A Transformation Model to Address the Social Developmental Needs for Black Adolescent Male Offenders

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Preface

The Maleness to Manhood Transformation Model was born out of the idea of using Dr. Na'im Akbar's (1991) book, *Visions for Black Men*, which talks about moving from the level of maleness to boyhood to manhood as the core objective from an Afrocentric point of view. The idea was to use this concept as a foundation for a model program for young males living in the inner cities who are at risk of being exposed to the traps of unconscious, self-destructive behavior. This Maleness to Manhood Transformation Model also focuses on addressing the issues of Black adolescent masculinity and antisocial behavior.

Introduction

The purpose of the Maleness to Manhood concept is to facilitate that transformation process, moving from the level of maleness to boyhood to manhood. When I first read Dr. Na'im Akbar's (1991) book, *Vision for Black Men*, I knew this was the answer. I was working as a Juvenile Justice Community Monitor for juvenile court. My job was to monitor youth offenders in the community who were on probation. The task to monitor youth through a juvenile community intensive supervision program was and is juvenile court's answer to reducing crime and decreasing Black male incarceration rates. However crime rates have increased, and Black male incarceration rates have increased. When I was offered the chance to work with the young men in the community, I was excited about the opportunity to make a difference. Prior to working in the community, I worked for a state youth development center, which was a locked secured juvenile facility.

This was an opportunity to work in the community; however, how could I work for the courts and help our young brother? I could read and study our Afrocentric scholars, who address the issues facing the Black community, and that's what I did. I also facilitated group counseling sessions on various topics, and I always tried to help the young men examine their thinking. When I read Dr. Akbar's (1991) book, I knew this could be the blueprint for a new innovated curriculum. The first chapter of this book, "Maleness to Manhood," gave me the focus I needed to teach Human Development and Psychology 101 to the young men who were adjudicated delinquent in the program. With the Maleness to Manhood concept, I was able to assess the stages of development and counsel them on appropriate behaviors. This way of understanding, assessing, explaining, and teaching became extremely effective. I was able to facilitate parent support meetings, group counseling, and individual counseling sessions, all within the context of the Maleness to Manhood Transformation Model. This method of providing treatment, parent training, and assessing stages of development is the core objective for creating change by utilizing an Afrocentric point of view.

Figure 1. Dedicated to My Son, Barry S. McCrary Jr.

We have tomorrow
Bright before us
Like a Flame

Yesterday
A night - gone thing
A sun - down name

And dawn - today
Broad arch above the road we came
We march!

                                                    –Langston Hughes (1996)

Introduction

Issues Impacting the Black Community Today

In my opinion, the most critical public health issue facing the African-American community today is the serious increase in Black adolescent male incarceration. This issue starts with society's negative expectations of Black males, to the inadequate educational system, to little or no employment opportunities, and then to a mentality of hopelessness. Hopelessness, then, translates to violence, which, according to the *Uniform Crime Reports* published by the Federal Bureau of Investigation, translates to homicide, which is the leading cause of death for Black males from ages 15 to 24. The homicide rate for Black males in this age range continues to rise. Firearms are involved in nearly 80% of all the homicides for young Black males. In the inner cities, Blacks accounted for 49.5% of all arrests for violent crimes (e.g., murder, forcible rape, robbery, and aggravated assaults). The odds of becoming a murder victim are less than one in twenty for young Black males living in the cities between the ages of 20 and 29. Over 40% of all jail inmates throughout the nation are Black, and the percentage is rapidly rising.

Although the statistics are alarming, the implications of the statistics can be misleading and misdirected. To fully understand the cause of Black adolescent criminality in many inner cities today, we must look at what Amos Wilson (1991) offers as a multicausal explanation, the implications of which, if appropriately translated into education, rehabilitative, social and institutional reorganization, will move us beyond blaming to resolving.

To move prevention work forward, systems must legitimize and validate different cultural groups and provide a balance of funding and resources that normally is allocated toward correctional institutions for prevention programming. An example of correctional dollars spent is an inner-city juvenile community-based program in Pittsburgh. The county and state provides $3.5 million a year for a juvenile offender community-based program to operate; this type of money needs to be available for prevention and community intervention programs as well. It is imperative that the system in control meet the needs of youth from a variety of cultural backgrounds, offering prevention programs to help children cope with, discrimination, prejudice, and oppression, which translates to hopelessness. Wilson (1993) states that unemployment, underemployment, poverty, drugs, poor education, inadequate housing, overcrowding, and the like are tangibly related to Black on Black criminality and violence. While Wilson questions their causal roles, they do reflect the fact that Americans currently possess an inordinate amount of power to defend and extend their economic, psychological, and sociocultural advantages at the expense of African Americans. Black on Black criminality and violence, according to Wilson (1991), represents a quest for power and is an outraged protest against a sense of powerlessness and insignificance. They are protective fetishes used to defend against feelings of helplessness and vulnerability. In my opinion, to deliver effective services, the policymakers must respond to the multicausal explanations and establish policies and procedures that affirm and validate diverse populations through employment practices, access to resources within the community, and through the ideology of diverse populations for solutions.

To begin the process of understanding Black adolescent male violence, the following critical questions must be asked:
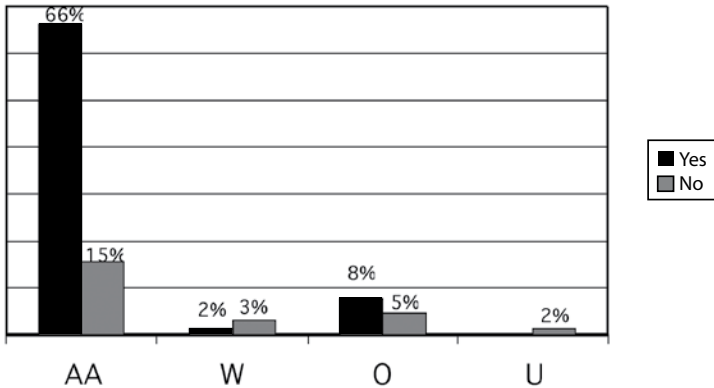
- Are Black males frustrated by restrictions placed on their masculine possibilities?
- Is our training for positive manhood inadequate or nonexistent?
- Are Black males confused about what it means to be a man in today's society?
- Have Black males under oppression accepted an incomplete, distorted, self-defying, self-destructive definition and expression of masculinity?
- Do Black males feel they are successfully defying authority by expressing their independence and masculine prerogatives?
- By expressing their independence and masculine prerogatives, are Black males being misled or misdirected into violently attacking and corrosively undermining the peace, stability, and the very viability of the African-American community?
- Are Black males provoked by their oppressive circumstances into what Wilson (1991) calls a "reactionary masculinity"?
- Do the current system's policies embrace, validate, and affirm African-American life, its cultural integrity, and its authenticity?
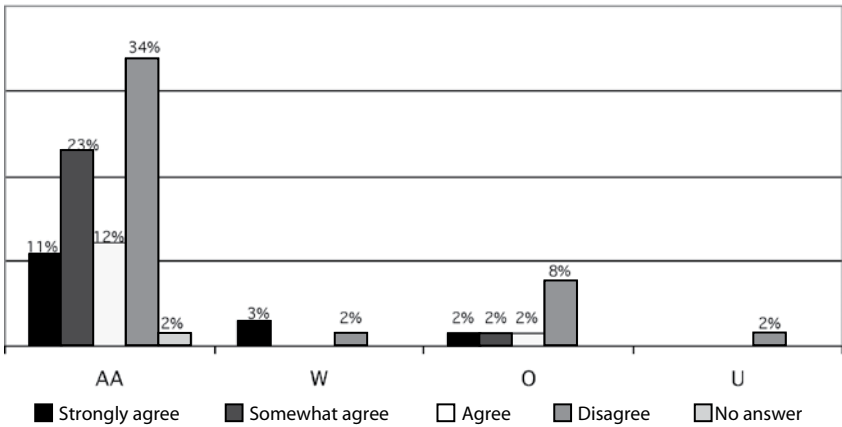
Figure 2. Problem Solver

The following are the results of a survey given to youth from various races but predominantly African-American living in the inner city of Pittsburgh, Pennsylvania, to ask them about police interaction. The coding below Figure 3 through Figure 8 represents the following populations: AA – African American, W – White, O – Other, and U – Unknown.
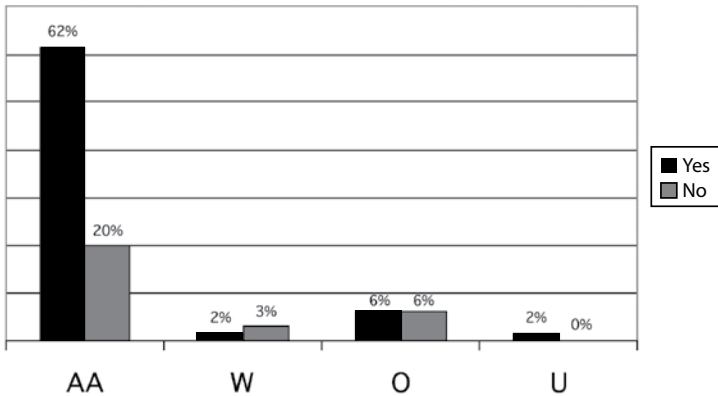
Figure 3. In general, people fear small groups of Black youth who are simply hanging around, laughing and playing rap music.
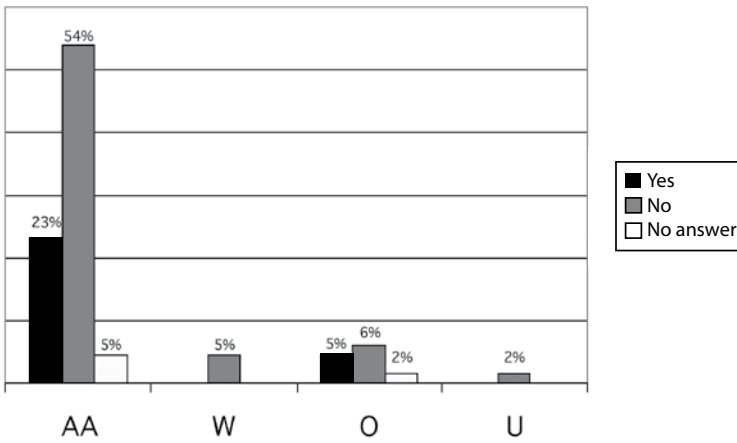
Figure 4. The police will not usually stop me unless I am doing something wrong.

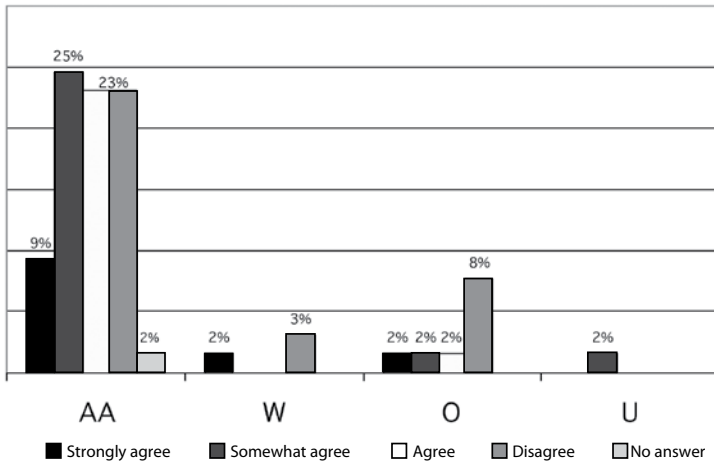Strongly agree   Somewhat agree   Agree   Disagree   No answer

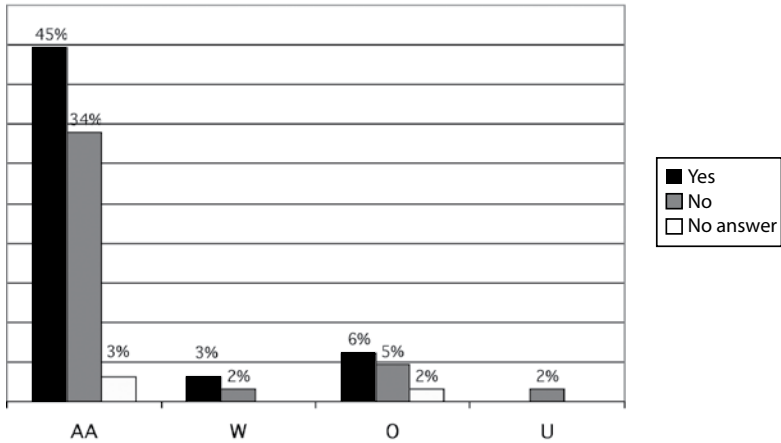**Figure 5. The police have always focused their attention on minorities and youth.**

Figure 6. It is OK to carry a firearm for safety when I am out in the community.

Figure 7. I feel I can get respect from the police if I give the police respect.

Figure 8. Do you believe police are more likely to stop and question you because you wear baggy clothes?

A qualitative research study entitled "Violence and the Masculine Idea" makes the argument that males who do not have power derived from family background, educational achievement, income, social and political connections, or material goods would be more likely to exert a "compulsive" masculinity which could easily result in violent behavior (Toby, 1966, p. 19). This continues to make the argument for the Maleness to Manhood Transformation Model, which would address specific components to decrease the likelihood of Black adolescent males falling prey to an oppressive system.

Formulation of the Concept

Years ago, when I first became employed as a Juvenile Justice Community Monitor for Juvenile Court, one of my duties was to monitor youth offenders in the community who were on probation. This meant that I had to make sure the young men went to school, completed their homework after school, and I had to monitor their behaviors. If any youth violated the program rules, they were given a consequence such as 72 hours in the detention center, community service, extra work at the community center, or they were placed in a residential institution. I was always uncomfortable with the job title, Community Monitor, because it was simply a position to monitor youth offenders in the community who were on probation. But as Community Monitors, my colleagues and I did far more than monitor. We looked for ways to help the young men such as by developing trusting relationships with them, role modeling, and counseling the young men through our personal experiences.

So, the questions we continue to ask are the following:

- What should be the underlying task to facilitate change in adolescent Black males?
- How can we facilitate change, growth, and individual development?
- How can we address the needs of the individual, the community, and the family?

- How can we prepare the young men for long-term success?
- How can we work to change unresolved issues surrounding masculinity?
- How can we provide adequate manhood training?

Figure 9

Beneath the hat brims haunting me

More faithful than a mirror

The figuration of my grief

The image of my error

Figure 10. Sharing Personal Experience at Maleness to Manhood Meeting

These are questions that need to be answered because we know that the answer to reducing crime long-term or decreasing Black male incarceration rates consists of much more than court intervention. So, the challenge and question was and still is how could we develop an approach and theoretical framework to enhance the lives of Black adolescent males living within inner cities? First, I began to read and studied what our leading African-American scholars were saying, such as Dr. Na'im Akbar, Wade Nobles, Haki Madhubuti, Molefi Kete Asante, Amos Wilson, Jawanza Kunjufu, Dr. Carter G. Woodson, Dr. Asa G. Hilliard III, Kobe Kazembe Kalongi Kambon, Eugene Perkins, Paul Hill Jr., La Francis Rodgers-Rose, Drs. Nathan and Julia Hare, Reverend Harold Davis, and many others, to address the issues facing the Black community. We also began to develop a curriculum to facilitate group counseling sessions on various topics which could help the young men examine their thinking. We have been successful with getting the young men involved in community rites of passage programs and other various community activities, but all of these remain limited by the resources available and the inability to address multicausal issues. There needed to be a theoretical framework to address the various concerns that would enable the model to be duplicated with clarity and understanding, and that would also enable parents to implement the model within the home. We believe that this Maleness to Manhood Transformation Model and framework can be used as a solution for the communities to work toward the "It Takes a Village" concept. Akbar's (1991) work seems to be most fitting to address what Amos Wilson (1991) called "reactionary masculinity" (p. 34) for adolescent Black males living in the inner city. With this concept, we were also able to effectively teach human development and introduce a course in psychology to the young men in the community who were struggling with unresolved issues of masculinity. The Maleness to Manhood Transformation Model enables community members to identify stages of development. It is also a way of understanding, assessing, explaining, and teaching human development as organizations facilitate parent meetings, and group and individual counseling sessions, all within the context of this model. This method of providing community intervention, parent training, and stages of development assessment can become the core objective in creating change.

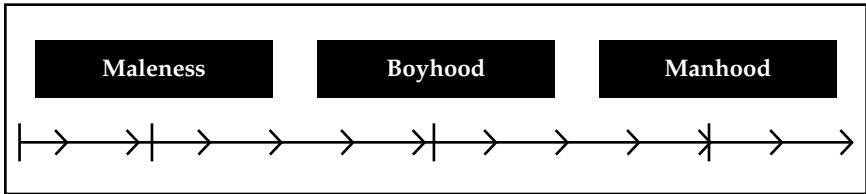**Figure 11. Maleness to Manhood Meeting**

Stages of Development

If a man at the age of 40 thinks the same as he did at the age of 20, he lost 20 years of his life.

–Muhammad Ali
(Evanzz, 2002)

Figure 12 and Table 1 show stages of development and mentality from birth when one comes into existence as a male, to becoming a boy, and, then, to becoming a man.

Figure 12. Development Stages

Maleness	Boyhood	Manhood

Table 1. Movement Determined by Discipline – Mentality

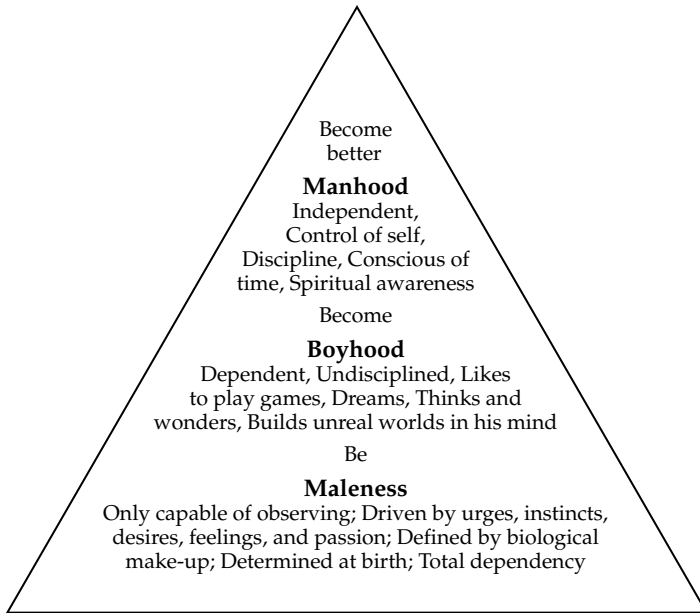|		
• Instincts	• Development of discipline	• Knowledge
• Urges	• Control demanding urges	• Accurately evaluate situation
• Desires	• Become rational	
• Feelings	• Understand order	• Concern for others
• Relief of tension	• Understand delay is possible	• Moral and spiritual consciousness
• Appetite	• Understand the world is orderly and predictable	
• Passion for pleasure	• Please others; play the game	
• Dependency		

Historical Framework

According to Akbar (1994), ancient African minds had reached a significant plateau in human development in the phenomenal Nile Valley civilization. It is important, at least, to understand some of what they achieved so that we can continue beyond the level of their accomplishments. He also states that the classical African civilization offers the best glimpse of a meaningful prototype of effective African life. He goes on to say that the assumptions about the fundamental ontology which we must adopt—that is, to see all beings as fundamentally spiritual—and the ethical standards which must be applied are found in the ruins of what is left of the myths of these civilizations.

Akbar (1994) explains the nature of human development or transformation as the process of becoming better. To become better, individuals must exercise and develop a strong desire, which one is born with, and that they must discipline and control that desire.

The following diagram shows stages of development from maleness to manhood. According to Dr. Wade Nobles at a conference in 1995, first you *Be*, then you *Become*, then you *Become better.*

Figure 13. Maleness to Manhood

Become
better

Manhood
Independent,
Control of self,
Discipline, Conscious of
time, Spiritual awareness

Become

Boyhood
Dependent, Undisciplined, Likes
to play games, Dreams, Thinks and
wonders, Builds unreal worlds in his mind

Be

Maleness
Only capable of observing; Driven by urges, instincts,
desires, feelings, and passion; Defined by biological
make-up; Determined at birth; Total dependency

The Maleness to Manhood Transformation Model clearly defines manhood by identifying the stages of development, moving from the level of maleness to boyhood to manhood as a theoretical framework. The idea is to use an Afrocentric concept of human development, believing that it is possible to be in a continual stage of development, opposed to being limited by one's early childhood experiences. The idea was to use this concept as a model for young males living in inner cities who are at risk of being exposed to the traps of unconscious, self-destructive behavior. According to Akbar (1991), "[W]e suggest the possibility that there is a weapon, yet undeveloped among ourselves which, if developed, could perhaps eliminate both the symptoms and the problems"(p. 1) facing our young males. Thus, this model has focused on addressing the issues of Black adolescent masculinity and anti-social behavior. According to Wilson (1991), a goodly portion of Black male violence against other Black males is the consequence of unresolved conflicts around masculinity; the resolution of what it means to be a man is a major crisis of adolescence and young adulthood under normal circumstances. How much more is this the case for the Black adolescent and young adult male under conditions of oppression? The reality of this oppression is evident in terms of African Americans being almost totally economically dependent on European Americans or what we may call economic incarceration. This is the inability to have greater opportunities for employment and economic opportunity because of total dependency on a people who can limit African-Americans choices of societal inclusion. The laws that attempted to address part of this area of concern

were Affirmative Action laws, but European Americans dismissed this societal inclusion calling it reverse racism. This total dependency on European Americans is what African Americans are born into and have been taught to be unconcerned about—to be unconscious and unaware of the ramifications of these conditions and long-term effects.

You Must Be Twice as Good

In the African-American family, it has been a common theme to teach Black children that they have to be twice as good to make it in this world. Nathan and Julia Hare (1985) explain it like this: Black parents customarily, intuitively, and routinely sought to prepare the Black child's perspective on the locus of control—"A black person has to be twice as good to get a chance. So you have to work, try, twice as hard" (p. 14). This is a good thing if the reason parents are telling children to set high standards of achievement is to be the best. In the Black family, however, the motive behind this is two-fold: (1) academic excellence and (2) because of racism. Parents are preparing children, especially Black males, to be the best because they will face economic hardship due to the three strikes against them: (1) being Black, (2) being male, and (3) being totally dependent on European-American economic opportunity. This dilemma is so dangerous, and underestimated by most, that it is not realized until ten years after they are out of high school and find out that their choices are limited. At this stage, it can be so devastating that the mental and physical effects on the body can be irreversible. Black men find themselves either in prison, in mental institutions, on drugs, alcoholic, overweight, with high blood pressure, on medication, or suicidal. For those who seem to be doing well, it is not uncommon that they reveal, despite their gifted academic background, that they aren't presently doing very well, justifying that they need a drink to put up with them white folks, forgetting that they are killing themselves with alcohol (Hare & Hare, 1985).

The effects of these conditions can and usually are interpreted by European Americans as mental disorders and mental illnesses among African Americans, especially among the Black adolescent male and young adult population. According to Kambon (1992), the Afrocentric paradigm for African personality has enabled African psychology to begin to realize the importance of broadening the context of African-American mental health to encompass those sociopolitical behavior patterns that have direct implications for the survival and affirmation of the African-American community. According to Kambon, the Male to Manhood Transformation Model allows for a new conceptualization and understanding of the psychological distortions and pathologies that are so prevalent in African-American behavior today. When we begin to address the issues of manhood training, it is imperative that we understand the multicausal explanations and manifestations of African-American mental disorders, which are demonstrated in inner-city street life; through drugs, crime, and all forms of physical violence; and through the self-destruction prevalent in African-American communities. Manhood training is imperative for Black males; we must help them to work through their present situation and prepare them for what is ahead of them. They must be aware and not fall into the trap of self-destructive behaviors that is detrimental to their survival and the survival of the community. They must be prepared to withstand all of the hardships and pain, and develop ways to cope and change the underlying problem.

The following information is from a Think Tank hosted by Tavis Smiley in 2006:

Facts:

1. Look up the Slavery Law of 1665 (which stayed in effect until 1968) and the Maryland Doctrine of Exclusion (1638): both laws state that Blacks must be excluded from the benefits afforded Whites and that Blacks must remain noncompetitive with Whites, except in sports and entertainment.

2. Two White men, Bill Gates and Larry Ellison, combined have more wealth than the combined wealth of all 36 million Blacks in America. Civil Rights did not change the economic landscape or the balance of power in America.

3. Asians received 80% of all government minority set-aside contracts.

4. There are no Black-owned national cable or major network television stations. The Black woman, who owns our only Black-owned radio stations, plans to sell to White owners after hearing the deal Bob Johnson received for selling BET.

5. There are no Black-owned companies on the Wall Street Stock Exchange where Blacks own the majority or controlling interest of the stock.

6. Ninety-six percent of all Black inmates are men.

7. Over the next two years, 440,000 Black inmates will be released from prison. There is no place to put them as they re-enter society.

8. In 1860, 98% of all Blacks in America worked for White people. In 2001, 98% of all Blacks in America still work for White people [meaning only 2% of Blacks are entrepreneurs].

9. In 1860, Blacks in America had a combined net worth of one half a percentage point. Guess what, in 2001, after Civil Rights, Jesse Jackson, Oprah, Shaq, the NAACP, and the Urban League, our combined net worth is half a percentage point.

10. The last week of April 2003, in Washington, DC, Black teenagers were arrested and booked for eating McDonald's on the metro subway. Cops cited the recent 5-4 Court decision as the permission they required to arrest lawbreakers even for minor offenses.

11. Sixty-seven percent of all hate crimes in America are against Blacks.

Hare and Hare (1985) state that most statistics today confirm the popular awareness of an acute Black male decimation from homicide, crime, mental illness, addiction, and just about every source imaginable, consequent and leading to socioeconomic insufficiency. They go on to say that the Black male is hampered in his performance of his role and, accordingly, loses and misses a certain sense of purpose, function, personal importance, and family and group commitment. We must address this systemic issue and utilize the Male to Manhood Transformation Model to become

aware and to understand the Black male survival thrust and the multicausal approach to addressing this devastation, which, if not addressed, will result in inhuman and catastrophic results.
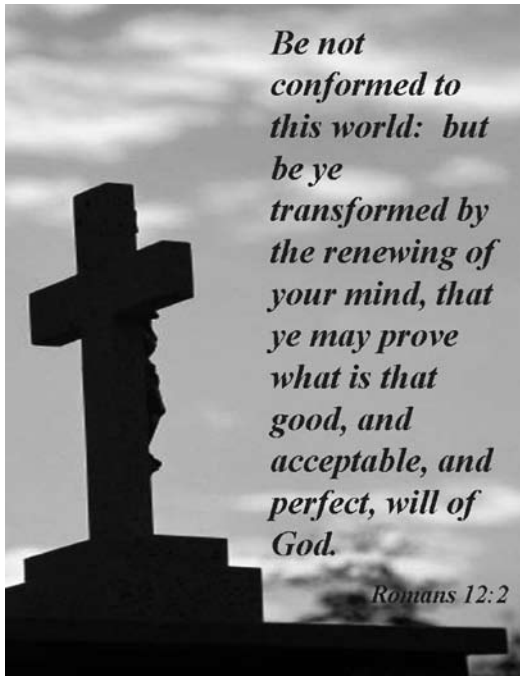
Figure 14

The night was made for rest and sleep

For winds that softly sigh;

It was not made for grief and tears;

So then why do I cry?

Figure 15. If the first sign of spring is the swallow, then the first sign of maturity is pride. We gulp when we realize there are few choices in life that are clear.

Figure 16. The Maleness to Manhood Transformation Model attempts to facilitate the transformation process through human and spiritual development.

Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Romans 12:2

A Biblical Framework

From a biblical context, according to the the book of Joshua, Chapter 5, Verses 1-9, as published in the *Life Recovery Bible* (Arterburn & Stoop, 1992),

> When the nations west of the Jordan River, the Amorites and Canaanites who lived along the Mediterranean coast, heard that the Lord had dried up the Jordan River so the people of Israel could cross, their courage melted away completely and they were paralyzed with fear. The Lord then told Joshua to set aside a day to circumcise the entire male population of Israel (this was the second time in Israel's history that this was done). The Lord instructed them to manufacture flint knives for this purpose. The place where the circumcision rite took place was named, "The Hill of the Foreskins." The reason for this second circumcision ceremony was that although when Israel left Egypt all of the men who had been old enough to bear arms had been circumcised, that entire generation had died during the year in the wilderness, and none of the boys born since that time had been circumcised. For the nation of Israel had traveled back and forth across the wilderness for forty years until all of the men who had been old enough to bear arms when they left Egypt were dead; they had not obeyed the Lord, and he vowed that he wouldn't let them enter the land he had promised to Israel—a land that "flowed with milk and honey." So now Joshua circumcised their children—the men who had grown up to take their fathers' places. And the Lord said to Joshua, "Today I have

ended your shame of not being circumcised." So the place where this was done was called Gilgal (meaning, "To end"), and is still called that today. After the ceremony, the entire nation rested in camp until the raw flesh of their wounds had been healed.

Figure 17. Prayer and Unity Circle

The purpose of this biblical analogy is to look at Joshua's act of obedience to circumcise all the males among them. God took away their shame when they submitted to the painful act of circumcision. Fortunately, we do not have to go through a physical cutting to be rid of our shame. But we do have to go through the painful process of acknowledging our failures and allowing God to remove the shame from us. The process can be so painful that we are tempted to deny our shame rather than to allow God to remove it.

The Male to Manhood Transformation Model is a process which helps to develop young boys into responsible young men. Although painful, the community must implement an approach and work continuously toward making our situation better. The purpose of this model is to advocate and provide community resources, often family support, and facilitate individual development.

American Culture's Stages of Development: Milestones

The Male to Manhood Transformation Model attempts to identify the stages of development which are used to enhance the participant's life and purpose. In the absence of supportive fathers and manhood training, the male is left to discover meaning in life through a culture of meaningless milestone events. As stated earlier, the resolution of what it means to be a man is a major crisis of adolescence and young adulthood under normal circumstances, and it is much more so under conditions of oppression. The goal of this model is to develop the mind along with survival skills for Africans in America. America identifies milestones within the culture, but if these are not enhanced with meaning and purpose, adolescents can be left with a distorted view of milestones and achievement. For example, there are

events in American culture that are milestones which are celebrated that represent growth and development such as baby showers, first birthday party, kindergarten, first day in school, entering first grade, report card, graduating to middle school (party), becoming a teenager (party), entering high school, 16th birthday party, more birthday parties, driver's license, graduating from high school (cookout), 18th birthday party, entering college, 21st birthday, (you're a man, son), first drink of alcohol, graduating from college, 50 years old, over the hill party, retirement party, and the home-going service (funeral). As you can see, these are celebrations in American culture without much meaning or purpose. However, if one belongs to a church, religious, or spiritual group, certain events take on more meaning such as being baptized, being ordained, or being given an assigned position in the church. These are events that count as milestones, and the person is recognized for achieving his or her goal.

African-Centered Transformation Rites and Development

According to Kambon (1992), the following are African-Centered Lifecycle Rituals:

- *Recognition of Conception Ceremonial Rites:* Three months pregnant, focus on recognition of special gift, life, anticipation of new life
- *Naming Ceremony:* Recognition of new life, shortly after birth, giving of a name
- *Childhood Ceremony, 3 to 8:* Role expectation, personal qualities, and skills
- *Adolescence Passage, 9 to 17:* Focus on more substantive participation
- *Adulthood Rite, 18 to 39:* Focus on parenting, responsibility for mentoring, apprenticing younger members
- *Middle-Age Rite, 40 to 59:* Focus on taking on critical responsibilities of leadership and mentoring younger members of community
- *Elevation to Eldership Rite, 60 to 70:* Special authority privileges, obligations, and responsibilities; wise counsel for the community
- *Physical Death:* Funeral, home-going services, legacy

These are examples of the stages of development and expectations of the community member. The purpose of the Maleness to Manhood Transformation Model is to facilitate these stages of growth for young men.

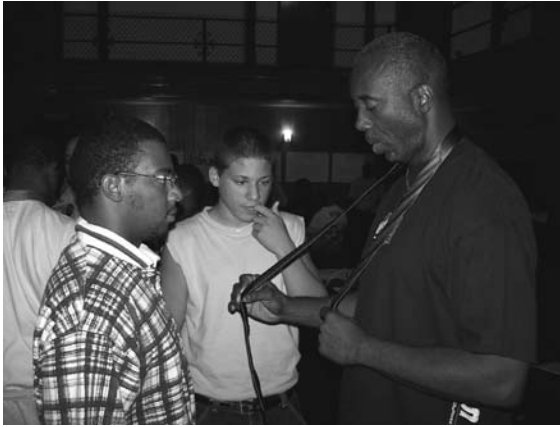**Figure 18. Young Men Using Computer Lab at the Local Church**

Transformation Model Core Domains

Perkins (1989) states that during adolescence, all young men are undergoing an important stage in their social development. It is a stage that begins to prepare young men for adulthood. During this period, the Male to Manhood Transformation Model activities will help young men become responsible, caring adults. Perkins outlines the following core components for individual development and transformation:

- *Manhood Training:* A person does not become a man simply because of his age and physical development. Becoming a man is an educational process that can best be learned by emulating men who have become positive role models for youth. As the young men grow older, they must follow their parents' example and the example of other positive men in the community. The Maleness to Manhood Transformation Model (see Appendix) provides manhood training with mentors, offers learning topics, advocates for resources, and encourages and supports youth effort.

- *Spiritual Enrichment:* People of African descent are very spiritual. African Americans generally have deep feelings about religion and having a relationship with God. This means encouraging the desire to do God's will.

- *Cultural Enrichment:* Young men should have a knowledge and appreciation of their own culture to help them know who they are and in order to appreciate the greatness of Africans and the African-American people. This component also focuses on African-centered thinking to help the youth to understand the multicausal issues surrounding African Americans' unique problems and solutions.

- *Educational Reinforcement:* Young men should receive help from a counsel of elders, adults, and supportive family members so that they can perform to the best of their ability. The Maleness to Manhood Transformation Model promotes the importance of an education.

- *Financial Management:* If the young men are counseled on how to use money properly, it can help them spend money appropriately. This component also focuses on the dilemma of most African Americans who are economically incarcerated and are totally dependent on European Americans for economic opportunity.

- *Sex Education:* When young men understand its true function and use it properly, it can help them become responsible, caring people.

- *Physical Fitness:* Young men can become productive people if they stay physically fit.

- *Health Maintenance:* Young men must know that eating the correct food is important to helping them become strong, healthy, energetic individuals.

According to Perkins (1989), to develop Black adolescent males, they should know that they are special people who represent the future for all people of African descent. Therefore, it is important that each young man prepares himself today, so he can best meet the challenges he will face tomorrow.

Figure 20. Practical Manhood Training

Figure 21. Providing Atmosphere and Resources

35 Tenets to Manhood

The Maleness to Manhood Transformation Model teaches youth to the following:

1. Always be true to yourself.
2. Love, appreciate, and believe in yourself and your brothers.
3. Love, appreciate, and respect women.
4. Love, appreciate, and respect others.
5. Serve as a positive role model for youth.
6. Discipline yourself spiritually, mentally, and physically.
7. Minimize material needs, wants, and possessions.
8. Develop character and morality.
9. Love and challenge life.
10. Labor for family.
11. Master communication.
12. Be proactive.
13. Study your history.
14. Correct mistakes.

15. Be a problem solver.
16. Develop analytical skills.
17. Treat your mind and body properly.
18. Strive for human perfection.
19. Strive to be a good husband.
20. Strive to be a good father.
21. Promote family.
22. Generate positive energy.
23. Defend and protect yourself and others.
24. Be conscious of your enemy.
25. Be proud of your heritage and ancestry.
26. Give constructive criticism.
27. Be accountable for your actions.
28. Be loyal to your family.
29. Live by truth.
30. Maintain responsibility in your life.
31. Respect elders.
32. Develop substantial relationships.
33. Be courteous to others.
34. Treat your body like a temple.
35. Work to control your destiny.

This transformation process moves from carnal minded to spiritual awakening. The renewing of the mind is a spiritual awakening that gives power over prior situations. When men begin to understand the process of transformation, then they will be able to transform the minds of our youth. This process is about speaking life into our youth—giving a sense of hope to the hopeless, moving from chaos to order, making houses homes, and changing a concept into a model and ideas into reality.

Dr. Akbar's (1991) Maleness to Manhood Transformation Model addresses specific issues surrounding Black adolescent male development, but it is universal in that its overall purpose is to encourage and guide people to become productive members of their family, community, and society as a whole.

Figure 22. Productive Work

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Maleness to Manhood Leadership Initiative

- ⋎ The biggest <u>problems</u> facing the black community are:

- ⋎ Black males have the highest school drop-out rates in Pennsylvania...
- ⋎ ...highest rate of incarceration...
- ⋎ ...lowest rate of college attendance.
- ⋎ ...highest rate of unemployment.
- ⋎ ...highest rate of father absenteeism in the household.
- ⋎ ...highest rate of negative images and stereotypes.
- ⋎ ...lowest rate of church attendance.
- ⋎ ...lowest rate of business ownership.
- ⋎ ...highest rate of violence.
- ⋎ ...highest rate of black on Black crime.

Maleness to Manhood Leadership Initiative

➢ The <u>solutions</u> to the <u>problems</u> facing the black community are:

✓ Understanding your situation.

✓ Understand the overall problem.

✓ Ask yourself the question, *"Who Am I? Am I Really Who I Think I Am?, and Am I All That I Ought To Be?"*

✓ Learn how to surround yourself with good people.

✓ Surround yourself with people who can help you, act as your support system, and who can provide opportunities.

Maleness to Manhood Leadership Initiative

➢ **Understand and assess S.W.O.T.**
  – **Strengths**
  – **Weaknesses**
  – **Opportunities**
  – **Threats**

➢ **Understand the importance of having a plan.**

➢ **Understand that this is a sense of urgency.**

➢ **Understand that no one is excluded from this dilemma.**

Maleness to Manhood Leadership Initiative

➢ **Maleness to Manhood believes that with our intervention, we can make a difference.**

➢ **We believe that the church can make a difference.**

➢ **We believe that the young men can be redirected and positively guided.**

➢ **We believe that the black male jail population can be decreased.**

➢ **We believe that we can help our young men improve their educational needs.**

➢ **We believe that our young men need support, exposure to career opportunities and a vision for the future.**

Dr. McCrary is currently an assistant professor at Western Illinois University teaching in the School of Law Enforcement and Justice Administration. Prior to Western Illinois University, he worked for the Allegheny County Juvenile Court, Community Intensive Supervision Program for 18 years as a program supervisor, where he was responsible for counseling, designing, implementing, and monitoring a progressive treatment program. Other responsibilities included supervision of the probation officers, probation counselors, and drug and alcohol counselors. His responsibilities also included parent training, life skill training, and research in the area of criminal behavior. As a program supervisor, Dr. McCrary collaborated with schools, churches, and community organizations to enable the juvenile court to provide a holistic approach to improving the social developmental needs of delinquent youth.

Dr. McCrary received his Bachelor of Science degree from Geneva College in Human Resource Management, a Master of Science degree in Administration of Justice from Shippensburg University, and a Doctor of Education degree from Duquesne University.

Dr. McCrary is also the founder of Maleness to Manhood Inc., a nonprofit, faith-based organization. The purpose of this organization is to improve the educational and social developmental needs of inner-city youth by promoting the importance of an education and designing, implementing, and developing progressive programming for urban youth, particularly African-American males.

Dr. McCrary was also an adjunct professor for Carlow University in Pittsburgh where he taught Introduction to Criminology. He continues to be active in many professional and community organizations.

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