hyper-masculine” shadows of the four universal male archetypes are provided on the next
The active distortions of the “King”, “Warrior”, “Magician” and “Lover” or “nonfelicitous opposites” of justice, fortitude, prudence and temperance could be seen in a dictator, murderer, used car salesman and fantasizer, respectively. Between each shadow archetype are examples of men who predominantly may be drawing from at least two shadow archetypes. For example, he who ends up leading a gang may be borrowing traits from the inner “Despot” and “Bully”, the stalker from the inner “Bully” and “Dreamer”, and the swindler from the inner “Bully” and “Trickster”. The conceptual framework herein refers to these as “Prototypes of ‘Too Hard’ Masculinity”.

Prototypes of “Too Hard” Masculinity

Dictator
Demagogue/Politician
Gang leader
Used car salesman
“Player/Charmer”
Swindler
Murderer
Pimp
Fantasizer
Stalker
In contrast, there are examples of men demonstrating “hypo-masculine” shadows of the archetypes. The passive distortions of the “King”, “Warrior”, “Magician” and “Lover” or additional “nonfelicitous opposites” of justice, fortitude, prudence and temperance can be seen in a yes-man, wimp, sucker and “liberated man”, respectively. Between each shadow archetype are examples of men who predominantly may be drawing from at least two shadow archetypes. For example, the “mama’s boy” may be borrowing traits from the inner “Weak Prince” and “Softie”, the “absentminded professor” from the inner “Weak Prince” and “Dummy”, and the victim from the inner “Coward” and “Softie”. The conceptual framework herein refers to these as “Prototypes of ‘Too Soft’ Masculinity”.

Prototypes of “Too Soft” Masculinity

Yes-man

“Absentminded Professor”

“Sitting Duck”

Sucker

“Brown Noser”

“Liberated Man”

“Mama’s Boy”

Victim

Wimp
Finally, examples are provided of men demonstrating masculinity “in its fullness” according to Moore and Gillette (1990), “authentic men” according to Kipnis (2004), or “paragons” of virtue using Peterson and Seligman’s (2004) classification scheme. The mature “Servant Leader”, “Warrior”, “Wise Guide” and “Lover” can be seen in the community leader, militiaman, counselor, and fiancé, respectively. Between each mature archetype are examples of men who predominantly may be borrowing traits from at least two archetypes “in their fullness”. For example, the strategist may be drawing from the mature “Warrior” and “Wise Guide”, the clergyman from the mature “Servant Leader” and “Wise Guide”, and the mentor or elder from the mature “Wise Guide” and “Lover”.

“Paragons” of Virtue in Men

Community Leader
Clergyman
Mentor
Coach
Strategist
Militiaman
Family Man
Fiance
Chief
Elder
Martyr
### APPENDIX B

<table>
<thead>
<tr>
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<tr>
<td>&quot;Responsible Leaders&quot;</td>
<td>Building Accountability</td>
<td>DESPOT</td>
<td>T.O.T.-</td>
<td>Justice</td>
<td>SERVANT LEADER</td>
<td>Leadership and Teamwork</td>
<td>C.O.C.-</td>
<td>WEAK PRINCE</td>
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<td>Traits of Tyranny</td>
<td>Example: Indian Chief</td>
<td>Example: Militiaman</td>
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<td>Characteristics of Castration</td>
<td>Example: Yes-man</td>
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<td>&quot;Courageous Fighters&quot;</td>
<td>Building Accountability</td>
<td>BULLY</td>
<td>A.O.A.-</td>
<td>Fortitude</td>
<td>WARRIOR</td>
<td>Bravery and Persistence</td>
<td>P.O.P.-</td>
<td>COWARD</td>
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<td>&amp; Authenticity</td>
<td>Example: Murderer</td>
<td>Attitude of Aggression</td>
<td>Example: Militiaman</td>
<td>Example: Militiaman</td>
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<td>Posture of Passivity</td>
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<td>Relationships</td>
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<td>“Demeanor of Deception”</td>
<td>Example: Counsel</td>
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<td>Illusion of Idiocy</td>
<td>Example: Sucker</td>
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<td>Compassionate Team-players&quot;</td>
<td>Building Affirming Relationships</td>
<td>DREAMER</td>
<td>F.O.F.-</td>
<td>Temperance</td>
<td>LOVER</td>
<td>Self-regulation and Kindness</td>
<td>S.O.S.-</td>
<td>SOFTIE</td>
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<td>Example: Fantasizer</td>
<td>Flights of Fantasy</td>
<td>Example: Fiancé</td>
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<td></td>
<td>Sentiment of Softness</td>
<td>Example: &quot;Liberated Man&quot;</td>
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Fundamental Basis for Conceptual Framework and Purpose

"Too Hard" \quad "Too Soft"
Guidelines for Review of Permanent Record

During the needs assessment and program evaluation, any of the following data may be accessed to monitor participant progress:

1- Number of times trainee has gone TUF (i.e. temporarily unaccounted for) in a specified time period?

2- Number of times trainee failed to complete assigned chores in a specified time period?

3- Number of infractions received for being unaccountable

4- Number of times gone AWOL (absent without leave)

5- Number of fines received for being unaccountable

6- Number of times trainee has missed class/trade

7- Number of times trainee has been tardy to class/trade

8- Mentor documentation pertaining to trainee accountability

9- Other accountability data tracked by the academy
APPENDIX D

Pre and Post-Challenge Program Questionnaire

Directions: Read each statement below and decide how much you agree or disagree with the statement. Circle the letter that corresponds with your answer using the following key:

SA = Strongly agree
A  = Somewhat agree
N  = Not sure whether I agree or disagree
D  = Somewhat disagree
SD = Strongly disagree

1. I have a hard time communicating with others.
   SA   A   N   D   SD

2. I have no problem at all offering support to peers.
   SA   A   N   D   SD

3. I am comfortable discussing my sadness with my peers.
   SA   A   N   D   SD

4. I feel okay about discussing my fears with my peers.
   SA   A   N   D   SD
SA = Strongly agree
A = Somewhat agree
N = Not sure whether I agree or disagree
D = Somewhat disagree
SD = Strongly disagree

5. I am a very good listener.
   SA A N D SD

6. People should not bug me with their problems.
   SA A N D SD

7. I find it easy to discuss my anger with my peers.
   SA A N D SD

8. I have a hard time putting my feelings on paper.
   SA A N D SD

9. I believe I should handle all of my problems by myself.
   SA A N D SD

10. I have a tough time discussing my anger.
    SA A N D SD

11. Discussing my fears is very difficult for me.
    SA A N D SD

12. I cannot pay attention when others are talking to me.
    SA A N D SD

13. It is very hard for me to discuss my sadness.
    SA A N D SD
SA = Strongly agree
A  = Somewhat agree
N  = Not sure whether I agree or disagree
D  = Somewhat disagree
SD = Strongly disagree

14. I reach out to my peers for support when I need it.
   SA A N D SD

15. I like for others to know when I feel happy.
   SA A N D SD

16. I express my feelings well when I write.
   SA A N D SD

17. It is easy for me to get my point across when I speak.
   SA A N D SD

18. Even when I’m happy, I don’t like people to know how I’m feeling.
   SA A N D SD

19. I reach out to teachers or counselors for support when I need it.
   SA A N D SD

20. Real men don’t ask for help
    SA A N D SD
The following sentence stems have no endings. Please complete the sentences with your real feelings.

21) I feel angry when _________________________________.
Do you talk about this with anyone? _________
With whom? _____________________________________________
How often? _____________________________________________

22) I feel happy when _________________________________.
Do you talk about this with anyone? _________
With whom? _____________________________________________
How often? _____________________________________________

23) I feel afraid when _________________________________.
Do you talk about this with anyone? _________
With whom? _____________________________________________
How often? _____________________________________________

24) I feel sad when _________________________________.
Do you talk about this with anyone? _________
With whom? _____________________________________________
How often? _____________________________________________
25) Do you go somewhere for support? Explain.

26) Does anyone come to you for support? Explain.

SA = Strongly agree
A  = Somewhat agree
N  = Not sure whether I agree or disagree
D  = Somewhat disagree
SD = Strongly disagree

27. I motivate others to do well.
SA  A  N  D  SD

28. I don’t take time to think, so that I can make a solid decision.
SA  A  N  D  SD

29. I connect to others by communicating my genuine feeling.
SA  A  N  D  SD

30. I find I personally can guide others along a good path.
SA  A  N  D  SD

31. I feel numb, and it’s hard for me to feel anything.
SA  A  N  D  SD
SA = Strongly agree  
A  = Somewhat agree  
N  = Not sure whether I agree or disagree  
D  = Somewhat disagree  
SD = Strongly disagree  

32. I seem to others like I don’t know what’s going on around me.  
SA          A          N           D           SD  

33. People often try to walk all over me.  
SA          A          N           D           SD  

34. I trick people into getting what I want.  
SA          A          N           D           SD  

35. When I fight or fight for something, I tend to get violent.  
SA          A          N           D           SD  

36. My feelings get hurt easily.  
SA          A          N           D           SD  

37. I have trouble setting boundaries with people.  
SA          A          N           D           SD  

38. When I’m in a leadership position, I can tend to be pushy.  
SA          A          N           D           SD  

39. I have a problem accepting others the way they are.  
SA          A          N           D           SD
SA = Strongly agree
A  = Somewhat agree
N  = Not sure whether I agree or disagree
D  = Somewhat disagree
SD = Strongly disagree

40. As a leader, I feel like I have little power.
SA  A  N  D  SD

41. I don’t really feel connected with people around me.
SA  A  N  D  SD

42. I consider myself accomplished at this time.
SA  A  N  D  SD
APPENDIX E

Scoring Plan for Questionnaire

Numbers 3, 4, 7, 10, 11, 13, 15, 18 are in the Affective Domain. These items use an agreement response scale scored as follows:

Items 3, 4, 7, 15

- Strongly agree = 4
- Somewhat Agree = 3
- Not sure whether I agree or disagree = 2
- Somewhat Disagree = 1
- Strongly disagree = 0

Items 10, 11, 13, 18 are reverse scored for internal consistency:

- Strongly agree = 0
- Somewhat Agree = 1
- Not sure whether I agree or disagree = 2
- Somewhat Disagree = 3
- Strongly disagree = 4
Numbers 1, 5, 8, 12, 16, 17 are in the Communication Domain. These items use an agreement response scale scored as follows:

Items 5, 16, 17
- Items 1, 8, 12 reverse scored for internal consistency

- Strongly agree = 4
- Somewhat Agree = 3
- Not sure whether I agree or disagree = 2
- Somewhat Disagree = 1
- Strongly disagree = 0

Numbers 2, 6, 9, 14, 19, 20 are in the Socialization Domain. These items use an agreement response scale scored as follows:

Items 2, 14, 19
- Items 6, 9, 20 reverse scored for internal consistency

- Strongly agree = 0
- Somewhat Agree = 1
- Not sure whether I agree or disagree = 2
- Somewhat Disagree = 3
- Strongly disagree = 4
Numbers 21-26 are qualitatively analyzed. Numbers 27-30 and 33, 39, 41-42 are in the Developmental Domain and relate to the mature masculine archetypes. These items use an agreement response scale scored as follows:

Items 27, 29, 30, 42
- Strongly agree = 4
- Somewhat Agree = 3
- Not sure whether I agree or disagree = 2
- Somewhat Disagree = 1
- Strongly disagree = 0

Items 28, 33, 39, 41 are reverse scored for internal consistency.
- Strongly agree = 0
- Somewhat Agree = 1
- Not sure whether I agree or disagree = 2
- Somewhat Disagree = 3
- Strongly disagree = 4
Numbers 31, 34, 35 and 38 are in the Developmental Domain and relate to “hyper-masculine” traits. These items use an agreement response scale scored as follows:

Strongly agree = 4
Somewhat Agree = 3
Not sure whether I agree or disagree = 2
Somewhat Disagree = 1
Strongly disagree = 0

Numbers 32, 36, 37 and 40 are in the Developmental Domain and relate to “hypo-masculine” traits. These items use an agreement response scale scored as follows:

Strongly agree = 4
Somewhat Agree = 3
Not sure whether I agree or disagree = 2
Somewhat Disagree = 1
Strongly disagree = 0
Appendix F

Context Assessment Worksheet

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<tr>
<th>DIMENSION</th>
<th>METHOD</th>
<th>RESULTS</th>
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<tbody>
<tr>
<td>Ability of the organization to commit resources to the proposed program</td>
<td>In the Challenge Program, participant observation and professional judgment were used for every dimension</td>
<td>See Chapter IV for an example</td>
</tr>
<tr>
<td>Values of the organizational members</td>
<td>Interviews, Surveys, Focus groups, and a variety of methods may be used, too.</td>
<td></td>
</tr>
<tr>
<td>Ideas about the current state of affairs</td>
<td>Method should be chosen to fit the particular organization, target population, stakeholders, embedded context, and other relevant factors</td>
<td></td>
</tr>
<tr>
<td>Circumstances that may affect the organization</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Timing of the program</td>
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<tr>
<td>Sense of obligation of relevant stakeholders</td>
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<tr>
<td>Anticipated resistance to the program</td>
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</tr>
<tr>
<td>Projected post program yield</td>
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</tr>
</tbody>
</table>
Recruitment Procedures and Script

Approach

Recruitment of participants will occur via two methods

1- Outreach

2- Staff referral

Rationale for outreach

1- Recruitment is formally conducted via outreach, predominantly in the dormitories. In the afternoon and evening, trainees check in with their dormitories twice at predetermined times. In these groups, there is time allotted for general announcements. There is plenty of time to answer trainee questions after these groups. The investigator had permission from dormitory administration to recruit students at these times. An additional strategy, if needed, may include outreach in the classrooms and vocational trades, pending instructor permission.
2- Staff supportive of the Challenge Program (i.e. mentors, vocational counselors, etc.) who are on site on a daily basis and are more updated on student progress may, assuming potential trainee interest and eligibility, refer them for a prescreening if they wish to attend.

Procedure

1- Recruitment dates are arranged in conjunction with administration and staff. An information meeting will consist of providing trainees with a verbal description of the challenge, as stated in the script below. This procedure may be followed by a question and answer period for interested trainees. Alternate hours of availability may also be announced for interested trainees who must leave or prefer to speak in private. Trainees may be advised that they could refer any of their peers who may have been absent from the information meeting.

2- During the recruitment phase of this program, it is possible to check in with interested staff on a weekly basis for any possible referrals.

Oral script

Most of you here know me. I’m Mr. Rafael. I go to Rutgers and I also work for the Wellness Center. I’m
developing a men’s challenge to provide a forum to confront the struggle you all encounter as young men. As men, we have to figure out how to become an adult man, but many of us have to figure this out on our own. Can anyone agree with that?

This challenge has two parts: Building relationships and learning skills that could help you in the real world. Joining this challenge involves attending a wilderness weekend retreat followed by about 12 meetings lasting approximately 2½ hours each. Another Rutgers graduate student and I will run the meetings. Participation in the challenge could include talking about men’s struggles, developing work and life skills, and building affirming relationships both during and outside the meetings.

If you’re interested, you could sign up for a prescreening, which involves a questionnaire asking you some questions related to yourself and your life. If you’re selected, you’ll be asked to keep a journal throughout the 12-week period where you’ll have the opportunity to write about what you’re learning. If you’re not selected for the group, you’ll have the opportunity to meet with me to discuss anything else that may be available to you. You will also be asked to complete the questionnaire again after the challenge in order for us to
learn about the effectiveness of the challenge. I will have access to center data in order to help you monitor your progress. Group activities, journal entries, questionnaires and other center records can be considered research data obtained and analyzed in order to evaluate the Challenge Program.

If you decide to participate in the Challenge Program, your data will be confidential, which means that I will limit access to your data to only myself, my supervisors and a committee at Rutgers that reviews this project. All data will be kept in a locked file cabinet at the Wellness Center. The two leaders of the group, my supervisors and the Institutional Review Board at Rutgers University are the only parties that will be allowed to see the data, except as may be required by law. If a report of this project is published, or the results are presented at a professional conference, only group and not individual data will be included.

I’m now available for questions. If you’re interested, see me now or come to the Wellness Center room # 7 on Thursdays between noon and 9pm. If you think some of your friends or associates may be interested, please tell them to come see me at the Wellness Center.
APPENDIX H

Informed Consent Form

You are invited to participate in a Wilderness Experience and Ritual Men’s Group as part of a project that will be co-facilitated by Rutgers graduate student and Wellness Center worker Rafael Martinez and Rutgers graduate student Patrick Jean-Pierre. Before you agree to participate, you should know enough about this challenge to make an informed decision. If you have any questions, ask Rafael Martinez. You should be satisfied with the answers before you agree to participate.

The challenge will be developed to help build authentic and affirming relationships and teach life and employability skills. Approximately 12 trainees between the ages of 18-24 will participate. Involvement consists of attending approximately 12 weekly meetings lasting approximately 2 ½ hours each (including a wilderness weekend retreat). Participation in this challenge may include building self-awareness, participating in
structured discussions surrounding young men's issues (e.g. role responsibilities, interpersonal relationships), building employability skills (e.g. accountability, communication, goal-setting, problem solving, teamwork), being paired up with a coach (i.e. a male staff member), listening to successful guest speakers, and keeping a journal throughout the 12-week period, where you will be able to make entries related to group events. You will also be asked to participate in a questionnaire before and after the program, in which you will be asked about your behavior and social and emotional life. Prior to the program, the questionnaire will assist in selecting the members of the challenge and after the program, the questionnaire will assist in evaluating the effectiveness of the challenge. Rafael Martinez will have access to center data to track your progress. Group activities, journal entries, questionnaires and other center records can be considered data that will be obtained and analyzed in order to evaluate the program.

There are no foreseeable risks in this program. It is possible that you may encounter some emotional distress during the course of the program, as emotions will be discussed. Participation in the group may provide you with increased self-awareness, challenging and affirming
relationships inside and outside the group, and other life skills that could be applied in the work force and other areas.

If you decide to participate in the Challenge, your data will be confidential, which means that the facilitator will limit access to your data and keep it in a locked filing cabinet at the Wellness Center, as follows: The two co-facilitators (Patrick Jean-Pierre and Rafael Martinez), Rafael’s supervisors, and the Institutional Review Board at Rutgers University are the only parties that will be allowed to see the data, except as may be required by law. If a report of this program is published, or the results are presented at a professional conference, only group and not individual data will be included.

Participation in this project is voluntary. You may choose not to participate, and you may withdraw at any time during the course of the challenge without any penalty to you. In addition, you may choose during the questionnaires not to answer any questions with which you are not comfortable. If you are not selected for the program or withdraw before data collection is completed your data will be removed from the data set and destroyed.
If you have any questions about the program procedures, please contact Rafael Martinez at [phone #] or [email address]. If you have any questions about your rights as a participant, you may contact the Sponsored Programs Administrator at Rutgers University at:

Rutgers University Institutional Review Board for the Protection of Human Subjects
Office of Research and Sponsored Programs
3 Rutgers Plaza
New Brunswick, NJ 08901-8559
Telephone #: 732-932-0150 ext. 2104
Email address: humansubjects@orsp.rutgers.edu

You will be given a copy of this consent form for your records. You have been given the opportunity to ask questions and have them answered. Please sign below if you agree to participate in this project:

Participant ______________________________
Date ______________________________

Principal Investigator ______________________________
Date ______________________________
APPENDIX I

Wilderness Experience at a Glance

Below are useful definitions, quick facts and considerations for planning the Wilderness Experience. The Policies and Procedures section in Chapter VI provides a more detailed protocol with policies, procedures, methods and techniques for implementing the WE.

Site

Some methods to consider in choosing a venue include geographical location/proximity, activities offered, and available lodging, among other relevant considerations. Sometimes, two neighboring parks may together offer the best combination.

Participants

Initiates- 12 or fewer

Ritual Elders- 5, fixed

Men of Service- varies based on need
Duties and Roles to Consider

Event Planner

1- Researches potential venues
2- Identifies sites that meet qualifications
3- Visits suitable sites and makes a selection
4- Meets with park rangers to advise of the event
5- Acquires necessary permits
6- Identifies necessary supplies, materials, & equipment
7- Oversees remaining duties described below

Finance Coordinator

1- Works with Event Planner
2- Responsible for producing estimates of costs associated with the event
3- Researches the best available offers and prices
4- Solicits donations, when applicable
5- Formulates a budget, and solicits funding
6- Makes all necessary purchases
7- Keeps financial records
8- Submits necessary paperwork for reimbursement
Transportation Coordinator
1- Arranges appropriate mode of transportation
   a- Reserves a center vehicle
   b- Researches public transportation schedules
2- Responsible for driving or ensures driver has a valid driver’s license and is approved by the organization

Food Coordinator
1- If food donated, obtains proper head count and makes request.
2- If food must be purchased, obtains proper head count and places order or arranges purchase.
3- Acquires cooler/other appropriate cooling system.
4- Leads any cooking or grilling during the event.

Cameraman/photographer (optional)
Reasons to document the event include the following:
1- Future marketing
2- Request of organization
3- Memorabilia or other archival purposes

Support staff
May offer any other needed assistance
Timeframe

Begins Friday morning

Ends Sunday evening

May be adjusted by dropping one or more activities from the schedule on the next page

Schedule

Friday morning

1- Elders and Men of Service arrive, excluding driver or others traveling with the initiates

2- Prepare the grounds for the trainees

3- Review roles, schedules, etc.

4- Review safety and emergency procedures such as location of the first aid kit, distress signals, escape plans, and corresponding roles, etc. (Please refer to WE Protocol Safety Procedures in Appendix N)

Friday late afternoon/evening

1- Initiates depart at the end of the school day. It is suggested they have dinner before leaving, or pack a dinner.

2- Arrive at camp, register and receive supplies

3- Rite of Welcome & Rite of Passage Journey
4- Blessing & Rite of Acceptance
5- Invocation
6- The Work- Icebreaker
7- Free time; R&R- Rest and relaxation

Saturday
1- Breakfast
2- Orienteering
3- Lunch
4- Free time
5- Swordsmanship
6- Free time
7- Working with Fire
8- Dinner
9- Free time; R&R

Sunday
1- Breakfast
2- Fishing
3- Lunch
4- Time to reflect
5- Rite of Sending
6- Depart from camp
ORDER OF THE GROUP MEETING AND AGENDA

Order of the Ritual Men’s Group

Liturgy of “The Work”

Entrance Rites (~ 15 minutes)

Greeting and Focus Question

Blessing

Entrance Song (optional)

Journaling

Response to focus question

Any reflection on the last meeting

Invocation (~ 5-10 minutes)

Check-ins

1st Round- Joining (1 minute per man)

Name

Feeling

Confirmation of Full Presence (e.g. “I’m in”)}

Affirmation of Presence (e.g. “You’re in”)
2\textsuperscript{nd} Round - Accountability (1 minute per man)

Did you meet your goal?
Any “game plan” for improving this area

3\textsuperscript{rd} Round - Self-disclosure (5 minutes per man)

“My 5 minutes”

The Work (~ 30-45 minutes)

A theme can be discussed
An activity can be performed

Profession of the Mission Statement (1 minute)

All men stand and declare the Mission Statement
Anyone can suggest changes throughout the course

\textit{Liturgy of Thanksgiving}

Offering of Gifts (Below are examples of appropriate gifts)

Telling a story or reading a poem
Displaying something you built or created
Offering a new idea or inspiring quotation
Contributing food

Dedication (~ 1 or 2 minutes)

This is a time for prayer, remembrance, honoring, or
making meaning of the meeting in some other way

\textit{Breaking Bread Rite}

A time to demonstrate acts of service
A time to eat and have a good time
Exit Rites

Huddle

A time to reach out to anyone in the group
A time for closing statements or briefly stating
your “game plan” for the week
A time to deliver affirmations and words of
encouragement, or show gratitude or
appreciation, etc.

Dismissal

Ritual Men’s Group- Pilot Agenda

October 11

Theme
Awareness of self and others

Focus Question
How do you know you’re a man?

Invocation
Religious men’s music

The Work
Awareness activity-
Sensation, Intuition, Interpretation, Emotion
October 18

Theme
Deepening awareness

Focus Question
As a man, who are you?

Invocation

The Work
As our awareness grows, how do we take responsibility for it?
How to give and receive feedback as men

October 25

Theme
Conflict

Focus Question
As a man, how do you handle conflict?

Invocation
Drumming

The Work
“Clearing” Activity
November 1

Theme
The Warrior Archetype (archetype explained in terms of conceptual framework)

Focus Questions
How much of a Bully are you?
How much of a Coward are you?

Invocation
Music to connect to Warrior archetype

The Work
“Gauntlet” (i.e. a physical challenge)

November 8

Rescheduled due to centerwide restriction

November 15

Theme
The Lover Archetype (archetype explained in terms of conceptual framework)

Focus Question
As a man, how do you deal with women?

Invocation
Music to connect to Lover archetype
The Work
“Chastity and Chivalry” Talk with Q&A/Discussion;
Guided Listening of “Teach Me” by Musiq Soulchild
with accompanying exercise

November 22

Theme
The Magician Archetype (archetype explained in terms
of conceptual framework)
Focus Questions
How much of a Trickster are you?
How much of a Dummy are you?
Invocation
Music to connect to Magician archetype
The Work
Open discussion about mentors in our lives

December 6

Theme
The King Archetype (archetype explained in terms of
conceptual framework)
Focus Question
As a man, how do you lead others?
Invocation

substituted by “New Games”

The Work

The 5 Love Languages

December 13

Canceled due to severe weather

February 11

Theme

Summary and conclusions

Focus Question

As a man, how have you grown in the past four months?

Invocation

Religious men’s music

The Work

Extended check in

February 27

Theme

Where do we go from here?

The Work

Open discussion- personal applications of Challenge

Program
Selection of Relevant Books, Songs, and Movies

Useful Booklist for Men’s Groups

A Circle of Men (See References—Kauth)
King, Warrior, Magician, Lover (See References—Moore)
Knights Without Armor (See References—Kipnis)
Tending the Fire (See References—Liebman)
Wild at Heart by John Eldredge
Iron John: A Book About Men (See References—Bly)
The Rag and Bone Shop of the Heart by Robert Bly
Men and Friendship by Stuart Miller
Taking Sex Differences Seriously by Steven E. Rhoads
The Five Love Languages by Dr. Gary Chapman
Healing the Unaffirmed: Recognizing Emotional Deprivation Disorder by C.W. Baars and A.A. Terruwe
The Way of the Peaceful Warrior by Dan Millman
Bringing up Boys by James C. Dobson, Ph.D
Developing the Leaders Around You: How to Help Others Reach Their Full Potential by John C. Maxwell
Contemplative Songs

Sanctuary by R. Carlos Nakai
L’enfant by Vangelis

Songs for Religious Men’s Groups

Godly Men by Scott Wesley Hampton and David Hampton
Face to Face by Buddy Owens and Bill Batstone
Wounding and Healing by Francis Dunnery

Songs to Invoke the Warrior Archetype

Eye of the Tiger by Survivor
Night Fight by Tan Dun and Yo-Yo Ma
Theme from Rocky (Gonna Fly Now) by Bill Conti

Songs to Invoke the Magician Archetype

Oxygen Part IV by John Michel Jarre
X-Files by D.J. Dado

Songs to Invoke the Lover Archetype

The John Dunbar Theme by John Barry
Return to Innocence by Enigma

Song about Learning How to Love Women

Teach Me by Musiq Soulchild

Song about Father Wounds

In the Living Years by Mike and the Mechanics
Rite of Passage/Coming of Age Movies

Lord of the Flies
Stand By Me
White Squall

Movies Related to Healing Childhood Wounds

October Sky
Big Fish
The Chosen
Life As A House
Antwone Fisher
Disney’s The Kid
Good Will Hunting
I Never Sang for my Father

Movies about Mentors

The Man Without A Face
The Emperor’s Club

Other Movies

Glory

Saving Private Ryan
APPENDIX L

Challenge Program Supplies, Materials, and Equipment

Safety and Essentials

Supplies

1- Food and water
2- First aid kit
3- Insect repellent

Materials

1- Summary of Park Rules & Regulations (Please refer to Appendix N)
2- Park, Fire, and Bear Safety Guidelines (See Appendix N)
3- Tick & Lyme Disease Information Sheet (See Appendix N)
4- Poison Ivy Information Sheet (See Appendix N)
5- Park maps

Equipment

1- Sleeping bags
2- Coolers
3- Flashlights
4- Airhorn

Men’s Work

Supplies

1- Lighting fluid (i.e. for torchlight)

Materials

1- Rite of Passage Journey Response Sheet (Please refer to Appendix N)

2- Information Sheets about Safety/trust, Confidentiality, Working Rules, Working Agreements, and Guidelines (See Policies in Chapter VI)

3- Incense or Sage

4- Mats or foam pads

5- Candles

6- Selection of relevant songs

7- Talismans

Equipment

1- Censer or abalone shell

2- Torches

3- Radio (with batteries)
Orienteering

Supplies

1- Plenty of water
2- Energy bar (optional)

Materials

1- Course map & directions (See Appendix P)
2- Controls (See Appendix Q for a sample)
3- Marker to write codes on controls
4- Freezer storage bags to preserve controls during inclement weather
5- Hemp cord to attach controls

Equipment

1- Compasses
2- Whistles
3- Airhorn

Swordsmanship

Supplies

N/A

Materials

1- Gallon or half-gallon bottles of water
2- Stool or equivalent

Equipment

1- Sword (e.g. Samurai or Ninja)
Working with Fire

Supplies

1- Lighter fluid
2- Matches

Materials

1- Flint & Steel

Equipment

N/A

Fishing

Supplies

1- Live bait

Materials

1- Tackle

Equipment

1- Fishing poles
Ritual Men’s Group

Supplies

1- Food

2- Drink

Materials

1- Ritual objects from above, as needed

2- Selection of relevant books/songs/movies

Please refer to Appendix K.

Equipment

1- Tribal drums/other percussion or equivalent

2- Radio (with batteries)

Miscellaneous

Equipment

1- Approved center vehicle for transportation needs

2- Camera and/or video-camera
Correspondence

August 23, 2007

Brian,

I have documented the logistics, tentative schedule, and budget associated with the Wilderness Experience (WE) Weekend for [center name] male youth as part of my doctoral dissertation. If you approve this tentative plan, I will solidify it and begin to move forward. Please let me know if you have additional ideas or recommendations. Thank you for backing me up with this program.

Sincerely,

Rafael Martinez Arrue

[telephone number]

[Email address]
September 14, 2007

[Name]
Human Resources Manager
[Name of store] # [store #]
[Address]

Dear [name],

Hello. I am a counselor at the [academy name] where [student name] is training. I recently selected him for a program that will help him with his life and employability skills, among other things. The program will meet on Thursday night 9/27 for orientation, the weekend of Friday-Sunday (10/5-7) for training, and Thursday nights thereafter beginning 10/11. I have selected him both because he could benefit from additional skills and because I see potential in him. He is very interested, but he mentioned that his work schedule varies.

I suggested that he request permission from you, and that he take this official letter of support from the [academy name] so that you are aware that this program may be of great to help to him. If you determine that it is possible
to accommodate this schedule, that would be very helpful.

Thank you for your time. Please reach me, if needed, at [phone #] or you may leave a message for me at [academy name] Wellness Center [phone #].

Attentively,

Rafael Martinez

Wellness Center Counselor
MEMO

To: All Men’s Group Members

From: Mr. Rafael

Date: September 20, 2007

RE: Wilderness Experience & Men’s Group Orientation

Meeting Thurs., 9/27 @ 8:30pm.

Thank you for being part of my project about manhood. I’m looking forward to it. Remember that we’re starting up next week, Thursday, September 27, 2007 at 8:30 pm. We’re meeting in the room next to the Snack Shack. This meeting will be an orientation to the Wilderness Experience and Men’s Group. We also have to do some important paperwork before the weekend trip, so we’ll take care of that in that 1st meeting.

The trip to the woods is coming up, Friday – Sunday, October 5-7. You meet up at the end of the work day on Friday and ride to the camp in a [center] van (more info about that at next week’s meeting).

Also, block out your Thursday nights 8:30 – 11pm for our Men’s Meetings. When it’s all said and done in December, hopefully you will have learned some new things about manhood, and we will all celebrate together.

See you on Thursday night. Food will be served.

Mr. Rafael
Assignment

What is manhood?

What does manhood mean to me?

Think about these questions for our first Men’s Meeting, to be held this Thursday, September 27, 2007 at 8:30pm in the room next to the Snack Shack by the basketball courts. See you then.
MEMO

To: All Men’s Group Members

From: Mr. Rafael

Date: October 15, 2007

RE: Continuing your work outside of the meetings

During Thursday meetings (8:30-11pm) at Arts and Crafts, we will continue doing our work. Part of your journey inside and outside of the meetings involves finding out “where you are now” and “where you are going”. We will use four focus questions to help each of us achieve something that we want for our lives. Outside of Thursday meetings, you can work on these questions with your mentors and your peers. We can do this through Reaching Out (to peers and mentors).

Think about the following question between now and the next meeting:

As a man, who are you?

See you Thursday.
APPENDIX N

Procedures for a Wilderness Experience

Park and Trail Safety Procedures

These were adapted from available state park information.

1- Know your location at all times (Use cross streets, mile markers, land marks, etc.).
2- Report an emergency or any suspicious activity in the state parks to the Park Police 24 hours a day: [phone #]
3- Stay alert and be observant about your surroundings.
4- Avoid areas where visibility is poor.
5- Avoid unfamiliar areas.
6- Carry a whistle or other type of noisemaker. If you are in distress, blow the whistle loud three times, pause, and repeat continuously until someone finds you.
7- Walk with a partner, if at all possible. Remember to carry identification and pertinent medical information.

8- Dress for the environment. Temperature extremes can be experienced and you should dress in layers. Dress appropriately for the location, time of year and planned activities. Apply sunscreen if needed.

9- Drink plenty of water prior to and during your outdoor activities.

10- Do not wear headphones.

*Fire Safety Procedures* - Adapted from available state park information

*Outdoor Fire Safety*

The State’s greatest danger of wildfires occurs during the spring months of March, April, and May, and the autumn months of October and November. Since trees are bare during these months, sunlight is allowed to reach the ground and dry the leaf litter on the forest floor. Winds during the spring and fall can be strong and dry, thus creating a deep, fluffy layer of hazardous forest fuels. Lastly, an ignition source can spark these fuels, creating a devastating wildfire. Regardless of the season, conditions often allow wildfires to start. Wildfires may occur during any month and at any time of day, damaging
valuable forests and natural resources, and threatening improved property and human lives. Wildfires can be prevented! Being careful with the use of fire can prevent ninety-nine percent of all wildfires in the state. The following tips can help you enjoy fire safely in the outdoors. For more information about fire safety in the Outdoors, contact your local Forest Firewarden.

_Lanterns, Stoves, and Heaters_

Cool all lanterns, stoves, and heaters before refueling them. They should be refueled on the ground in a cleared area; if any fuel spills, move the appliance to a new area before lighting it. Store flammable liquid fuel containers in a safe place. Never light lanterns and stoves inside a tent, trailer, or camper. If you use a lantern or stove inside a tent or trailer, be sure to have adequate ventilation. Always read and follow instructions provided by the manufacturer.

_Charcoal Briquets_

After using burning charcoal briquets, "dunk 'em!" Don't sprinkle. Soak the coals with lots of water; stir them and soak again. Be sure they are out - Cold!
Campfires

All campfires require a permit. Check the park office for the latest news on campfire restrictions. Check with your local Forest Firewarden or local fire official regarding specific rules and regulations. Also, check the weather conditions; don't burn on dry, windy days!

Build campfires away from trees, overhanging branches, stumps, logs, dense dry grass, and forest litter. Pile any extra fire wood away from the fire. Keep plenty of water handy and have a shovel for throwing dirt on the fire if it gets out of control. Start with dry twigs and small sticks. Add larger sticks as the fire builds up. Put the largest pieces of wood on last, pointing them toward the center of the fire, and gradually push them into the flames.

Keep the campfire small. A good bed of coals or a small fire surrounded by rocks gives plenty of heat. Scrape away litter, duff, and any organic material for a radius of 10-feet in all directions. This will keep a small campfire from spreading. Never leave a campfire unattended! Even a small breeze could quickly cause the fire to spread.

Drown the fire with water. Make sure all embers, coals, and sticks are wet. Move rocks, as there may be
burning embers underneath. Stir the remains, add more water, and stir again. Be sure all burned material has been extinguished and cooled. If you do not have water, use dirt. Continue adding and stirring until all material is cooled. Feel all materials with your bare hand. Do not bury your coals - they can smolder and result in a fire.

_Bear Safety Procedures and Escape Plan_

Black bears by nature tend to be wary of humans and avoid people. However, if you encounter a black bear in the outdoors while hiking or camping, follow these common-sense safety tips.

1- Never feed or approach a bear!

2- Remain calm.

3- Make the bear aware of your presence by speaking in an assertive voice, singing, clapping your hands, or making other noises such as blowing your whistle.

4- Make sure the bear has an escape route.
5- If a bear enters your home, provide it with an escape route by propping all doors open.

6- Avoid direct eye contact and never run from a bear. Instead, slowly back away.

7- To scare the bear away, make loud noises by yelling, banging pots and pans or using an airhorn. Make yourself look as big as possible by waving your arms. If you are with someone else, stand close together with your arms raised above your head.

8- The bear may utter a series of huffs, make popping jaw sounds by snapping its jaws and swat the ground. These are warning signs that you are too close. Slowly back away, avoid direct eye contact and do not run.

9- If a bear stands on its hind legs or moves closer, it may be trying to get a better view or detect scents in the air. It is usually not a threatening behavior.

10- Black bears will sometimes “bluff charge” when cornered, threatened or attempting to steal food. Stand your ground, avoid direct eye contact, then slowly back away and do not run.

11- If the bear does not leave, move to a secure area.

12- Immediately notify the DEP's 24-hour, toll-free hotline at [phone #].
13- Black bear attacks are extremely rare. If a black bear does attack, fight back!

Safety Information Sheets

The safety sheet above provides important information about ticks and Lyme Disease from the New York State Department of Health. The following pages provide myths, facts, and frequently asked questions about poison ivy from the Poison Ivy, Oak, and Sumac Information Center.
### Myth vs. Fact

<table>
<thead>
<tr>
<th>Myth</th>
<th>Fact</th>
</tr>
</thead>
<tbody>
<tr>
<td>Poison Ivy rash is contagious.</td>
<td>Rubbing the rashes won’t spread poison ivy to other parts of your body (or to another person). You spread the rash only if urushiol oil -- the sticky, resinlike substance that causes the rash -- has been left on your hands.</td>
</tr>
<tr>
<td>You can catch poison ivy simply by being near the plants.</td>
<td>Direct contact is needed to release urushiol oil. Stay away from forest fires, direct burning, or anything else that can cause the oil to become airborne such as a lawnmower, trimmer, etc.</td>
</tr>
<tr>
<td>Leaves of three, let them be</td>
<td>Poison sumac has 7 to 13 leaves on a branch, although poison ivy and oak have 3 leaves per cluster.</td>
</tr>
<tr>
<td>Do not worry about dead plants</td>
<td>Urushiol oil stays active on any surface, including dead plants, for up to 5 years.</td>
</tr>
<tr>
<td>Breaking the blisters releases urushiol oil that can spread</td>
<td>Not true. But your wounds can become infected and you may make the scarring worse. In very extreme cases, excessive fluid may need to be withdrawn by a doctor.</td>
</tr>
<tr>
<td>I've been in poison ivy many times and never broken out. I'm immune.</td>
<td>Not necessarily true. Upwards of 90% of people are allergic to urushiol oil, it's a matter of time and exposure. The more times you are exposed to urushiol, the more likely it is that you will break out with an allergic rash. For the first time sufferer, it generally takes longer for the rash to show up—generally in 7 to 10 days.</td>
</tr>
</tbody>
</table>

### Frequently Asked Questions About Poison Ivy

**Q:** How do Poison Ivy, Oak, and Sumac cause the symptoms associated with it?
A: The itching, redness, and swelling associated with contact with poison ivy is due to the body's response to the oil, urushiol. This oil is by itself somewhat harmless, but the human body responds in such a way as to attack the dermal layer in which the urushiol is bound. This attack upon the dermal layers is what causes the itching, swelling, and redness.

Q: Are many people allergic to urushiol oil?

A: Approximately 85 percent of the population will develop an allergic reaction if exposed to poison ivy, oak, or sumac, according to the American Academy of Dermatology (For more information about poison ivy and contact dermatitis, visit the American Academy of Dermatology at www.aad.org). Nearly one-third of forestry workers and firefighters who battle forest fires in California, Oregon and Washington develop rashes or lung irritations from contact with poison oak, which is the most common of the three in those states.

Q: Why did my arms break out one day and my hands another?

A: Urushiol must penetrate the skin to cause a reaction. Places where the skin is thick, such as the soles
of the feet and the palms of the hands, are less sensitive to the sap than areas where the skin is thinner. The severity of the reaction may also depend upon the extent of urushiol exposure.

Q: How can I prevent recontaminating myself?

A: Urushiol is pervasive. Although it can only bind to humans, it can get on your pets, tools, gloves, clothing, shoes, and bedding -- and contaminate you upon contact. Any soap and water will wash urushiol away from non-human surfaces. Clean any outdoor tools that may have contacted the plants. Wash the clothes and gloves that you wore when exposed. If you sat down or went to bed without washing yourself or your clothes beforehand, clean all bedding and upholstery that you may have had contact with prior to washing. Wash your pets. Remember that urushiol can remain toxic for one year or more.

Q: Where do the plants grow?

A: Poison ivy, oak, and sumac grow almost everywhere in the United States, except Hawaii, Alaska, and some desert areas of the southwestern United States. The prevalence and structure of each plant vary by region.
Q: What does the poison ivy plant look like?

A: Poison ivy is the most common and widespread plant of the three. It is characterized by its leaves, which have three or five serrated-edge, pointed leaflets. Its leaves assume bright colors in the fall, turning yellow and then red. Poison ivy grows as a vine or free-standing plant in the East, Midwest, and South and as a shrub in the far northern and western United States, including the Great Lakes and Canada.

Q: What does the poison oak plant look like?

A: Poison Oak has three oak-like leaves and grows as a low shrub in the East and as both low and high shrubs in the
West, where it is most prevalent. Poison oak produces whitish flowers from August to November that dry and can remain for many months. In the fall, the leaves assume bright colors, turning yellow and then red.

Q: What does the poison sumac plant look like?

A:

Poison sumac has seven to 13 staggered leaflets with one on the tip of the plant and grows as a shrub or small tree. It is found mainly in the eastern United States, growing in peat bogs and swamps. Poison sumac is distinguished from nonpoisonous sumac by the location of its fruit, which grows between the leaf and the branch as opposed to the ends of the branches.

Other Safety Procedures

1- There should be a clearly agreed upon distress signal.

   In the Challenge Program, the signal is to blow the whistle three times, pause, and repeat continuously.
2- First Aid Kit should be brought, and the staff should be made aware of its location. In this case, it was located in the center vehicle.

Summary of Park Rules and Regulations and Relevant Laws

Office Hours

The office is open Monday-Wednesday, & Fridays: 8:00am - 4:30pm, Thursday: 8:00am-6:30pm, Saturdays & Sundays: Office Closed. To contact a ranger after hours call County Communications at [phone #]. For emergencies dial 9-1-1

The rules and regulations governing use of facilities or properties administered by the County Department of Parks and Recreation are promulgated in accordance with provisions of the Statutes [Title #], which reads as follows:

"The Board of Chosen Freeholders may by resolution make, alter, amend, and repeal rules and regulations for the supervision, regulation and control of all activities carried on, conducted, sponsored, arranged, or provided for in connection with a public golf course or other county recreational, playground or public entertainment facility, and for the protection of property, and may prescribe and enforce fines and penalties for the violation of any such rule or regulation."
These rules and regulations have been promulgated for the protection of our patrons and for the facilities and natural resources administered by the County Department of Parks and Recreation.

Permits

A fully executed Facility Use Permit, issued by the County for any activity shall authorize the activity only insofar as it may be performed in strict accordance with the terms and conditions thereof. The State, County, or the local municipality may require additional permits.

Prohibited Acts

The violation of any Municipal, State, or Federal Law. Advertising, solicitation, ice skating, ice fishing, and any other on-ice activities, downhill skiing, bathing, fuel powered modeled aircraft, the release of any animal, explosives of any kind, poisons of any kind, after-hours use, alcohol without a permit in a non-designated area, controlled dangerous substances, weapons, posting of signage, inappropriate attire, and climbing on, or rappelling from any cliff, rock face, or boulder, with, or without the use of specialized equipment.

Regulated Activity

The sale of merchandise, aviation, boating, cross-country skiing, bicycling, and sledding. Battery powered
modeled aircraft, and horses must be in designated areas, dogs must be restrained with a leash not exceeding six feet, pet waste must be removed, camping/fires are by permit only. All groups of 15 or more must obtain a permit for use of any Park area.

Prohibited Acts for the Protection of Property

No person shall make, excavate on, destroy, paint, fill in, cut, remove or tamper with any property, organic or inorganic.

Prohibited Acts for Protection of Natural Resources

No person shall disturb wildlife or vegetation in any manner. No person shall pollute waters, litter, dump debris, or release helium balloons in any property. It is illegal to remove any natural resource from, or introduce any plant material, bulbs, or seeds to any property without a proper permit or license.

Prohibited Acts for the Protection of People

No person shall obstruct a county employee/official, interfere with a visitor, conduct any unsafe act, or cause a hazardous condition.

Vehicles

All the provisions of the State Motor Vehicle Act apply. Vehicles are not allowed in unauthorized areas.
Parking is allowed in designated areas only. ATV's, dirt bikes, and snowmobiles are prohibited on County Park lands.

Enforcement

The rules and regulations of the County shall be enforced by duly authorized Rangers or representatives of the County under the provision of S.A. [#]. Any person who enters into a County Park for any purpose whatsoever has a duty and is presumed to be aware of the provisions of these rules and regulations governing the use of the facilities and properties administered by the County Department of Parks and Recreation.

Penalties

Any person violating any of the provisions of these regulations shall, upon conviction before a court or other adjudicative body of jurisdiction, be liable for the replacement, repair or restoration of damaged property, if any, and shall pay a penalty of not more than one thousand dollars ($1,000.00) or other amount in the discretion of the court or other adjudicative body or may be sentenced to imprisonment in the County jail for the term not exceeding ninety (90) days, or both, provided that this section shall not supersede any applicable penalty provision for specific offenses, which may be set forth in the State Code of
Criminal Justice, S.A. [#], et seq., or in any other applicable state or federal law.

NOTE: County Park Rangers of the Department of Parks and Recreation are vested with police authority and empowered to make arrests for violations of rules and regulations governing the use of facilities and properties administered by the Department of Parks and Recreation. This is only a summary of the rules and regulations. Rules applying to special conditions, activities, or situations may be supplemental to these rules and regulations. When special rules apply, they will be posted at affected areas. The complete text of regulations is available for inspection at the Park administration office during regular business hours.

Forest Fire Laws– General Powers

Under the General Forest Fire Act the Department of Environmental Protection may:

Summon any male person between the ages of eighteen and fifty, who may be within the jurisdiction of the state, to assist in extinguishing fires.

Require the use of any property needed for extinguishing fires.

Issue permits.

Collect extinguishment cost and fines for violations.
Control and direct all persons and apparatus engaged in extinguishing wildfires.

Arrest without warrant anyone violating the Forest Fire Laws.

Fines, Penalties and Assessments

1- For a non-willful violation of Forest Fire Law the Service may assess a fine up to $5,000.

2- For a willful violation of Forest Fire Law the Service may assess a fine up to $100,000.

State Fire Law Forbids

1- Setting fire to any forest, brush or grass land, or tidal marsh except as exempted.

2- Setting fire to brush, litter or debris without the written permission of a firewarden.

3- Having any fire by which property may be endangered without maintaining a careful and competent watch.

4- Interfering with a firewarden or his/her crew in carrying out their duties.

5- Refusing assistance or the use of property to a firewarden engaged in firefighting operations.

6- Mutilation or destruction to any state forest fire sign.
7- Maintaining a hazard that will contribute to the origin and spread of a wildfire.

8- Discharging an incendiary device, operating hazardous equipment or throwing/dropping incendiary objects.

Exceptions

1- Open burning is regulated by the Department of Environmental Protection, Air & Environmental Quality Enforcement Section. This program is administered by the Forest Fire Service statewide through use of a permit system.

2- Permits issued by the Forest Fire Service do not supersede restrictions by local agencies or the Air & Environmental Quality Enforcement Section.
APPENDIX O

Rite of Passage Journey Questions and Response Sheets

Ritual Elder #1: Ask the initiate, “As a man, who are you?”

Initiate #1 Response:_____________________________________________________

_____________________________________________________________________

Initiate #2 Response:_____________________________________________________

_____________________________________________________________________

Initiate #3 Response:_____________________________________________________

_____________________________________________________________________

Initiate #4 Response:_____________________________________________________

_____________________________________________________________________

Initiate #5 Response:_____________________________________________________

_____________________________________________________________________

Initiate #6 Response:_____________________________________________________
Ritual Elder #2: Ask the initiate, “As a man, what do you want?”

Initiate #1 Response:__________________________________________
____________________________________________________________

Initiate #2 Response:__________________________________________
____________________________________________________________

Initiate #3 Response:__________________________________________
____________________________________________________________

Initiate #4 Response:__________________________________________
____________________________________________________________

Initiate #5 Response:__________________________________________
____________________________________________________________

Initiate #6 Response:__________________________________________
____________________________________________________________
Ritual Elder #3: Ask the initiate, “What are you willing to risk or give up to get what you want?”

Initiate #1 Response:______________________________________
________________________________________________________

Initiate #2 Response:______________________________________
__________________________________________________________

Initiate #3 Response:______________________________________
__________________________________________________________

Initiate #4 Response:______________________________________
__________________________________________________________

Initiate #5 Response:______________________________________
__________________________________________________________

Initiate #6 Response:______________________________________
__________________________________________________________
Ritual Elder #4: Ask the initiate, “What promises are you now making and keeping to achieve your goal?”

Initiate #1 Response:________________________________________________________________________

_______________________________________________________________________________________

Initiate #2 Response:_______________________________________________________________________

_______________________________________________________________________________________

Initiate #3 Response:_______________________________________________________________________

_______________________________________________________________________________________

Initiate #4 Response:_______________________________________________________________________

_______________________________________________________________________________________

Initiate #5 Response:_______________________________________________________________________

_______________________________________________________________________________________

Initiate #6 Response:_______________________________________________________________________

_______________________________________________________________________________________
APPENDIX P

Orienteering Course Map, Directions, and Response Sheet

Controls are shown as purple ovals on the map below. The course begins and ends at camp.
Directions and Response Sheet

Begin Time: ___________  Expected Return Time: ____________

Directions:

Fill in retrieved codes within the required time limit.

Part of the challenge is to plan to return on time. You may incur a penalty if you are late. You are not expected to answer everything. Follow directions, work effectively as a team, and have fun.

Tips:

#1- If you aren’t sure which direction you’re walking, orient the map north with the compass north.

#2- If you walk away from a trail, use pacing.

#3- You could also use the bearing on your compass if you off-trail, so you know in which direction you’re walking. Simply follow the bearing on your compass to walk back in the exact direction you came from.

Safety Reminder:

Each team has one whistle. If you or your teammate are in trouble, blow the whistle three times, pause and repeat over and over. We will come find you.
Don’t play games. This is only for emergencies. If you hear the airhorn, that means come back right away.

Response Sheet:

Fill in the correct code below for each control you find

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
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</tbody>
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<tr>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>11</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<td></td>
<td></td>
</tr>
</tbody>
</table>

Plus 2 Question Marks on map. Respond below.

Which planet has two moons named “fear” and “panic”?

___________________________________________

How many exercises are in the Parcourse Circuit?

___________________________________________

Actual End Time: ____________________________
Sample Orienteering Control

Below is a sample control. The red makes it visible, and the white is reserved to insert a formulated code.