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The Church's Approach to the Rehabilitation of Juvenile Delinquents Through an Institutional Setting

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THE CHURCH'S APPROACH TO THE REHABILITATION OF JUVENILE DELINQUENTS THROUGH AN INSTITUTIONAL SETTING

A Fourth Year Research Paper

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CHAPTER I

GENERAL INTRODUCTION

Statement of Aim

Christian concern for one's fellow man finds its roots in the example for all Christian living, in Christ Himself. As He was vitally concerned about the welfare of His contemporaries, so Christians through-out the ages have tried to reflect a similar concern for their contemporaries. Christians desire that all men come to a knowledge of Christ Jesus as the Savior and Redeemer of the world, Who brings a new way of life both in this world and in the world to come. Whenever a follower of Christ sees acts of delinquency, he becomes concerned because he recognizes them as results of the rule of Satan in the world. The Christian is also aware of the concern of others about the problem of juvenile delinquency in the world. It is recognized by Christians and non-Christians alike that juvenile delinquents must be rehabilitated in order to function as worthwhile members of society. This paper comprises an examination of recent trends in the rehabilitation of juvenile delinquents in the light of the church's responsibility in this area. Implicit in the study is the assessment of the church's development of a specific program of institutional rehabilitation of juvenile delinquents.

Definition of Terms

Definition of church

The church is the assembly of all believers in Christ. Through their faith in Christ believers have been made members of the body of Christ and have been imputed with His holiness. When they were called together by God to listen to His voice, they were filled with the Holy Spirit, and God, thereby, began His rule in their hearts. The outward assembly of the church may include wicked and hypocritical people, but they are not of the essence of the church. Because it is not possible to identify those who are and those who are not of the essence of the church, the term "church" is commonly applied to all those who profess allegiance to Jesus Christ. In this sense the term is also applied to the organized institution to which the believers in Christ belong. In this paper, the term church will also bear a secondary connotation to the organized Lutheran church bodies in the United States.[1]

Description of juvenile delinquency

Strictly speaking, the term "juvenile delinquency" is a legal term defining an offense committed by a juvenile in violation of a law. "The term covers any offense for which an adult would be punished by fine or imprisonment, plus certain offenses such as truancy and incorrigibility

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1 This discussion has been based upon an outline of the doctrine of the church developed by the author over the past few years. The Lutheran doctrine of the church is more fully presented in Francis Pieper, Christian Dogmatics, Vol. III (St. Louis: Concordia Publishing House, 1953), pp. 397-435. Other discussions of the church are found in Richard R. Caemmerer, The Church in the World (St. Louis: Concordia Publishing House, 1961); and John Heuss, The True Function of a Christian Church (West Cornwall, Conn.: The Episcopal Center, [n.d.]).

which apply only to juveniles."[2] Because of the legal nature of the term, it can be used to refer to differing age ranges depending upon the definition given by local or state statutes. The upper limits range from sixteen to twenty-one years, while the lower limits are usually unspecified. The majority of delinquents are between the ages of fifteen and seventeen years old; they are usually apprehended in early adolescence for such reasons as stealing, acts of carelessness or mischief, truancy, being ungovernable, traffic violation, running away, injury to persons, and sex offenses. Psychologist Robert White of Harvard University describes them as "psychologically disordered persons who take out their troubles on the world either by actively violating its codes and conventions or by passively leading a disorganized, irresponsible, and useless life."[3] J. Lennart Cedarleaf, who made a study of delinquents at the Illinois State Training School to discover the underlying issues of the delinquent symptom, delineated the following groups of delinquents and suggested rehabilitative methods:

1. The sociopathic delinquent. His condition is usually resultant from no father in the home, so the boy looks to the unstable peer group for control. By introducing creative and concerned male leadership directly into the peer group this type can usually be rehabilitated.
2. The neurotic delinquent. He evidences a highly symbolic character of delinquent activities as well as intense anxiety and confusion in interpersonal relationships. The suggested rehabilitative

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2 Haskel M. Miller, Understanding and Preventing Juvenile Delinquency (New York: Abingdon Press, 1958), pg. 16.

3 Robert W. White, The Abnormal Personality, 2nd ed. (New York: The Ronald Press Company, 1956), pg. 56.

method is to provide this type of delinquent with a more realistic and genuine relationship of love and understanding with a counselor.

3. The defective character delinquent. Sever damage to the character structure in its formative period by the rejection, anxiety, and fixation of aggression identifies this group. Use of dominant interpersonal relationships aids in the rehabilitative process, but these at times are not possible because this is exactly what the defective character delinquent tends to shy away from the most.

4. The immature delinquent. These are immature, over-dependent, drifting children. A gradual growth process starting where the child is should be encouraged for their rehabilitation.[4]

Recent research studies indicate that juvenile delinquency is a multi-determined phenomenon with the primary causative factors centering around the juvenile's relationships to the members of his immediate family or household and his development of an adequate self-concept. Because of these inadequacies, most juvenile delinquents are considered asocial adolescents and "too infantile in their character development, too poorly related to adults, and too conditioned to language as a source of criticism, abuse, or confusion to be reached through discussion or oral interpretation [in any kind of a social setting] for a long time."[5] Most of them have been deprived of love or have suffered in a fundamental way from

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4 J. Lennart Cedarleaf, "Delinquency Is a Symptom," Pastoral Psychology, VI, 57 (October, 1955), 21-26.

5 Marion Stranahan and Cecile Schwartzman, "An Experiment in Reaching Asocial Adolescents through Group Therapy," The Annals of the American Academy of Political and Social Science, CCCXXII (March, 1959), 120.

their contacts with authority figures, and, therefore, they need re-assurance of their love-worthiness as well as a chance to modify their picture of authority.[6] The delinquent has become bitter and rebellious because his need to belong has been frustrated. He becomes an isolated and lonely individual, who has been severely rebuffed when reaching out for understanding. School bores him; he is restless and tends to remain emotionally immature.[7]

Differentiation between juvenile delinquency and emotional disturbance

Emotional immaturity or emotional disturbance alone does not classify one as a delinquent. Emotional disturbance is a psychiatric or social work term which does not necessarily imply that the child has committed any infringement against the law. Quite often an emotionally disturbed child may be referred to as pre-delinquent. However, delinquency is a legal term and usually implies that the child appeared before a court of law. Because of the similarities between emotional disturbance and juvenile delinquency, some of the ideas examined in this study have been practically applied in an institutional setting for emotionally disturbed children to a greater extent than in a framework of juvenile delinquent rehabilitation.

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6 Howard Jones, Reluctant Rebels: Re-Education and Group Process in a Residential Community (New York: Association Press, 1960), pg. 98.

7 An especially good description of delinquents appears in Gisela Konopka, Group Work in the Institution (New York: Whiteside, Inc., and William Morrow and Company, 1954), pg. 193.

Limitations of Study

Because boys show a higher degree of delinquency than girls, this paper will be concerned primarily with male juvenile delinquents. Most of the developments to be examined have been used in rehabilitative programs for boys between the ages of twelve and sixteen; therefore, this age group is the center of concern. Finally, the rehabilitative methodology presented will concentrate on that useful in an institutional setting.

Methodology of Research

The research for this paper centers in two areas, published and unpublished materials. The published materials are primarily books and periodical articles written on the subject of delinquency and rehabilitation of delinquents and a small amount of published material on the relationship of the church to delinquency rehabilitation. Written correspondence with a large number of church-related institutions and a few non-sectarian institutions both concerned with rehabilitation of juvenile delinquents and various brochures, pamphlets, and papers from these institutions make up the unpublished materials.[8]

Summary

Recent trends in the rehabilitation of juvenile delinquents in the light of the church's responsibility to develop a program of institutional rehabilitation of juvenile delinquents are the foci of attention of this paper. The church, whose concern is considered, is defined as all believers in Jesus Christ, with particular attention to the Lutheran segment of

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8 See the Appendix, pg. 90, for a list of such institutions.

the organized, institutional church. The church is concerned about juvenile delinquents, who, because of the legal definition of the term, are juveniles who have been officially declared delinquent by a court on the basis of apprehension and established guilt. One characteristic of the juvenile delinquent is his emotional immaturity, but there is generally a distinction made between a juvenile delinquent and an emotionally disturbed child; this distinction is primarily based upon the legal aspects of juvenile delinquency. This study comprises an examination of one narrow phase of the problem of juvenile delinquency: the institutional rehabilitation of male juvenile delinquents between the ages of twelve and sixteen. The study supplies a context in which such a program can develop, a basis for the church's concern, a psychological and sociological basis, a description of such an institutional setting, the program to be used in rehabilitating juvenile delinquents in a church-sponsored institution, and a description of what the relationship of such an institution to the organized church might be.

CHAPTER II

THE ESTABLISHMENT OF THE CONTEXT

Before an examination is made of the specific institutional setting in which the church is able to function in rehabilitating juvenile delinquents, several aspects of the context in which such a setting is to exist will be considered. This chapter will assess the general context of the church's historical role in social welfare, the present state of delinquency and the concern about it in the United States, and, more specifically, the church's concern and involvement in the area of juvenile delinquency. The following chapter will weigh the theological basis for the church's concern, and chapter four will turn to the psychological and sociological basis for an institutional setting for rehabilitation of juvenile delinquents.

Historical Look at Role of Church in Social Welfare[1]

The church sees as the basis of its task of social welfare the Christian's calling in Christ. God sent His Son Jesus as Savior of all mankind because of His great love. Christ extended this love to all men, as is demonstrated by His climaxing actions of suffering, dying, and rising that man might have his sins forgiven. When the Holy Spirit applies this forgiveness won by Christ to an individual, the call is thereby given to the

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1 This entire section has relied extensively on Dennis W. Pegorsch, "Lutheran Social Welfare Work and the Emotionally Disturbed Child," unpublished research paper, Concordia Seminary, 1966, pp. 15-29.

Christian to follow the example of his Lord and Savior in service to all mankind. The early church readily recognized this call to service to all mankind as a call to service to the whole man--both his spiritual and his physical welfare. The diaconate was developed in response to the needs of the early church. It was a special ministry which followed the example and pattern of Christ. This practice of relying on its own resources for help to the needy was maintained by the church until the days of Constantine because Christianity was not a recognized religion of the Roman Empire and, therefore, could not own any property nor receive help and assistance from the Roman government.

With Constantine's rise to power, the church's interest in welfare work fell into a type of institutional concern. Many of the bishops came to wield both spiritual and civil authority, and this tended to foster a shift from the pattern of love in Christ to a civil responsibility for social welfare. Such responsibility remained in the hands of the clerics even after the fall of the Roman Empire. During the middle ages, acts of charity and welfare concern took on the cast of being meritorious for earning the favor of God.

The Reformation proclaimed that man does not earn God's favor through various acts he does, but he receives it through the gift of Christ for man's sins. This teaching put an entirely new perspective on church social welfare work. The motive of reflecting the love of Christ, the example, regained the primacy in welfare concern. However, this primacy of love quickly gave place to governmental responsibility and institutionalized concern because of the sudden and rapid increase of welfare needs. For a time welfare work became almost entirely the concern of the civil governments. Following the Thirty Years' War, a great need for social welfare

work again arose, and German Pietism prompted the church to become more actively involved in practical church work. August Franke, a follower of Pietism's founder, Philip Jacob Spener, established a number of institutions in Halle for children as he attempted to restore the church's involvement in social welfare work based on the example of Jesus Christ.

In the early years of the United States a Calvinistic influence prevailed which led to the feeling that each individual was personally responsible for his own fate and could overcome poverty and other problems simply by exercising discipline within his own life. It was not until the early part of the twentieth century that this philosophy began to change. The role of the environment in the causation of welfare problems was more clearly recognized. Private agencies and organizations concerned with social welfare arose as the realization of the responsibility of individuals for each other increased. Social welfare work came to be concerned not only with alleviation of want but also with the prevention of need. Within this context of growth in the United States, the Lutheran church has combined its social welfare concerns with its evangelistic responsibilities, thereby recognizing that social welfare work exists to restore men to Christ and must be used as an integral part of its outreach to mankind with the same love that Christ showed when He was on earth.

One of the areas of great concern for social welfare in the United States presently is that of juvenile delinquency.

The Present State of Delinquency and the Concern about It

Available statistics from the United States Children's Bureau, which collects current statistics on a national basis, indicate that about two

per cent of all children in the country between the ages of ten and seventeen are involved in juvenile delinquency court cases (excluding traffic offenses) each year.[2] The delinquency rate is considerably higher in predominantly urban areas than in predominantly rural areas. Boys outnumber girls more than four to one in court delinquency cases. Stealing and malicious mischief are the most frequent offenses of boys, whereas girls appear in court most frequently for sex offenses, running away, and being ungovernable.[3] Haskel Miller, in his study, Understanding and Preventing Juvenile Delinquency, points out that these figures indicate that at least ninety-seven to ninety-eight per cent of American children and youth are law-abiding. He then utilizes these figures to come up with the discovery that only "about 20 per cent of those reaching 18 years of age will have achieved delinquency status. But since many are known to be repeaters year after year, the actual figure probably is no more than 10 per cent."[4]

The rapid growth in the rate of juvenile delinquency has prompted an increased concern about the problem in the United States. Studies are constantly being carried out in regard to various aspects of delinquency. One of the main concerns has been to try to determine the basic causes of juvenile delinquency. Such studies have covered prenatal and early develop-

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2 National Society for the Study of Education, Social Deviancy among Youth, the Sixty-Fifth Yearbook of the National Society for the Study of Education (Chicago: The University of Chicago Press, 1966), pg. 51. This reference gives the 1962 rate as 1.8% of all children between ten and seventeen and indicates a rapid growth from year to year, frequently as much as 10%.

3 Ibid., pg. 51; and [Lincoln Daniels,] A Look at Juvenile Delinquency (Publication 380) Children's Bureau (Washington, D.C.: U.S. Government Printing Office, 1960), pg. 3.

4 Haskel M. Miller, Understanding and Preventing Juvenile Delinquency (New York: Abingdon Press, 1958), pg. 21.

mental influences, family situation, social and economic status, role of the community, the child's own personality, frustrating factors in school, and the like.[5] The one thing that most of these studies agree upon is that delinquency is a multi-determined problem, and no one single influence can be singled out as the cause of delinquency. In each child there is a different interplay of influences which has led him to delinquency. Underlying these various influences seems to be primarily the factor of social relationships. Richard McCann, drawing upon a study of delinquency carried out by the Harvard Divinity School under his direction, delineates this relationship problem as a lack of meaningful persons in the lives of delinquents.[6]

Since delinquency is a multi-determined problem and each individual has his own precipitating factors, each delinquent requires a special type of rehabilitative treatment attuned to his specific problems. The importance of such individualization has not always been recognized, and rehabilitative efforts have suffered as a result. In fact, Haskel Miller bluntly asserts that what is now being done in juvenile delinquency treatment is doing delinquent children far more harm than good. In general, he says, juvenile delinquency treatment

> is one of punitive or pessimistic attitudes, incoherent and un-co-ordinated services, archaic laws and outmoded institutions, unscientific methods and careless procedures, and political expediency linked with parsimonious allocation of public funds.[7]

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5 William C. Kvaraceus, Juvenile Delinquency and the School (Yonkers-on-Hudson, N.Y.: World Book Company, 1945).

6 Richard V. McCann, Delinquency: Sickness or Sin? (New York: Harper and Brothers Publishers, 1957).

7 Miller, Understanding, pg. 82.

He suggests that the main reasons for the inadequacies of treatment are the recent and rapid development of the problem of juvenile delinquency, the recency and immaturity of scientific knowledge in the area of juvenile delinquency, decentralized responsibility, the confusion of theory and objectives, and limited public awareness.[8] Among other limitations of current treatment, Miller lists its inadequacy in both quantity and quality, its tendency to be carelessly conceived and poorly administered by persons insufficiently trained, and its insufficient grounding in experimental research.[9]

Albert Deutsch, after making a study of the many inadequacies and injustices of the facilities for delinquent rehabilitation in 1947, proposed a far-reaching program for improvement.[10] The following aspects of his suggested program have specific reference to the subject of this study:

> 1. The reform schools should have what they need most desperately: more and better-qualified personnel . . . .
> 2. All the institutions should be run for the benefit of the children; the children should not be manipulated to fit the institutions. . . .
> 3. Corporal punishment, official and "unofficial," should be abolished everywhere. . . .
> . . . . . .
> 5. A varied program recognizing individual differences and needs should replace the soul-pulverizing regimentation and monotony that feature most training schools. . . .
> 6. Each institution should approach as nearly as possible the atmosphere of a good home. . . .
> . . . . . .
> 8. . . . competent psychiatrists and other psychiatric personnel should be employed . . . .
> . . . . . .

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8 Miller, Understanding, pp. 82-85.

9 Ibid., pg. 100.

10 Albert Deutsch, Our Rejected Children (Boston: Little, Brown and Company, 1950).

> 9. Our present mass institutions for juvenile delinquents should be brought down to the size where they actually can provide individualized treatment. . . .
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> . . . . . .
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> 12. The active support of large numbers of citizens is needed to assure success to any institutional program for troubled children. . . .[11]

These program components are of special concern to the three groups primarily responsible for dealing with juvenile delinquents, the juvenile court with its probation services and detention facility, institutions for delinquent children and the after care or parole system, and the police. These are concerned with protecting society through rehabilitating the greatest number of adjudicated offenders. A wide variety of personnel is involved in this work. They come from the professions of law, social work, psychology, psychiatry, medicine, and religion, and they all bear a concern for the delinquency problem.

As a result of this great concern over juvenile delinquency rehabilitation, recent years have seen the emergence of the residential treatment center, which has caused a revolutionary change in the nature of treatment and has been a major influence in rehabilitative work for the past quarter century, although only recently has its influence become especially important.[12] The primary motivating factor for this type of rehabilitative work stems from August Aichhorn's institution for wayward youth near Vienna.[13] Among the pioneering residential treatment centers in the United States were those under the direction of Bruno Bettelheim in connection

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11 Deutsch, Rejected Children, pp. 163-167.

12 John G. Milner, "The Residential Treatment Center," The Annals of the American Academy of Political and Social Science, CCCLV (September, 1964), 99.

13 August Aichhorn, Wayward Youth (New York: The Viking Press, 1935).

with the Orthogenic School of the University of Chicago, of Fritz Redl and David Wineman who oversaw Pioneer House in Detroit, and of Lillian J. Johnson who led Ryther Center in Seattle.[14] Many of the residential treatment centers are private institutions which can control their intake policy, limit the numbers they accept, and introduce innovations more freely, and, therefore, they have the opportunity to pioneer in developing new institutional treatment techniques. The results of this opportunity to pioneer serve as the basis for the research undertaken in later chapters of this study.

The Church's Present Concern and Involvement

Although outside the church the concern for juvenile delinquency is quite large, many observers agree that within the church the concern is hardly noticable. Ruben Spannaus, writing about the place of welfare in the church for the Kansas District of the Lutheran Church--Missouri Synod, indicates that such lack of concern stems from the general apathy in the church toward social work when he says,

> We have not given the attention we should to the meaning of discipleship, to the expression of discipleship through the doing of good works. In fact, our systematic theology, our practical theology, our officially published liturgies, prayers, and hymns have said little about social welfare work, our opportunity and responsibility to love, help, and serve our neighbor in his many needs.[15]

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14 Milner, "Residential Center"; Bruno Bettelheim, Love Is Not Enough (Glencoe, Ill.: The Free Press, 1950); Bruno Bettelheim, Truants from Life (Glencoe, Ill.: The Free Press, 1955); Fritz Redl and David Wineman, Children Who Hate (New York: Collier Books, 1962); Fritz Redl and David Wineman, Controls from Within (Glencoe, Ill.: The Free Press, 1952).

15 Ruben E. Spannaus, The Place of Welfare in the Work of the Church (St. Louis: The Lutheran Church--Missouri Synod, Department of Social Welfare, 1963), pg. 1.

There is a growing realization that were the church's concern greater for helping people recognize their selfhood and the importance of their relations to people close to them in the light of the Gospel, there would not be nearly as much emotional and physical sickness.[16]

However, in spite of this recognition, "there is almost no literature on juvenile delinquency written primarily with the responsibility and contribution of the churches in mind."[17] This results in a continual ignoring of making character training and spiritual nurture the major objectives in churches in order to alleviate the problem of delinquency. Haskel Miller lists three facts concerning the nature of the deficiencies in the traditional approaches which churches have been making to the needs of childhood and which, therefore, no doubt reflect the reasons for the church's small amount of concern for juvenile delinquency:

> . . . (1) churches tend to confine efforts too exclusively to individuals, thus often failing to see the need for broad social approaches; (2) in working with individuals they tend to rely too much on mere verbal teaching and exhortation; and (3) with children of high delinquency risk, who so often are suffering from neglect and inadequacy of truly supportive love, their relationships are too limited, casual, and superficial to be meaningful.[18]

The church's present lack of concern and involvement is recognized by a number of writers and indicates the need of a closer look at the theological basis for the church's concern in juvenile delinquency.

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16 Robert B. Reeves, Jr., "The Chaplaincy and the Church's Mission," Pastoral Psychology, XVII, 165 (June, 1966), 6-7.

17 Robert Webb and Muriel Webb, The Churches and Juvenile Delinquency (New York: Association Press, 1957), pg. 5.

18 Miller, Understanding, pg. 161.

Summary

When Christ lived on earth, He showed concern for others and thereby became an example for His disciples to follow in their service of love to others. The importance of service to the needy was emphasized when the early Christians established the diaconate. As the Roman Empire became Christianized, social welfare work began to be institutionalized and was soon regarded as meritorious for gaining God's favor. The Reformation restored the proper understanding of God's free grace and strove to establish love as the basis for works of charity. However, because of the political situation social welfare was taken over by the civil government.

Later, Franke, in the spirit of Pietism, fostered the return of welfare concern to the church. As the United States matured, its attitude toward social welfare changed from a Calvinistic concept of personal responsibility for one's misfortunes to a respect for the responsibility of individuals for each other. In this context, general concern about the rapid growth in the rate of juvenile delinquency can be understood.

At present about two per cent of all children in the country between ten and seventeen years of age are involved in juvenile delinquency court cases. Hoping to reduce the incidence of juvenile delinquency by approaching it at tis cause, many researchers have sought for a general cause of juvenile delinquency. However, most of them have become convinced that juvenile delinquency is a multi-determined problem and that the closest thing to a single causative factor in delinquency is lack of a relationship with meaningful persons in their lives. Due to this uncertainty of causation, rehabilitative processes for juvenile delinquents have suffered, and it has only been within the past quarter century that advancement has

been made through the residential treatment center. The church seems to be lagging somewhat behind time in its concern for the problem of juvenile delinquency and, therefore, has not become involved with the problem to any great extent. The next chapter will deal with the theological basis for the church's concern over this problem.

CHAPTER III

A BASIS FOR THE CHURCH'S CONCERN

The Christian prefers to look at all his actions in the light of God's will for mankind. In this chapter an examination will be made of a theological basis for the church's concern for rehabilitating juvenile delinquents. The universal predicament of man under the wrath of God will be seen as a basic factor of juvenile delinquency. The church has a mission to all those under God's wrath and, therefore, to the delinquent. Therefore, the church has a right to be concerned about the delinquent and his rehabilitation.

Sin, the Cause of Delinquency

According to Christian theology, man is in revolt against God. This has been true ever since the fall of the first man and woman. Man desired to be independent from God. God had created him perfectly holy, with a will that was always in total congruity with the will of God. Man had also been created with the freedom of being able to sin or not to sin. He used this freedom to assert his independence from God, and thereby he rejected the status of existence which the Creator had assigned to man. "Ever since his first revolt against God (or his 'fall' from the status initially assigned to him) man has continued to assert his moral independence of God by refusing to fulfill his obligation as the creature of God."[1] This re-

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1 Paul Meehl, et al., What, Then, Is Man? (St. Louis: Concordia Publishing House, 1958), pg. 50.

fusal or disobedience on the part of man is called sin. Every human being born in the natural manner inherits this sinful condition, which has been bequeathed from the original parents of mankind to all their offspring down to the present time. "Since the Fall, man is no longer able not to sin."[2] This means that every misdeed of man is caused by the root sin which dwells in him. Henry Rische, a Lutheran clergyman and former editor of This Day magazine, points out that this is also true of delinquency when he says, ". . . the main cause of juvenile delinquency lies in the lack of knowledge of God . . . ."[3] Man without a knowledge of God is man in sin.

Anxiety, the Result of Sin

The inherited sinful, upside-down condition of every man, wherein he makes himself his own center of reference in place of God, leads man into anxiety. This anxiety is the consequence of God's threat of death upon man's disobedience (Gen. 2:17). Man is in contradiction to God and, therefore, strives continually to find meaning in his existence, but he can not find any meaning because the true meaning of his existence can be found only in the One from Whom man is alienated. Man's conscience becomes uneasy and produces anxiety (Rom. 2:15). This anxiety

> acts as a restriction upon every man in all his relationships. It begins at birth and stays with man in the hour of his death: man is anxious because he is afraid of his God. He needs to appeal to God for a clear conscience. (1 Peter 3:21, RSV)[4]

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2 Meehl, et al., What, Then, pg. 52.

3 Henry Rische, American Youth in Trouble! (Westwood, N.J.: Fleming H. Revell Company, 1956), pg. 21.

4 Meehl, et al., What, Then, pg. 56.

The anxiety which results from sin extends to all men, including the delinquent, and the delinquent, too, is in need of a clear conscience, a removal of his sin and anxiety.[5]

The Church's Offer, an Answer to Sin and Anxiety: Christ's Love

Sin has alienated man from God so that man finds no meaning in life and lives out his existence in anxiety. Over against this hopelessness, the church asserts that life does have meaning, but this meaning is found only in Christ. The Gospel of Christ is the message that God through Christ loves the unlovable. God demonstrated this love when Christ became incarnate and lived, died, and rose again among men. He came as true man and true God, the human and divine natures uniquely united in His one Person. Because Jesus Christ was born sinless, He was immortal in His human nature.[6] However, He died on the cross voluntarily, thereby taking upon Himself God's threat of death on man's disobedience. Christ's resurrection proves that he has removed man's cause for anxiety and has restored man's proper relationship to God. The church proclaims this removal of sin and restoration of relationship with God in the Gospel it preaches. That Gospel is the power of God which brings to its hearers the salvation proclaimed in it (Rom. 1:16-17).

The Gospel of Christ's love also supplies an answer to the delinquent's anxiety. Paul Pallmeyer, writing about the soil of delinquency in an issue of Interaction, a magazine for Lutheran church workers, devoted to

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5 This section and the preceding one have relied extensively on Meehl, et al., What, Then, pp. 48-56.

6 Ibid., pp. 60, 62.

the problem of delinquency, shows the importance of the Gospel's answer in meeting the problem of delinquency:

> The deeper one digs into the soil of delinquency, the more evident it becomes that the Christian Gospel is for it a sweetening lime. Its message of the worth of the individual (measured by the death of Christ), his purpose in life as a child of God (resurrected in Christ to a new life), and his interrelatedness with other human beings (through the love of Christ) holds the answer to many of the delinquent's basic problems.[7]

Applied practically in life, the Gospel is expressed as love, but

> not the coddling love of a doting grandfather or the free, sentimental love of a moonstruck teen-ager experiencing her first grand romance. It is a love that is both generous and wise. It is a love that is firm but fair. It is a love that disciplines, molds, punishes; but it is also a love that caresses, soothes, and heals. It is a love that spurs, prods, and challenges; that encourages individuality, personal rights, and responsibilities.[8]

The primary function of the church is to be the mediator of the divine love revealed in Christ's salutary life, death, and resurrection and to make that love applicable in individual lives.

The Role of Baptism

The Lord gave to His church the gifts of the Means of Grace in order to mediate God's love to mankind. Baptism, one of the Means of Grace, is the gift of God to the church through which one is made a member of the body of Christ and an heir of salvation, even if that person is an infant. Through Baptism, a person becomes a member of the "household of faith" (Gal. 6:10). As a member of the household of faith a person bears certain

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7 Paul Pallmeyer, "The Soil of Delinquency," Interaction, VI, 1 (October, 1965), 4.

8 Guy L. Roberts, How the Church Can Help Where Delinquency Begins (Richmond, Vir.: John Knox Press, 1958), pg. 87.

responsibilities and obligations to follow in the life which Christ places before him. However, the member of the household of faith is also the object of certain responsibilities and obligations on the part of the church, for to exercise the right to baptize is to assume the responsibility to educate and to edify. This obligation is especially important in regard to children and youth, whom parents and the church have a special commission to bring up in the nurture and admonition of the Lord (Eph. 6:4). When a baptized adolescent steps over into the area of delinquency, he does not step out of the concern of the church into the realm of secular psychology, sociology, and judicial practices. The church's obligation to him has not ended; it continues even if the delinquent remains adamant.

The Continuing Concern of the Church for the Whole Man

While the Christian is aware that he is exhorted to do good especially to the members of the household of faith, he also recognizes that Saint Paul's exhortation extends beyond fellow believers, to all men (Gal. 6:10). This constitutes the basis of the church's mission. The early Christians "were so convinced of the worth of what they had to share, that they went out and looked for ways to make the good news available to those who would not, could not come."[9] They realized the good news of the Gospel's answer to sin and anxiety was for all men, and they sought out men where they were to bring that good news to them. In seeking out man where he is, the church encounters the fact that its mission is to the whole man. The Lutheran Church--Missouri Synod, in its Affirmations on God's Mission,

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9 Francis I. Frellick, Helping Youth in Conflict (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1965), pg. 90.

passed at its 1965 convention in Detroit, Michigan, recognized this fact and resolved to

> affirm that the Church is God's mission to the whole man. Wherever a Christian as God's witness encounters the man to whom God sends him, he meets someone whose body, soul, and mind are related in one totality. Therefore Christians, individually and corporately, prayerfully seek to serve the needs of the total man. Christians bring the Good News of the living Christ to dying men. They bring men instruction in all useful knowledge. They help and befriend their neighbot on our small planet in every bodily need. They help their neighbor to improve and protect his property and business by bringing him economic help and enabling him to earn his daily bread in dignity and self-respect. Christians minister to the needs of the whole man, not because they have forgotten the witness of the Gospel but because they remember it. They know that the demonstration of their faith in Christ adds power to its proclamation.[10]

Such a concern for the whole man leads the church "to re-create around the problem child a new pattern of wholesome interpersonal relationships based on understanding, faith, and love . . . ."[11] In this kind of environment Christian faith can grow because the environment is permeated with the Gospel proclaimed and performed. Howard Clinebell, Jr., professor of pastoral counseling at the School of Theology, Claremont, California, uses the words "healing," "sustaining," "guiding," and "reconciling" to describe the functions of an environment of mission to the whole man. He outlines the various aspects of these functions in the following chart:[12]

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10 The Lutheran Church--Missouri Synod, Affirmations on God's Mission, adopted by The Lutheran Church--Missouri Synod at Detroit, 1965, together with Scripture references added by the Commission on Mission and Ministry in the Church ([St. Louis: The Lutheran Church--Missouri Synod, 1966]).

11 Roberts, How the Church Can Help, pg. 40.

12 Howard J. Clinebell, Jr., Basic Types of Pastoral Counseling (New York: Abingdon Press, 1966), pg. 40.

Pastoral Care Function	Historical Expressions	Contemporary Counseling Expression
Healing	Anointing, exorcism, saints and relics, charismatic healers	Depth counseling (pastoral psychotherapy); spiritual healing
Sustaining	Preserving, consoling, consolidating	Supportive counseling; crisis counseling
Guiding	Advice-giving, devil-craft, listening	Educative counseling; short-term decision making; marriage counseling
Reconciling	Confession, forgiveness, disciplining	Confrontational counseling; superego counseling; marriage counseling; Existential counseling (reconciliation with God)

As the church utilizes such an environment it is recognizing its continuing concern for the whole man.

The Primary Importance of God's Word in the Life of Man

The whole man is not wholly ministered to unless the church brings him the Word of God. This is because the whole man is under the curse of sin and suffers the resultant anxiety. The only relief from sin and anxiety is Jesus Christ. Jesus Christ is brought to man today through the preaching of the Gospel. The Formula of Concord defines the content of the Gospel in the following words:

> . . . that the Son of God, Christ our Lord, himself assumed and bore the curse of the law and expiated and paid for all our sins, that through him alone we re-enter the good graces of God, obtain forgiveness of sins through faith, are freed from death and all the punishments of sin, and are saved eternally.[13]

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13 The Book of Concord, Theodore G. Tappert, ed. (Philadelphia: Muhlenberg Press, 1959), FC, Solid Declaration, V, 20.

Because the Word of God brings the love of Christ in the Gospel to man and thereby frees him from sin and anxiety, it is of primary importance in the life of man.

The Church's Concern for the Delinquent

The church, in bringing the Word of God to all men as whole men, can not avoid the fact that the church's mission takes it to delinquents, also. H. F. Wind, sometime institutional missionary in Buffalo, New York, viewed this aspect of the church's mission as especially imperative:

> The church must and will exert every power at her command in attacking the problem of sin, viewed as moral delinquency and anti-social behavior, in that phase of its existence in which it is most readily curable, viz., in youth. The church should and will therefore direct her best efforts not only to the cure but also to the prevention of delinquency among her youthful members and among the children in the community at large. This task is divinely imposed upon her and is justly laid upon her by society.[14]

The task is divine because the church is commissioned to be an instrument of redemption to bring the message "that God loves and seeks to save every person, no matter how little, or guilty, or seemingly unimportant the individual may be."[15] This type of a commission impresses upon Christians a realization of the worth of persons, a sense of God's purpose for every life, a desire to share the knowledge of and joy in Christ, and a recognition that God's grace extends to all.[16] Only the church, then, "has the final solution in bringing about any real change in the lives of . . .

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14 H. F. Wind, "The Church as a Factor in the Prevention of Juvenile Delinquency," Associated Lutheran Charities, Thirty-Second Annual Convention, September 26-29, 1933, pg. 49.

15 Haskel M. Miller, Understanding and Preventing Juvenile Delinquency (New York: Abingdon Press, 1958), pg. 162.

16 Ibid., pp. 49-56.

delinquent children."[17] This being the case, Haskel Miller's conclusions that "churches can not be true to their nature or task and neglect or ignore the problem" of delinquency and that "churches can, if they will, be a powerful force, both in community life and in work with individuals, for the prevention and cure of delinquency"[18] bear heavily upon the church's relationship to the problem of delinquency. The church's concern for the delinquent ultimately involves building a redeeming fellowship around him[19] and incorporating him within that fellowship.

Summary

Sin is alienation from God, and, because all men have sinned, sin is the underlying cause of all delinquency. Because man's revolt against God has deprived his life of meaning, man now lives in a constant state of anxiety, searching for meaning and purpose, but not being able to find it. The church offers man an answer to sin and anxiety, an opportunity to restore meaning to his life. The church offers God's own answer to sin and anxiety, the love of Christ. The church proclaims that God's wrath has been satisfied through the life, death, and resurrection of the God-man Jesus Christ. The salutary grace of God is given to men by the Means of Grace. One of these Means of Grace, Baptism, while bringing God's grace and forgiveness to the recipient, also involves the obligation of the recipient to live as Christ directs him as well as the obligation

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17 T. Thormahlen, "The Church and the Delinquent Child," Associated Lutheran Charities, Forty-Second Annual Convention, September 27-29, 1944, pg. 58.

18 Miller, Understanding, pg. 162.

19 Roberts, How the Church Can Help, pg. 107.

of the church to be concerned for the spiritual nurture and development of the one baptized. Therefore, the church bears a special obligation of concern for a baptized juvenile who turns to delinquency. However, the church's mission to all men as whole men also obligates the church to be continually concerned for delinquents outside the household of faith. The church must also bring the Gospel to them, for the proclamation of the Word of God's love in Jesus Christ is of primary importance in man's life to free him from sin and anxiety. With such an understanding of its task and offer to men, the church recognizes that it has good reason to be concerned for the delinquent.

Pallmeyer, in his Interaction article, says,

> Juvenile delinquency is a concern of the church because every manifestation of sin indicates a conflict, a disturbed relationship, between man and God. A delinquent act is often a particularly loud signal of personal disturbance, amplified by factors in the person's background.[20]

The theological basis for the church's concern has been examined in this chapter. The psychological and sociological basis for concern, underlying Pallmeyer's second sentence, will be examined in the next chapter.

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20 Pallmeyer, "Soil," pg. 3.

CHAPTER IV

A PSYCHOLOGICAL AND SOCIOLOGICAL BASIS

All human beings have needs. The basic need of reunion with God has been considered in the preceding chapter. In this chapter a psychological and sociological basis for the discussion of the following chapters will be surveyed by outlining general human needs, adolescent needs, and, more specifically, needs of disturbed children.

General Human Needs

A primary derivative of the basic need of reunion with God is what Clinebell calls the indispensable need of humans "to experience authentic love in a dependable relationship."[1] By this he means the need both to love and to be loved. Other psychological needs include the need to feel significant, the need for security, the need for a sense of adequacy and worthiness, the need to belong to a group, the need for self-expression, the need to have new experiences, and the need to have value definitions.[2] Ernest Bruder, writing in the June, 1966, issue of Pastoral Psychology, speaks of three major dimensions of living, which concisely incorporate these general human needs. He identifies conviction, communion, and com-

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1 Howard J. Clinebell, Jr., Basic Types of Pastoral Counseling (New York: Abingdon Press, 1966), pg. 18.

2 Haskel M. Miller, Understanding and Preventing Juvenile Delinquency (New York: Abingdon Press, 1958), pg. 136.

mitment as the prime aspects of human life needed to maintain mental health.[3]

Adolescent Needs

Adolescents share in these general human needs, the satisfaction of which promotes mental health. However, adolescents also have specialized and more clearly defined needs. One of these is an intensification of the general need to "belong"; "a sharing of responsibility and a sense of creative participation in the most meaningful real-life activity of the family and community [as well as other meaningful groups] are also of greatest importance."[4] The adolescent is just emerging from what Freudian psychologists call the latency period; he still faces many of the problems of that period. Bruno Bettelheim, principal of the University of Chicago Sonia Shankman Orthogenic School, describes the latency period as

> a period when infantile pleasures are still very much desired but no longer truly enjoyable, while more mature pleasures are still things more feared than desired. As intensely as infantile pleasures are sought, they are no sooner had than they seem stale. It is also a period when more adult activities, if at all sought, create deep anxiety and lead to deep disappointment because the child is not ready for them yet.[5]

In attempting to leave behind the infantile desires and to develop a mature personality, the adolescent is faced by three chief problems, gaining recognition and prestige, matters associated with sex, and acquir-

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3 Ernest E. Bruder, "The Pastoral Ministry to the Mentally Ill," Pastoral Psychology, XVII, 165 (June, 1966), 26.

4 Miller, Understanding, pg. 118.

5 Bruno Bettelheim, Love Is Not Enough (Glencoe, Ill.: The Free Press, 1950), pp. 119-120.

ing independence.[6] Edgar Friedenberg, in his study of the Vanishing Adolescent, prefers to speak of two tasks of adolescence, self-definition and self-esteem,[7] both of which emphasize the important need of young people to be allowed to do more and more for themselves and, thereby, to be shown that their elders have confidence in them. As the juvenile develops a new awareness of himself, especially through the experiencing of the basic and secondary sexual changes associated with puberty, new patterns of thinking emerge in his mind. He begins to crave a realistic approach to everything, he "wants to be assured that anything he accepts is 'for real'",[8] he wants to leave behind his infantile world of fantasy and to face reality. Thus, the adolescent is in a state of flux, when emotions swing in wide and violent sweeps before settling into the mature balanced state of adulthood. He is passing through the middle stage of development on the way to maturity through dependence to independence to interdependence.[9]

> Soon the malleability, that capacity for change, will be largely lost; for adolescence is the last of the age periods in which we can expect success from other than the most expert and the most prolonged efforts to strengthen personalities or to build emotional and physical health.[10]

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6 J. Roswell Gallagher and Herbert I. Harris, Emotional Problems of Adolescents, rev. ed. (New York: Oxford University Press, 1964), pg. 8.

7 Edgar Z. Friedenberg, The Vanishing Adolescent (New York: Dell Publishing Company, 1962).

8 Francis I. Frellick, Helping Youth in Conflict (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1965), pg. 37.

9 Evelyn Millis Duvall, Facts of Life and Love for Teen-Agers, rev. ed. (New York: Popular Library, 1956), pg. 179.

10 Gallagher and Harris, Emotional Problems, pg. 4.

Eugene Morris, while outlining suggestions for Counseling with Young People, lists nine requirements for a climate in which youth can develop to the fullest. These nine requirements bring together the basic adolescent needs. The requirements are as follows:

1. The climate should provide goals that are within the youth's range of understanding, interests, and abilities.
2. The climate should provide an area of growth that has some relationship to previous experience.
3. The climate should provide goals which are related to the problems of the present and have some use for the future.
4. The climate should provide goals that are challenging and not too easily attainable.
5. The climate for continued growth in any direction is characterized by incompleteness, thereby creating continuing challenge.
6. The climate of growth, ideally, offers opportunity for personal sharing.
7. The climate conducive to personal growth is one in which wholesome attitudes may be developed.
8. In an ideal climate for personal growth, the youth must become acquainted with the limits imposed by his life situation.
9. The climate of growth must include the opportunity for the young person to identify himself with a more adult and admired person.[11]

Satisfactory fulfillment of adolescent needs within a climate conducive to growth results in the development of a young adult who is prepared to live as a responsible member of society.

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11 C. Eugene Morris, Counseling with Young People (New York: Association Press, 1954), pp. 28-31.

Needs of Disturbed Children

Just as adolescents share in the general human needs but do have specialized and more clearly defined needs, so disturbed children share in the needs of adolescents in general but also have specialized and more clearly defined needs. As with other adolescents, the disturbed child needs to feel that he "belongs." He has been conditioned to view the world as totally full of hate and, therefore, has no desire to belong to a world where adults are bigger and stronger than he, where he has received only hurt from those adults who should have protected and loved him, where confidence in a grown-up is a passport to betrayal, and where the primary law of life is that might makes right.[12] Such a child "has to be utterly convinced that--contrary to his past experiences--this world can be a pleasant one,"[13] one that contains friends and laughter as well as enemies and hate. The disturbed child is in special need of the opportunity to confront, confess, and receive the forgiveness of his guilt, which so often underlies his delinquent activity. Since much disturbed and delinquent behavior results from inadequate understandings of the role of sex and relationships between the sexes, these young people "need a multiple variety of shared experiences with many persons of both sexes in a wide field of social fellowship to complete their development."[14] The asocial child needs to be socialized; fellowship is one of his most vital needs.

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12 Leontine R. Young, "We Call Them Delinquents," Pastoral Psychology, VI, 57 (October, 1955), 17.

13 Bettelheim, Love, pg. 27.

14 Guy L. Roberts, How the Church Can Help Where Delinquency Begins (Richmond, Vir.: John Knox Press, 1958), pg. 99.

Fritz Redl and David Wineman, who worked with disturbed children in Detroit, Michigan, state that, because their ego is unable to satisfy these varying needs, desires, reality demands, and the impact of social values, the children who hate are forced to battle on four fronts--(1) the battle with their own conscience, (2) the search for delinquency support, (3) the direct defense against change, and (4) the mechanized warfare against change agents--in seeking to satisfy their needs.[16] The following chapters will comprise an examination of an institutional setting that offers the juvenile delinquent a milieu in which his needs can be met apart from the disastrous battles he has been carrying on.

Summary

Juvenile delinquents share in the basic needs of all human beings. Fulfillment of the needs to love, to be loved, to feel significant, to have new experiences, and to be secure is of utmost importance in the maintenance of mental health. However, adolescents have special needs which must be met in their maturing from childhood to adulthood. The developing sexual interests of adolescents contribute to their search for meaning and understanding of life and to their desire to discover the "reality" of things around them. For a juvenile to mature satisfactorily he needs a climate in which to live that contributes to growth. One aspect of a growth-conducive climate that is especially needed by disturbed children is the feeling that the young person "belongs," that he is welcomed and encouraged "to play along on the team." This is helpful in communicating to the delinquent that the world does contain friends

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16 Fritz Redl and David Wineman, Controls from Within (Glencoe, Ill.: The Free Press, 1952), pp. 18-20.

and laughter and can be a pleasant place in which to live. As the delinquent experiences the positive aspects of a friendly social situation, he is also helped to channel his excess energies into constructive rather than destructive areas. This psychological and sociological basis leads to an examination of the residential setting for the rehabilitation of juvenile delinquents.

CHAPTER V

THE INSTITUTIONAL SETTING

Thus far this study has examined the present state of juvenile delinquency and the increasing secular concern about the problem of rehabilitation of youthful offenders. The church has a firm theological basis upon which to build its own concern about juvenile delinquency: the offer of love and forgiveness through Jesus Christ which it has for all people who suffer from the inherited sinful condition of mankind. The church's task is to communicate this offer of love and forgiveness to the delinquent. Such communication can not take place apart from an understanding of the delinquent's basic psychological and sociological needs. A residential treatment institution is regarded by many workers in the field of juvenile delinquent rehabilitation as an ideal setting in which to work with juvenile delinquents. In this chapter the general outline of such an institutional setting will be surveyed, with particular attention given to the establishment of goals in such an institution, pre-intake and intake concerns, the residential situation, and discharge and post-discharge activities. The following chapter will examine in more detail the treatment program of such a residential situation.

Establishment of Goals

J. Roswell Gallagher and Herbert I. Harris, in their book, Emotional Problems of Adolescents, indicate that to attempt first to find and cure

the cause of a specific delinquent's act is the soundest treatment method to be pursued. They say that this often can be done by those who have no professional training but who do have a desire to be helpful through patience, ingenuity, and kindliness.[1] Patience, a desire to help, ingenuity, and kindliness are essential factors of a home that meets the needs of a young person. Thus, the goal of establishing a satisfactory home situation is essential in an institution for juvenile delinquents.[2]

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1 J. Roswell Gallagher and Herbert I. Harris, Emotional Problems of Adolescents, rev. ed. (New York: Oxford University Press, 1964), pg. 166.

2 Albert Deutsch, Our Rejected Children (Boston: Little, Brown and Company, 1950), pg. 212, discusses a number of factors which contribute to a good home situation. Dennis W. Pegorsch, "Lutheran Social Welfare Work and the Emotionally Disturbed Child," unpublished research paper, Concordia Seminary, 1966, pp. 40-41, summarizes some of the factors in the following words:

> A home is good if the child is loved and wanted--and knows it; if he is a part of the family, has fun with the family, and belongs; if he is helped to grow up by not having too much or too little done for him; and if he has some time and some space of his own to develop as an individual. His early mistakes need to be understood as a normal part of growing up, but at the same time he needs to be corrected without being hurt, shamed, or confused. His growing skills--walking, talking, reading, and making things--should be enjoyed and respected. He plans with the family and is given real ways to help and feel needed throughout childhood. He deserves freedom that fits his age and needs, and responsibilities that fit his age, abilities, and freedom. He should be able to say what he feels and talk things out without being afraid or ashamed; he can learn through mistakes as well as his successes, and his parents should appreciate his successes rather than dwell on his mistakes. As he grows older, he has to feel that his parents are doing the best they can and they know the same about him. He should sense that his brothers and sisters, and the family has to stick together and help one another. There is a need for him to be moderately and consistently disciplined from infancy, to have limits set for his behavior, and to take increasing responsibility for his own actions. And finally, but not least, Deutsch stresses that the child has to have something to believe in and work for which is communicated to him by his parents who have lived their ideals and religious faith.

However, it is readily recognized that merely establishing a satisfactory home situation is not in itself sufficient for meeting the needs of disturbed children, who, because of the very close interpersonal relationships of home and family living, "generally find relationships with adults and peers are so conflicted that they require a more diluted type of living situation in which they might reach out to others at their own pace without the demands of close family interaction."[3] A residential treatment center is such a modified home situation.

> A residential treatment center is an institutional setting, "conditioned" toward a total treatment program.
>
> This "Therapeutic Community" has been developed as a specialized tool with a view of a dynamic understanding of [a] child's problems and personality, and an opportunity to provide him with [a] multiplicity of experiences, all being an integral part of a total treatment process.[4]

The proper treatment process is determined by the goals and objectives established by the institution, and the effectiveness of the institution is measured by the extent to which it achieves its goals. This is why it is important that goals and objectives be clearly delineated and understood by the institution's staff and constituency.[5]

The ultimate goal of treatment of juvenile delinquents in a residential center is to help them achieve an acceptable level of social functioning.[6]

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3 "Summation of a Presentation by Ronald E. Kohls, ACSW, Coordinator of Treatment Program at Martin Luther Home [Stoughton, Wisc.] Given to the Facilities Development Committee of Martin Luther Home on Treating Disturbed Youngsters on April 22, 1966," unpublished paper, pg. 1.

4 "Wernle Children's Home," brochure from Wernle Children's Home, Richmond, Indiana.

5 Staff training, which includes instilling an understanding of the institution's goals and functions, is further examined in chapter VI, pp. 79-81.

6 "Information Pertinent to Admission," brochure from Martin Luther Home, Stoughton, Wisconsin, pg. 2.

This goal can be attained through the fulfillment of various derived goals. The institution should strive to expose the delinquent to a milieu in which the predominant norms and value systems of the larger society are reflected. The planned program of activities should provide opportunities for the juveniles to drain off some of their emotional and physical agitation through work and play.[7] The children need chances to come into contact with staff members who are sensitive to their problems.[8,9] These goals are essential to satisfactory rehabilitation of juvenile delinquents through a residential treatment center.

A realistic approach to the establishing of the goals of a residential treatment center also involves keeping in mind the limitations of such programs so that the goals are not impossible to attain. Some of the problems and limitations connected with juvenile delinquency rehabilitation are as follows:

> In general, one is faced with the problems of high costs, paucity of available qualified staff, lack of co-ordination of services for the maladjusted and disturbed children in the community, and overcrowding of facilities with the constant pressure to crowd a few more youths in. The residential treatment center faces the constant tension between individualization and the group approach and must always be seeking a proper balance between the two. The delinquent is faced with the problem of repairing damaged relationships--which can only be repaired through new relationships--; he faces the difficulty of living in a place which is not his own home and where the people are not his own family. Finally, after leaving the institution

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7 See chapter VI for an examination of such a planned program.

8 The qualifications of such staff members are expanded in chapter VI, pp. 54-57.

9 George H. Weber and Raymond L. Manella, The Institutional Care and Treatment of Older Hyperaggressive Delinquent Children (Juvenile Delinquency Facts and Facets 19) Children's Bureau (Washington, D.C.: U.S. Government Printing Office, 1965), pg. 4.

> the juvenile must be ready to bear the prejudice of many members of the community against juveniles returning from an institution.[10]

Consideration of the goals of an institution in the light of these limitations ultimately leads to provisions for adequate evaluative studies of the effectiveness of the institution. If the goals are being met satisfactorily they will be evident in the pre-intake and intake concerns, the residential situation, and the discharge and post-discharge activities.

Pre-Intake and Intake Concerns

The first area in which goals are evident is the pre-intake and intake concerns of an institution. In order that treatment of the delinquent can be satisfactorily carried out and not prematurely interrupted, it has been found to be necessary in most cases of referral to an institution to have custody of the juvenile transferred from the parents to the referring agency prior to the youth's placement in the institution.[11] Also prior to placement the institution obtains a number of reports from various sources such as psychologists, medical doctors, social workers, and clergymen in order to evaluate the delinquent's capacity to form relationships and to decide what type of treatment and placement would be most beneficial for the juvenile. If the institution determines that it is unable to give proper treatment to the young person, the referring agency is notified of this fact, often along with suggestions about what other type of treatment would be beneficial.

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10 Leonard C. Laetsch, "Recent Trends in the Institutional Rehabilitation of Juvenile Delinquents," unpublished term paper for Washington University, St. Louis, Missouri, January 7, 1965, pp. 10-11.

11 "Information Pertinent to Admission," pg. 3.

When a juvenile delinquent is accepted by a residential treatment center, he often comes with a feeling that the institution is just another form of punishment in a long experience with threats and punishment from his parents and other elders. He considers the institution as one more enemy against whom he must be on his guard rather than a source of help to him.[12] Added to this hindrance to the establishment of satisfactory relationships is the difficulty that most people find when entering a new situation and meeting new people,[13] which is even further compounded by the fact that the placement is a forced separation from the juvenile's parents and former environment. Because of these possible hindrances to achieving the goals of the institution already at intake, Aichhorn considers the first moment of coming together between the child and a representative of the institution of the utmost importance:

> It is more than a "feeling out" of the situation; it must have the appearance of certainty and sureness and must be put through as quickly as possible because in most cases it forms the foundation for our later relationship. The adolescent does the same thing when he comes into contact with me. He wants to know right away what kind of person he is dealing with.[14]

If the pre-intake and intake concerns are handled satisfactorily, the institution is on its way to meeting its goals of rehabilitating juvenile delinquents.

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12 August Aichhorn, Wayward Youth (New York: The Viking Press, 1935), pg. 124.

13 Gisela Konopka, "What Houseparents Should Know," Children (March-April, 1956), 49.

14 Aichhorn, Wayward, pg. 128.

The Residential Situation

The goals of an institution are also evident in the residential situation it establishes to care for the juvenile delinquents entrusted to it. Such a residential situation attempts to help the juvenile "grow to a level of functioning that will enable him to resume family and community living . . . by providing him with nurture and controls in a positive accepting environment."[15] Through experiencing an increase in the understanding of himself, his feelings, and his behavior, he finds new ways of responding both to people and to the stresses and strains of life.[16] Because the importance of family home living is recognized as primary to our society and the way of life ordained by God, a residential situation imitating a home setting as much as possible is felt by many workers in the field of juvenile delinquency rehabilitation to be an ideal type of positive accepting environment. Often, however, the home setting may be too demanding upon the juvenile delinquent, and the situation will be modified so that greater stress is placed upon peer interactions that are similar to the nature and functions of gang interactions, which the delinquent often finds meaningful.[17]

A primary ingredient of the home setting modified by such gang-like interactions is acceptance, "a wholehearted conviction that even the most difficult child is to be met . . . with a deep respect for the capacities

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15 [Ruben E. Spannaus, et al.], A Statement of the Philosophy of Treatment at Lutherbrook Children's Center ([Addison, Ill.: Lutherbrook Children's Center, 1965]), pg. 2.

16 Ibid., pg. 2.

17 Francis I. Frellick, Helping Youth in Conflict (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1965), pg. 68.

and the possibilities that lie dormant in him."[18] Frequently a risk is run that the institutional setting will tend to shift concern from the individual to the group. However, acceptance which respects the peculiar needs and capacities of each resident serves as a strong factor in the individualization of concern. Individualized concern and acceptance evidences itself in love. Howard Jones, describing the residential treatment for juvenile delinquents at Woodmarsh, England, suggests that love may be one of the primary methods of successful treatment of delinquents:

> Most of them have been deprived of love, or have suffered in a fundamental way from their contacts with authority figures. They have to be reassured about their loveworthiness, and to be given a chance to modify the picture of authority that experiences dating back to their earliest years have given them. With children whose disturbances are very deep-seated, a great deal of forbearance may be required.[19]

In this context love is not defined as some sort of laxness or apparent indifference to conduct; it "means discipline--firmness as well as tenderness."[20] It involves the establishment of certain "must's" and "must not's" which are clearly interpreted to the youth and kindly but firmly enforced.[21] When various writers in the field of institutional rehabilitation use words such as freedom and permissiveness in describing important attitudes within a residential treatment setting, their meanings have the same implications as does the word love in the above context: love permits the juvenile freedom, but that freedom is guided in such a

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18 Konopka, "What Houseparents," pg. 49.

19 Howard Jones, Reluctant Rebels: Re-Education and Group Process in a Residential Community (New York: Association Press, 1960), pg. 98.

20 Guy L. Roberts, How the Church Can Help Where Delinquency Begins (Richmond, Vir.: John Knox Press, 1958), pg. 42.

21 Ibid., pg. 42.

way that he learns how to develop control of himself.[22] It is generally agreed among workers among delinquents in institutions that freedom of emotional expression in the institution allows the person to vent pent-up emotions from outside the institution and thereby to free himself from some of his anxieties.

The entire environment of the institution evidences the characteristics of love, acceptance, freedom, and permissiveness. The aim is to re-educate the delinquent to the fact that there are such things as friendship, understanding, and respect for himself and others.[23] This is accomplished through the environment that communicates "love in the context of an intimate primary group which gives the individual a secure and meaningful role."[24] Because the success of the rehabilitation program depends so much on the total environment, there can be no one staff person who has full responsibility for the treatment of any one child; successful treatment depends upon the continued co-operation of psychiatrists, psychologists, social workers, recreation directors, vocational instructors, medical personnel, and a large number of non-professional staff members, as well as upon the co-operation of many people in the nearby community. This latter fact also points up the importance of the location of a residential

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22 Thus, for example, Jones, Reluctant Rebels, pg. 99, reports that permissiveness is important because many delinquents feel, "When people let me do what I want to do, then I know that they love me." However, he also points out (pp. 104-107) that permissiveness, rightly handled, does not rule out control being developed by the juvenile; permissiveness emphasizes the accepting attitude of the adult and allows for organized interaction among the youth. See alos, Laetsch, "Recent Trends," pp. 6-7.

23 Leontine R. Young, "We Call Them Delinquents," Pastoral Psychology, VI, 57 (October, 1955), 19.

24 Haskel M. Miller, Understanding and Preventing Juvenile Delinquency (New York: Abingdon Press, 1958), pp. 45-46.

treatment center: some of the advantages of being close to the city are fire and police protection, hospitals and medical services, and school services.[25]

Residential treatment care has the advantage of being able to offer love, acceptance, freedom, and permissiveness in a continuous program, for in such an institution the delinquent can be observed by the staff at all times. This means that he can be observed at the precise moment of his problem, and it is not necessary for the staff member attempting to understand the delinquent's behavior to rely on a retelling of the incident, as is so often the case in usual clinical work. With such an emphasis placed on continuity, it is also recognized that the relationship with the child's home should not be discontinued; in fact, frequent contacts between the child and his parents are considered a "right" rather than a privilege.[26] A continuing relationship with the community at large is also recognized as important, and, as a result, boys from residential treatment centers often attend public schools and participate in community activities as much as possible.

An emphasis on continuity may lead to inflexibility. Redl and Wineman emphasize the danger of inflexibility when they point out that "even where there is a 'set routine,' the handling of deviations from it must not become a routine in itself, but must retain all flexibility of clinical

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25 Elvira Gullixson, "Summary of Institute on Children's Institutions," Associated Lutheran Charities Thirty-Eighth Annual Convention, August 29-September 1, 1939, pg. 89.

26 Letter from H. F. Webber, Acting Director, Luther Child Center, Everett, Washington, to the author, March 20, 1967; and "Because Someone Cares," brochure from Luther Child Center, Everett, Washington.

individualization."[27] Rather than establish an inflexible environment, such an institution tries to change its pace often enough so the residents are not able to explain away any antisocial behavior because of being bored.[28] Gisela Konopka, in an article about "What Houseparents Should Know," stresses the importance of carefully considering such areas of concern as routine, food and the kitchen, and sleep and the preparation for it;[29] flexibility in approach is needed here, too.

A continuing, flexible program will recognize that each individual juvenile will adjust at a different pace from others in the same institution and that rehabilitation not infrequently takes as long as two years.[30] Throughout the young person's stay in a residential treatment center, his progress is periodically reviewed by the staff to determine whether he is receiving the necessary love and acceptance, whether his continuing relationships with home and community are improving, and whether he will soon be able to be discharged.[31]

Discharge and Post-Discharge Activities

When a juvenile delinquent is rehabilitated to the extent that he has achieved an acceptable level of social functioning, he is ready to be

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27 Fritz Redl and David Wineman, Controls from Within (Glencoe, Ill.: The Free Press, 1952), pg. 53 (emphasis present).

28 Barbara Culliton, "Children in Conflict," Science News, XC, 8 (August 20, 1966), 125.

29 Konopka, "What Houseparents," pp. 51-52.

30 Frellick, Helping, pg. 116.

31 Lutherbrook Children's Center, Addison, Illinois, has such staffings on each child at about three month intervals. See [Spannaus, et al.], Statement, pg. 3.

discharged from the institution. The real test of the institution's accomplishment comes when the young person leaves the supervision and guidance and returns to the community. In order to facilitate the youth's re-entry into the community, a number of institutions operate residential half-way programs. These are usually group homes within a residential section of a city under the supervision of a husband and wife, who help the young people make their final re-adjustment to society by participating in social activities as they desire.[32] Just as continuity is seen to be important in the residential situation, it is also important after a juvenile's discharge from the institution. Most institutions desire to maintain contact with their former residents through general newsletters as well as through personal letters from various staff members.[33] By means of discharge and post-discharge activities such as these, institutions for the rehabilitation of juvenile delinquents are able to complete their goals with the boys who have had to spend some time under their care.

Summary

The ultimate goal of treatment of juvenile delinquents in a residential treatment setting is to help them to achieve an acceptable level of social functioning. The staff of the institution must be aware of this goal as well as the limitations connected with such programs in order to operate the institutional setting properly. The goals of an institution are evi-

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32 One such residential half-way program is operated by Lincoln Hall, Lincolndale, New York. For further information see the bibliographic listings.

33 Melbourne S. Applegate, Helping Boys in Trouble: The Layman in Boy Guidance (New York: Association Press, 1950), pp. 67-69, suggests nine rules for such personal letter writing.

denced in its pre-intake and intake concerns, its residential situation, and its discharge and post-discharge activities. The pre-intake and intake concerns are of importance because through them initial contact is made with the prospective resident and a determination is made as to whether or not he will be accepted for placement. If accepted for placement, the child often comes with great misgivings about the institution, and the institution needs to meet him with understanding in order to develop a relationship conducive to the achieving of the institution's goals. Treatment within the residential situation takes on a rehabilitative rather than a punitive character. Careful diagnosis is essential to its success. Individualization within as nearly a normal setting as possible means that the delinquent is approached with love, acceptance, freedom, permissiveness, and flexibility. The delinquent finds intertwined within such a setting an opportunity to establish relationships with his peer group and with carefully trained workers who indicate they have an interest in his well-being. When the staff of the institution feels a boy has been satisfactorily rehabilitated to resume life outside the institution at an acceptable level of social functioning, the young person is discharged, and the staff maintains a relationship with him to observe if the goals of the institution actually have been met and to provide support for him if he should have difficulties in re-orienting himself to his social surroundings.

This chapter has surveyed the general institutional setting for the rehabilitation of juvenile delinquents. The examination of the residential situation, although quite extended, was couched in general terms. In the next chapter the program within a church-oriented residential institution will be more fully explicated.

CHAPTER VI

THE PROGRAM

The previous chapter has surveyed some general aspects of the institutional setting of a church-related treatment center for juvenile delinquents. The prime determinant of the success of such an institution is the program that is established within the residential situation. This chapter turns to a closer study of the residential program in a church-related treatment center for juvenile delinquents. Because the church's interest centers around its religious care for the whole person, the religious life orientation of the program is made the first concern. Following that the cottage plan of care and leisure and "in-between" time activities will be examined. Matters that are seen as more professional in nature--casework services, group work, and schooling--will then be assessed. The chapter will conclude with a survey of various staff concerns which contribute to the successful outcome of such a program.

Religious Life

Because the church recognizes delinquency as a result of sin and man's alienation from God, the church's primary concern in the rehabilitation of juvenile delinquents is to restore them to fellowship with God by proclaiming to them the good news of Christ's redeeming activity which has been accomplished for all men and allows men to find peace with God and relief of their anxiety. The church brings the Gospel to the delin-

quent so that the Holy Spirit might work in the juvenile's heart and create in him a faith which follows after the example of Christ in living a life of love and service. Therefore, the Gospel message will permeate the entire atmosphere of the church-related agency. The importance of the totality of religious concern is emphasized in some guidelines for the establishment of homes and services for the aging drawn up by the Committee on Service to the Aging of the Lutheran Church--Missouri Synod Department of Social Welfare. Although these guidelines are specifically oriented towards the establishment of homes for the aging, the following statements are applicable in the present context:

> If the program of the Home is to reflect the spirit of our Church the administrator as well as the key personnel on the staff should be Lutheran.
>
> . . . . . .
>
> In some instances it may be preferable to operate without a permanent department head rather than to employ a non-Lutheran.
>
> In view of these personnel needs, it is obvious that every Lutheran agency should make the recruitment and training of Lutheran personnel a budgeted part of its operation. One way of doing this is to establish scholarships in specific professional fields.
>
> At other staff levels it may be necessary to engage non-Lutheran personnel. Tact and discretion will enable the administration to solve these problems satisfactorily.
>
> Under all circumstances the religious beliefs of the employees must be respected and in turn all employees, regardless of religious affiliation, should respect the practices and customs of our Church.[1]

Guy Roberts surveyed the religious background of a number of delinquents in the process of his study of delinquency, which led to the writing of How the Church Can Help Where Delinquency Begins.[2] He discovered that

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1 Committee on Service to the Aging, Guidelines for the Establishment of Homes and Services for the Aging (St. Louis: The Lutheran Church--Missouri Synod, Department of Social Welfare, 1960), pg. 17.

2 Guy L. Roberts, How the Church Can Help Where Delinquency Begins (Richmond, Vir.: John Knox Press, 1958).

few were reared in homes where there was no trace of Christian influence. Although various factors weakened the religious influence upon these boys, their attitudes were such that the church can play a vital role in their rehabilitation. They usually believe in God, the church, and the Bible. Their main problem is that their faith lacks depth and is largely assent of the mind rather than the deeper conviction of the heart. The church's responsibility is to help the delinquent utilize what he has in developing a mature faith.[3]

In order to develop that mature faith the church has the duty not merely to provide routine, dogmatic, catechetical instruction, but also to relate this instruction to life in all instances.[4] Because the delinquent's view of life is often extremely negative and lacks relationships with good, warm, parental figures, which are closely tied up with the feelings every child has toward God,[5] the church-related institution is faced with the task of integrating the delinquent into a Christian fellowship in which he experiences the forgiveness, acceptance, and love of God and the friendship of man without relationship to his own sense of worth. The institution strives to make the concepts of God and religion concrete enough for a child to grasp by making them real in the persons of the staff members.[6]

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3 Roberts, How the Church, pp. 27, 61, 81, 107, et passim.

4 H. F. Wind, "The Church as a Factor in the Prevention of Juvenile Delinquency," Associated Lutheran Charities, Thirty-Second Annual Convention, September 26-29, 1933, pg. 50.

5 [Ruben E. Spannaus, et al.], A Statement of the Philosophy of Treatment at Lutherbrook Children's Center ([Addison, Ill.: Lutherbrook Children's Center, 1965]), pg. 7.

6 Haskel M. Miller, Understanding and Preventing Juvenile Delinquency (New York: Abingdon Press, 1958), pp. 146-147.

The preceding paragraph exemplifies one of three modes of encounter with Christ which Wayne Oates points out in his study of Christ and Selfhood.[7] The three modes are Scripture, other Christians, and prayer. The encounter with Christ in other Christians is set forth above. The encounter through prayer is very difficult for the delinquent because he is often unaware of the benefits of prayer. However, the encounter with Christ through prayer is of special benefit for those working with delinquents and can often serve as a source of strength when the staff member finds himself trying to rely on his own strength.

The encounter of the delinquent with Christ through the primary documents of Scripture is seen as the principal focus of the religious program at Lutherbrook Children's Center, Addison, Illinois, as is pointed out by the following statements of its religious concerns:

> The goals of the religions program are:
> (1) To transmit knowledge to the child from the Bible about God and His relationship to men.
> (2) To help the child to establish a relationship with God; to help the child build an attitude toward God that will see Him as a loving, caring, preserving God to be trusted; to help the child to want to worship and glorify God through faith in Jesus Christ as his Lord and Savior.
> (3) To assist the child in the incorporation of moral values and standards, the commandments of God or His will for man, into his own being; to help the child apply these values and standards in his own life and in his relationship with other people.
>
> . . . . . .
>
> The formal religion program for the children at Lutherbrook needs to be planned and directed carefully. It should be directed toward the first goal, that of transmitting to the child knowledge of God and His relationship to men. Bible stories can be taught but the emphasis should be on selecting those stories that reveal God as the loving God and not as the just, and sometimes wrathful, God. The Gospel, with its emphasis on God's great love for man, is more appropriate for these children than

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7 Wayne E. Oates, Christ and Selfhood (New York: Association Press, 1961).

> is the Law, with its commandments to men. The formal teaching of religion, both in school and in the cottage, should not be used as a tool for attempting to change a child's behavior. It should not be designed to increase the child's guilt or his anxiety. It should not attempt to make him feel responsible for paying back a debt to God for His love to him.[8]

The religious life program of an institution for rehabilitating juvenile delinquents is also concerned about church and Sunday school attendance. It is recognized that church and Sunday school may become a battleground where the juvenile is stimulated to act out his aggressive, impulsive behavior, and, therefore, making him attend may lead to the development of negative attitudes toward religion. At Lutherbrook, children may or may not attend depending upon their ability to use the experience in a positive, constructive way.[9] A recognition of the benefits gained from frequent reception of the Lord's Supper as well as private confession before reception will also be encouraged among those boys in the institution who have been confirmed.

The residential treatment center that finds its motivation in the Gospel of Jesus Christ uses this Gospel in all aspects of its treatment program. Its daily activities center around study, prayer, and meditation about the ways God's good news can be made meaningful in all phases of its work.

The Cottage Plan of Care

The rehabilitative work of the residential treatment institution centers in the cottages or living units where the boys spend most of their

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8 [Spannaus, et al.], Statement, pg. 7.

9 Ibid., pg. 8. Lutherbrook also encourages its children to save money from their allowances for church and Sunday school offerings, but, again, this is a voluntary decision on the part of the child.

time under the supervision and guidance of houseparents.[10] The Statement of Philosophy of Treatment of Lutherbrook Children's Center indicates that because many of the disturbed child's emotional wounds were inflicted at the parental-relationship level, it is at that level that rebuilding must begin.[11] Therefore, the role of houseparents is extremely important in restoring the juvenile delinquent to a proper relationship with society. Recognizing this importance of houseparents, most institutions have established a number of qualifications which they feel ought to be evidenced by their staff members who fill the important position of houseparents.

Qualifications of houseparents

A primary qualification is that houseparents recognize the seriousness of the problem of delinquency, understand its relationship to the total personality and spiritual situation of a particular boy, and have a desire to do something about the problem. In a Christian institution, staff members are constantly aware of the possibilities of conflicts of one kind or another and are urged to deal with them in a Christian manner. "A Christian houseparent who is warm and accepting of a child and his parents as they are and willing to work with them from there can offer, in the framework of the institution setting, relationships and experi-

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10 There are some writers who shun the term houseparents because it seems to imply too much of a "home-like" atmosphere to the institution, which many emotionally disturbed children are unable to accept. However, the term does have wide usage especially in contexts of juvenile delinquency rehabilitation. Therefore, the term is used in this discussion and refers to the staff members who work most consistently with the residents, although in some institutions the staff members occupying this position are referred to as counselors or some other similar title.

11 [Spannaus, et al.], Statement, pg. 4.

ences that are as therapeutic as any specialized service."[12] Many institutions prefer that houseparents be married couples who can give an example of Christian married life and in which the male figure or father-person serves as an identification figure.[13] In addition to the warm, human understanding of Christian houseparents, an attitude of scientific inquiry can pervade the setting for the purpose of understanding both the actions and mistakes of the residents. Gallagher and Harris emphasize the need for both knowledge and feeling in working with adolescents when they say,

> How you feel toward them can be a greater factor than what you know about them. . . . But an adult who is interested in young people and feels sympathetic toward them will be able to do more for them as he acquires a greater knowledge of their traits and needs and problems.[14]

Since knowledge and age are often related, many institutions desire that the houseparents not be too young.[15]

A number of writers also point out that staff members ought to be able to talk with a child about incidents that occur, "trying to help the child see what went wrong and to find more appropriate ways of handling such situations if they arise again."[16] In such a context, the ability to talk meaningfully with a resident also implies an ability to listen empathetically, to encourage the juvenile to put his feelings into words, and

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12 Getha Bomboy, Social Worker, The Lutheran Home at Topton, Pennsylvania, in a letter to the author, March 21, 1967.

13 Ibid.

14 J. Roswell Gallagher and Herbert I. Harris, Emotional Problems of Adolescents, rev. ed. (New York: Oxford University Press, 1964), pp. 4-5.

15 T. Thormahlen, "The Church and the Delinquent Child," Associated Lutheran Charities, Forty-Second Annual Convention, September 27-29, 1944, pg. 60.

16 [Spannaus, et al.], Statement, pg. 3.

to reflect feelings for him that he may not be able to verbalize. One plea of a number of children in institutions is that when houseparents do talk with them, the houseparents refrain from talking badly about their parents.[17] So, while talking with a child, the houseparent will remember that verbal communication in the past life of the delinquent has often been used as a weapon against him, and the houseparent will avoid verbal scolding and grilling as much as possible.[18]

Among other qualifications of houseparents the following are given the most prominence: the houseparent should like children and enjoy being with them, be able to change, be patient and understanding, be of normal intelligence, be interested in learning how children develop, have personal emotional stability, have good health, have moral integrity, have some ability as a group leader, be willing to take supervision, recognize the effects of separation from parents and home upon a child, be adequately trained[19] and willing to accept further training,[20] be able to accept confidential information about the children without shock and to keep that information confidential, be able to recognize the roles transference

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17 Gisela Konopka, "What Houseparents Should Know," Children (March-April, 1956), 54.

18 [Spannaus, et al.], Statement, pg. 3.

19 Bernard Russel, Current Training Needs in the Field of Juvenile Delinquency (Juvenile Delinquency Facts and Facets 8) Children's Bureau (Washington, D.C.: U.S. Government Printing Office, 1960 [reprinted, 1964]), pg. 13, quotes Institutions Serving Delinquent Children--Guides and Goals, Children's Bureau publication 360 (Washington, D.C.: U.S. Government Printing Office, 1957), pg. 45, as maintaining that "graduation from an accredited college, with a sequence in the social sciences or an equivalent combination of education and experience, are desirable qualifications for persons carrying these (cottage parents') [sic] responsibilities."

20 St. Louis University and Hunter College, New York, offer courses for houseparents as a part of their regular curriculum offerings.

and countertransference may play in their relationships with the children and how these may help or hinder rehabilitation,[21] and have the ability and willingness to admit mistakes.[22]

Role of houseparents

Qualified houseparents in an institution for the rehabilitation of juvenile delinquents occupy an important position in the program of that institution. As the representatives of the institution who have the most prolonged contact with the residents, the houseparents have an integral role in the success or failure of re-educating a juvenile delinquent for his return to society. This role depends primarily upon the development of a trustworthy friendship between the houseparents and the children in which the adults represent strong, non-punitive figures who meet each provocation with understanding and "an attitude that can be summed up in there parts: 1) I like you; 2) but I cannot accept that kind of behavior; 3) I am here to help you change it."[23] Such an understanding attitude

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21 Gallagher and Harris, Emotional Problems, pp. 179-180, dwell at length on the dangers of countertransference which may lead to warped judgment, obscured perspective, and lost objectivity.

22 Bruno Bettelheim claims that love is not enough in working with children, emotionally disturbed or normal (Love Is Not Enough [Glencoe, Ill.: The Free Press, 1950]). Rather, he maintains that there are some "things that are needed in addition to love in order to raise children successfully in our present day complex environment." (Pg. 3.) Though he makes no attempt to define what he means by love ("Things only become complicated if we ask what exactly we mean when we talk about 'love.'" [Ibid.]), he claims that his book shows some of those things that are needed in addition to love. The Christian view of the meaning of love negates Bettelheim's contention that love is not enough and rather maintains that love, real Christian love, the love which reflects God's love, is the prime qualification of a houseparent.

23 Edward Linn, "Wiltwyck: Home of the Wild Ones," Reader's Digest, LXXII (February, 1958), 194.

requires that the houseparent become intimately involved with the delinquent so that a mutual feeling of care is developed, for a "child can be influenced by those for whom he cares, and will even begin, quite spontaneously, to model himself on them."[24]

As indicated above, the houseparent should be able to talk and listen meaningfully to a child. As the houseparent develops a feeling of care and concern for the delinquent, the houseparent is able to fulfill a role which often has been seriously lacking in the previous life of the juvenile. The youngster in a residential treatment center has often missed the benefit gained from having a good talk with someone willing to lend a sympathetic ear where he could use words with emotional power to lift the weight of emotional pressure.[25] Such a sympathetic climate develops when the youth feels himself accepted as he is and secure enough to express himself honestly. Gallagher and Harris stress the benefits of letting a boy or girl talk when he or she wants to in the following words:

> It is well to remember that adolescents are particularly responsive to anyone who is genuinely interested in them and their ideas. After all, they have had years of being told what to do, what is right, and little chance to state their own ideas without meeting quick criticism. The gains that can come from listening, from asking their opinion, and from avoiding preaching, sarcasm, and authoritarianism, are obvious.[26]

One such gain, Aichhorn points out, is the release of positive feelings toward the staff member which can then be used constructively by the skilled houseparent to further the growth of the juvenile still more.[27]

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24 Howard Jones, Reluctant Rebels: Re-Education and Group Process in a Residential Community (New York: Association Press, 1960), pg. 95.

25 Gallagher and Harris, Emotional Problems, pg. 114.

26 Ibid., pg. 8.

27 August Aichhorn, Wayward Youth (New York: The Viking Press, 1935), pg. 138.

When a new boy is about to arrive at the institution the houseparents can be helpful in preparing the group for his arrival. A discussion with the group allows feelings of fear and hostility regarding the change in the group situation to be brought out. The co-operation of the others in making the new-comer more comfortable can be requested. "Children have an astonishing capacity for compassion if they are approached as reasonable human beings."[28] However, Bettelheim's work with emotionally disturbed children points to the caution that not too much to-do be made over the new-comer at the expense of the stability of the group and the relationships already established.[29]

The houseparents' role in regard to discipline is another area which can be detrimental to rehabilitation if handled incorrectly. Miller makes the following observations in regard to discipline:

> 1. The first obligation . . . is to understand the child's misbehavior and to accept it without alarm or severity.
>
> . . . . . .
>
> 3. Discipline should fit the child, not the crime, and it should always be for the child's sake, not the [house]parent's.
>
> 4. Discipline can be terribly damaging, especially if it communicates rejection. . . .
>
> . . . . . .
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> 5. Discipline should be consistent. . . .
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> 6. The best discipline is positive rather than negative. . . .[30]

Of course, what form of discipline is used will depend in large extent

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28 Gisela Konopka, Group Work in the Institution (New York: Whiteside, Inc., and William Morrow and Company, 1954), pg. 62. Cal Farley, founder of Cal Farley's Boys Ranch, Amarillo, Texas, has made extensive use of this kind of preparation and has said, "They do it because they are proud that we have asked their help. I have never yet met a kid, no matter how bad, who didn't have some vestage of pride, latent though it may be." (Quoted by Ben Hibbs, "Boys Home on the Range," Saturday Evening Post, CCXXXV [November 24, 1962], 74.)

29 Bettelheim, Love, pg. 50.

30 Miller, Understanding, pp. 133-134.

upon the treatment program set up for each individual and the point along the treatment continuum where he is at that time. Aichhorn points out that at times, especially at the beginning of treatment, this may mean not interfering at all but waiting for the time when a change of the misconduct will come of itself because of the rehabilitative forces inherent in the milieu.[31]

Redl and Wineman suggest a number of techniques which can be used by houseparents for dealing with what they call surface behavior, which implies not necessarily working deeply into a youth's problems, but handling the immediate situation in a manner that is not harmful to the problem, but which at the same time could or could not necessarily be helpful. These techniques can serve as methods of remedying on-the-spot difficulties and often do affect the juvenile at a deeper level than mere surface behavior, especially when the entire climate of the institution is one of positive regard and help for the residents. These techniques can be summarized as follows:[32]

1. Planned Ignoring. This does not mean total ignorance, but ignoring of those actions which can be tolerated and do not initiate contagion of excessive activity on the part of others.
2. Signal Interference. This involves the use of simple signals to re-alert the child's ego or super-ego to danger, but not involving overly conspicuous methods or signals which would possibly involve others.
3. Proximity and Touch Control. The mere nearness or physical

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31 Aichhorn, Wayward, pg. 148.

32 Fritz Redl and David Wineman, Controls from Within (Glencoe, Ill.: The Free Press, 1952), pp. 153-245.

contact of an administrator or staff member may be sufficient to manipulate surface behavior.

4. Involvement in Interest Relationship. A show of interest on the part of an adult may re-awaken interest on the part of the youth.
5. Hypodermic Affection. A sudden additional quantity of affection may help the youth retain control in the face of anxiety or impulse onrush.
6. Tension Decontamination Through Humor. Careful use of humor often reduces tension.
7. Hurdle Help. Help from an adult just prior to an impending temper outburst because of frustration may not specifically therapeutically treat the youth, but it does prevent harmful behavior when such would be disturbing to the total program.
8. Interpretation as Interference. On-the-spot help to understand the meaning of a situation the juvenile misunderstood or to grasp his own motivation in an issue at hand often aids in stoppage of undesirable or production of desirable surface behavior.
9. Regrouping. This is the simple devise of redistributing children among different groups.
10. Restructuring. At times it is necessary to restructure certain aspects of an insufficient program because of on-the-spot, unforeseen happenings.
11. Direct Appeal. At times, an honest, sincere request does the trick.
12. Limitation of Space and Tools. This is carried out either by "avoidance" (locking up space and tools) or direct removal of the space or tool while the youth is using it.

13. Antiseptic Bouncing. This involves careful removal of the youth when necessary, such as when there is a possibility of physical danger, over-excitement caused by the situation, or contagion to others, or when it is necessary to "save face" of the youth, or to make a clear-cut demonstration of limits of specific activities.
14. Physical Restraint. This does not mean pyshical punishment, but physical restraint effected by the counsellor.
15. Permission and "Authoritative Verbot." Involved here is on-the-spot permission or forbidding of a specific activity when seen as necessary by the adult; permission may be granted to take the sting of anxiety or guilt out of the situation.
16. Promises and Rewards. This is not overly effective with children with ego disturbances because of their inability to see beyond the present situation, but somewhat useful when the ego is further developed.
17. Punishments and Threats. Again, this does not mean physical punishment, but what might be called psychological punishment. As #16, it is not useful with ego disturbed children, and only seldom is it useful with children with stronger egos; it would be better to use other techniques.

Houseparents use these techinques for dealing with surface behavior as they fulfill their role in the total program of the institution.

Activities in cottage living

Under the careful supervision of skillful houseparents, delinquents within a residential rehabilitation center are involved in various activities. Many of these activities are closely connected with cottage living

and take on specific form because of the cottage situation. The setting of limits on the behavior of the residents is often demanded by the conditions of the situation and often has a calming effect on the group because of the implied assertion: "I care. I care too much to allow you to do this to yourself. Therefore I shall determine the boundaries you're as yet unable to set."[33] This setting of limits does not deny the principle of freedom examined above; it is necessary in order to prevent a child from endangering himself and/or others. Bettelheim defines their policy as "stressing the fact that every child at the School has the right to do what he wants to if it involves no dangers to himself or to others, and does not infringe on the legitimate interests of others."[34] Therefore, it is often necessary to have rules within an atmosphere of freedom. Likewise, when the necessary rules are broken punishment must be administered. The role of physical punishment in an institution for the rehabilitation of juvenile delinquents is in much dispute. Garner Ted Armstrong, writing in The Plain Truth about Child-Rearing, insists that there are few if any excuses for avoiding spanking when a child has disobeyed.[35] On the other hand, Aichhorn discourages physical punishment,[36] as do Bettelheim[37] and Redl and Wineman,[38] and Lutherbrook Children's

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33 Francis I. Frellick, Helping Youth in Conflict (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1965), pg. 42.

34 Bettelheim, Love, pg. 346.

35 Garner Ted Armstrong, The Plain Truth about Child-Rearing (Pasadena, Calif.: Radio Church of God, 1963), pp. 57-59, 63, 64-71, et passim.

36 Aichhorn, Wayward, passim.

37 Bettelheim, Love, passim.

38 Fritz Redl and David Wineman, Children Who Hate (New York: Collier Books, 1962), passim; and Redl and Wineman, Controls, passim.

Center does not allow it at all.[39] One of the reasons why punishment may be dangerous is that the juvenile's action may not be fully understood and may be meant as a reaching out for rather than a rebellion against the adult.[40] Shunning physical punishment may lead to a shunning of all physical contact. Redl and Wineman point out the importance of physical proximity and touch control,[41] and James Ashbrook, in an article written for Pastoral Psychology, also emphasizes that the meaningfulness and helpfulness of physical closeness and contact has often been forgotten for fear of misusing it.[42]

There are certain limits which also apply to staff members. Most workers with juvenile delinquents agree that it is extremely important that a young person have at least one private drawer, which is not even violated by any of the staff members.[43] This indicates to the youth that his longing for privacy is respected. Another rule that is felt to apply to staff members in nearly all situations is to let the boys participate in activities and projects even if it may be easier to do the job alone. When the job is completed the boys will recognize the respect given to their abilities to work and will be even more pleased when they receive praise for a job well done.

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39 [Spannaus, et al.], Statement, pg. 3.

40 L. Mack Powell, "Prognostic Signs for the Pastoral Counselor from the Life of Christ," Pastoral Psychology, XVII, 162 (April, 1966), 16.

41 Supra, pp. 60-61, #3.

42 James B. Ashbrook, "The Lost Dimension of the Physical: Some Preliminary Thoughts," Pastoral Psychology, XVII, 161 (February, 1966), 25-34.

43 Konopka, "What Houseparents Should Know," pg. 53.

Leisure and "In-Between" Time Activities

Much of the activity carried on by boys in a home for juvenile delinquents is not as closely interwoven with the cottage plan of living as those activities referred to in the previous section. This does not mean that such activity is not supervised or that it is not rehabilitative. All activities of the boys are under the supervision of the institution, and all are, therefore, meant to contribute to the goal of rehabilitation. However, the activities to be surveyed in this section involve a greater amount of freedom on the part of the participants. This results primarily from a respect for the private desires of each individual. It is recognized by most writers in the field of adolescent psychology that there are certain times when young people desire to be by themselves, to make their own decisions, and there are other times when they desire to be with others.[44] The time spent in fulfilling these desires in the ways the individual prefers is referred to as leisure or "in-between" time.

Leisure time activities may range from daydreaming to working to eating or sleeping to general recreation. Daydreaming is not necessarily idle; it may contain an element of practice for the future.[45] A number of institutions encourage their residents to obtain paying jobs, either on-campus or at approved locations off-campus. The boys thereby develop self-confidence in their ability to do something constructive as well as earn money with which to purchase clothing and other personal items. Freudian

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44 William J. George (pseudonymn), Understanding Your Teenage Boy: A Psychologist Opens His Casebook (New York: Sheed and Ward, 1966), pg. 139; and Konopka, "What Houseparents Should Know," pg. 52.

45 Robert W. White, The Abnormal Personality, 2nd ed. (New York: The Ronald Press Company, 1956), pp. 188-189.

oriented workers are especially aware of the socializing implications of mealtimes when the child has had plenty to eat previously and does not have to spend all his time at the table worrying about whether he will be able to get enough to eat. Because of this, the Orthogenic School in Chicago has food available at any time of the day or night.[46] Another strongly Freudian emphasis is evidenced in those institutions which place special emphasis on preparing the child for an undisturbed night's rest by re-assuring the ego that it is in control especially during the night when it is in least control.[47]

In order that the residents of a rehabilitation center might experience a comfortable environment in which they can have a good time, special consideration is given to the general recreation program of the institution. Melbourne Applegate, in a book written for non-professionals interested in helping boys in trouble, outlines five areas that are usually enjoyed by boys:

> 1. Participation in and attendance at athletic games.
> 2. Various kinds of outdoor trips.
> 3. Any program that will afford him an opportunity to observe mechanical operations and learn about scientific discoveries.
> 4. Visits to museums, zoos, and exhibitions.
> 5. Entertainment that presents a lively and colorful spectacle.[48]

The importance of the first of these areas is especially emphasized by a number of other writers. Gallagher and Harris point out that competi-

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46 Bettelheim, Love, pg. 171.

47 Ibid., pg. 341.

48 Melbourne S. Applegate, Helping Boys in Trouble: The Layman in Boy Guidance (New York: Association Press, 1950), pg. 30.

tive sports furnish a valuable outlet for aggressive feelings.[49] Norman Vincent Peale, in a chapter stressing the importance of physical exercise of his book entitled Sin, Sex, and Self-Control, quotes approvingly a friend who said, "You know, I really believe that if every psychiatrist made every patient run around the block before stretching out on the couch, the incidence of emotional maladjustments in this country could be cut in half."[50] Gallagher and Harris also suggest that sufficient physical exercize on Saturday can yield beneficial calmness in church on Sunday:

> Kicking a soccer ball is much better than breaking windows, and screaming at Saturday movie or game lets off steam which insures a pressure more suitable to next day's church.[51]

As far as entertainment that presents a lively and colorful spectacle, Applegate's fifth area enjoyed by boys, movies are often offered as entertainment. Redl and Wineman have discovered that Western movies seem to be much more helpful in reconstructing the lives of youth than "the artistically more valuable productions of the fairy tale type of movies, as, for instance, Walt Disney's Snow White."[52] They see the reason for this as being that the

> wild aggression portrayed [in Westerns] seemed to help [the youth] channel their own by way of vicarious identification, and anxieties stirred up by such movies seemed to be amply counterweighted by the opportunities to hang on to security-giving symbols and scenes like guns, victorious escape on horseback, muscular strength of the "good" figures in the movie, and so forth.[53]

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49 Gallagher and Harris, Emotional Problems, pg. 73.

50 Norman Vincent Peale, Sin, Sex, and Self-Control (Garden City, N.Y.: Doubleday and Company, Inc., 1965), pg. 161.

51 Gallagher and Harris, Emotional Problems, pg. 159.

52 Redl, Controls, pg. 97.

53 Ibid.

Other suggested leisure or "in-between" time activities are art therapy, music therapy, and drama therapy.[54,55]

Casework Services

So far in this chapter the religious life which underlies all program activities of the church-related juvenile delinquent rehabilitation center and the activities in the cottage living situation and leisure time periods which are under the supervision of non-professional houseparents have been examined. Attention now shifts to the more professional concerns of casework, group work, and schooling.

In a rehabilitation center the casework staff serves as the primary focus of integrative activities of the various staff members. The caseworkers are also the most personal and intimate source of help for the individual residents. This source of help develops from the relationship established between the caseworker and the boy. The relationship is unique in structure because it is strictly a one-to-one relationship planned at a regular time. It is unique in intensity because there is no one else involved to dilute the relationship. It is unique in its quality because the caseworker is not an authority figure who disciplines or punishes, as are many of the other adults in the child's life.[56]

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54 Linn, "Wiltwyck," pg. 194.

55 A recent development which may be useful in relating recreational life to religious life is the possibility of using the radio program SILHOUETTE in an institution. SILHOUETTE is a religious program developed by John Rydgren, director of TV, radio, and films for the American Lutheran Church. The program attempts to relate the church to teen-agers in a setting of popular music. See John Rydgren, "Silhouette," Arena One, I, 3 (March, 1967), 17-18.

56 [Spannaus, et al.], Statement, pg. 10.

Satisfactory casework relationships depend upon the proper utilization by the caseworker of the principles of casework. These principles are identified by Ruth Blom, sometime administrative supervisor, Lutheran Charities Federation, Chicago, Illinois, and can be summarized as follows:[57]

1. Acceptance. The caseworker recognizes the innate worth of the client regardless of individual fallacies and accepts the person as a person.
2. Permissiveness. The caseworker allows the client to express his feelings freely, especially his negative feelings.
3. Controlled emotional involvement. The feelings of the client are sensed and understood by the practitioner, and she skillfully uses her own emotions in response.
4. Individualization. Recognition is given to the client's unique qualities, and the service of the caseworker is adapted to these unique qualities.
5. Non-judgmental attitude. The caseworker evaluates the attitudes, standards, and actions of the client but does not assign guilt or innocence or degree of client responsibility for the causation of his problems and needs.
6. Client self-determination. The caseworker helps the client recognize and use his right in making his own choices and decisions.
7. Confidentiality. Secret information which is disclosed in the professional relationship is preserved.

These principles contribute to the total success of the program in a residential treatment center for rehabilitating juvenile delinquents.

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57 Ruth M. Blom, "Seven Principles of Casework," Proceedings of the Meeting of Associated Lutheran Charities and of the Social Work Institute, Valparaiso University, 1957, pp. 90-127.

Group Interaction

The importance of the group

In many institutions, casework services are augmented by professional group work services. The importance of the social group in affecting behavior is one of the bases of social work. In an institutional setting "grouping of the children is of primary importance. The therapeutic work of the institution . . . will be the more effective the more the grouping itself is utilized to relieve the delinquency . . . ."[58] Interest in group work stems from the World Wars in work with soldiers and has been furthered by Moreno's studies of psychodrama and sociometry, Lewin's concept of the "social 'whole,'" and Slavson's "activity group therapy."[59] Albert Cohen, in his book Delinquent Boys, discusses extensively the great importance of the social group and situation in the patterning of many and perhaps most delinquents. His study implies that the best method of delinquency control is sociological, through the group.[60] Cohen's findings are supported by many other workers in the field of delinquency. As a result, recent years have seen an emphasis placed upon group work in rehabilitation centers. Special activity groups have been developed, which provide for relief in enjoyment, an outlet for feelings on a non-verbal basis, learning about limitations, an outlet for the spirit of adventure, and acquiring of social skills.[61] Group acceptance is seen

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58 Aichhorn, Wayward, pg. 167.

59 Jones, Reluctant Rebels, pp. 27-47.

60 Albert K. Cohen, Delinquent Boys (Glencoe, Ill.: The Free Press, 1955).

61 Konopka, Group Work, pp. 223-238.

as a matter of vital importance to all except the very youngest children, secondary only to adult love.[62] Because of the need fulfilling quality of groups, group work treatment has been inaugurated in a number of institutions.

> They involve responsible community living and correction of attitudes through dynamic communication. Trained leaders, employing free group discussion in an informal, permissive atmosphere, seek to increase individual identity and awareness and to re-educate the delinquent so that he will accept and find satisfaction in social norms and restrictions. The group helps the leader to correct the thinking and behavior of each individual, thus effecting a great economy of effort and greatly extending the benefits to be derived from limited psychiatric and social-work staffs.[63]

LaMar Empey and Jerome Rabow, in their work at Provo, Utah,[64] and Lloyd W. McCorkle, et al., in their work at Highfields, New Jersey,[65] have been persistent in applying sociological principles to delinquent rehabilitation. Empey and Rabow are especially aware of the sociological aspects of the peer group, for they point out that it "is the primary source of pressure for change" in their system.[66] Because of the great importance of sociological aspects of delinquency and its formation, Empey and Rabow put forth three possibilities a delinquency rehabilitation program might seek to bring out: ". . . (1) to make conventional and delinquent alternatives clear; (2) to lead delinquents to question the ultimate utility

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62 Jones, Reluctant Rebels, pg. 102.

63 Miller, Understanding, pg. 104.

64 LaMar T. Empey and Jerome Rabow, "The Provo Experiment in Delinquency Rehabilitation," American Sociological Review, XXVI (October, 1961), 679-796.

65 Lloyd W. McCorkle, Albert Elias, and F. Lovell Bixby, The Highfields Story (New York: Henry Holg and Company, 1958); H. Ashley Weeks, Youthful Offenders at Highfields (Ann Arbor: The University of Michigan Press, 1958).

66 Empey and Rabow, "Provo," pg. 686.

of delinquent alternatives; and (3) to help conventional alternatives assume some positive valence for them."[67] Consideration of these three possibilities for a rehabilitation program led Empey and Rabow to the following major assumptions for treatment:[68]

1. Delinquent behavior primarily is a group product and demands treatment from the group approach.
2. An effective rehabilitation program must recognize the importance of the individual's membership in that group and must be directed to him as a part of the group.
3. The delinquent must be brought to question the utility of his delinquent system or group.
4. He must be made to face the conflicts brought about by the differences between his group and the conventional group, and he must be shown these can be solved in a group situation.
5. He must become aware of both the conventional and the delinquent methods and feelings present in both himself and other delinquents in a setting conducive to free expression.
6. The program must develop a unified and cohesive social system which is devoted to the one task of overcoming lawbreaking.
7. The delinquent should learn to look to his peer group as the primary source of help and support.
8. The system must provide rewards which are realistically meaningful for the delinquent.

Resulting from such assumptions by Empey and Rabow and similar ones by

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67 Empey and Rabow, "Provo," pg. 683.

68 Ibid., pp. 683-684.

McCorkle, "Guided Group Interaction" sessions have been introduced and successfully utilized at the Provo and Highfields experiments, and, most recently, at the Warren Residential Group Center, an expansion of the Highfields experiment.

Guided Group Interaction

The Guided Group Interaction method follows closely the general principles of group work, including voluntary participation, informal discussion, focusing of discussion on feelings, and relating reality situations to feelings. There is very little formal structure so that the participants are hindered from manipulating the structure and thereby "beating the system." The absence of clear-cut definitions for behavior produces anxiety and turns the boys to the group to resolve that anxiety.[69] The boys are not up before a superior being sitting in judgment on them but are grouped with "buddies with the same problems, the same experiences, the same hopes and fears . . . ."[70] The leader of Guided Group Interaction aims at teaching two things: ". . . first, your problems are not peculiar to yourself; second, if you want to change, you can."[71] These are taught through the group and its processes. The peer group serves as a means to attaining these goals: ". . . (1) to question the utility of a life devoted to delinquency; (2) to suggest alternative ways for behavior; and (3) to provide recognition for a boy's personal reformation and his

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69 Empey and Rabow, "Provo," pp. 685-686.

70 Alden Stahr, "Why Tough Kids Go Straight," Parents Magazine, XXXVIII, 12 (December, 1963), 94.

71 James Finan, "Inside the Prison--A New Spark of Hope for Remaking Men," Reader's Digest, LVI (May, 1950), 68.

willingness to reform others."[72] In attaining these goals the delinquents are actively involved in discussing and understanding their personal problems and are forced to work out their ideas in their own minds rather than having ideas fed to them by an adult. The meetings at Warren Residential Group Center are typical of Guided Group Interaction sessions: chairs are in informal disarray; boys sprawl at ease; the superintendent is present but participates only when asked to clarify a point.[73] The effectiveness of Guided Group Interaction can be seen from the statement of one of the boys who participated at Warren: "I found you could explain your problems here. The meetings help because the other fellows are in the same boat and can put themselves in your shoes."[74,75]

Schooling

Professional concern in the program of a residential treatment center also centers around schooling. Most institutions of this type prefer to send their residents to public, off-campus schools where they can be integrated into normal social life. However, some delinquents are not suffi-

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72 Empey and Rabow, "Provo," pg. 686.

73 Stahr, "Why Tough Kids Go Straight," pg. 92.

74 Ibid., pp. 90, 92.

75 One slight caution is necessary in regard to Guided Group Interaction. This is an area that has not been fully tested out in all areas of delinquency rehabilitation. The work that has been done with it has been mostly done with boys about sixteen years old in the Highfields experiment. In commenting on this fact, Walter C. Reckless, in the chap. "The Small Residential Treatment Institution in Perspective," in Weeks, Youthful Offenders, pp. 163-164, points out, "There is considerable doubt that boys of twelve or fourteen in America could get as much from or give as much to guided group interaction sessions as sixteen-year-olds can, probably because of their lack of awareness and inability to verbalize feelings."

ciently adjusted to attend public schools and require on-campus schooling. When this is the case, Bettelheim encourages that pressure to attend class be reduced as much as possible to encourage the child to look forward to schooling with reduced anxiety.[76] Bettelheim also points out that encouraging the child to set his own tasks whenever possible and even having him teach his new knowledge to another child help to build beneficial self-respect and pride.[77] The Christian teacher in a residential treatment center also makes use of teaching principles which were evident in the life of Jesus, such as dealing largely with individuals, beginning where people are, building on past experiences, employing vivid picture language, and making wise use of questions.[78] Finally, because the teacher recognizes the importance of helping children where they need help, he will assign jobs and responsibilities to those who need them rather than to those who have "earned them."[79]

Staff Concerns

The preceding sections of this chapter have comprised an examination of various phases of the treatment program of a church-related residential treatment center for the rehabilitation of juvenile delinquents. The qualifications and role of the houseparents have been examined, the need for qualified caseworkers, group workers, and school teachers has been implied,

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76 Bettelheim, Love, pg. 33.

77 Ibid., pp. 158, 164.

78 Dale E. Griffin, "How Jesus Got People to Respond," Interaction, VI, 5 (February, 1966), 3, 14.

79 Frederich H. Bahr, "Change through Law and Gospel," Interaction, VI, 7 (April, 1966), 9.

and the presence of a qualified administrative staff has been assumed. The success of a program for the rehabilitation of juvenile delinquents depends extensively upon the activities of such a staff. Staff concerns are many and varied within such an institution; three will be considered below: consultants, staff interaction, and staff training.

Consultants

Several areas in which consultants are beneficial to the operation of a rehabilitative institution for juvenile delinquents have been covered in the preceding pages. Close association and co-operation with other community agencies can be very important in an institution's program. Areas in which consultation and co-operation are most evident are in the fields of psychiatry, psychology, medicine, dentistry, vocations, education, and religion. Some institutions have various staff members join other professional people from the community in book-conversation groups, where a recent book of mutual concern is reviewed and discussed. Some agencies lead seminars and workshops for interested people.[80] At Cal Farley's Boys Ranch near Amarillo, Texas, businessmen frequently visit the ranch to talk about their own occupations and about how to get and hold jobs.[81]

Many agencies utilize the help of volunteer workers in such areas as athletics and publicity. Often these volunteers are encouraged to commit themselves to a code of ethics similar to the following one suggested by the Department of Social Welfare of the Lutheran Church--Mis-

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80 Elmer M. Ediger, "A Community Mental Health Center and the Churches," Pastoral Psychology, XVII, 164 (May, 1966), 34-41.

81 Hibbs, "Boys Home," pg. 70.

souri Synod:

> CODE OF ETHICS FOR VOLUNTEERS
>
> As a Volunteer, I realize that I am subject to a code of ethics similar to that which binds the professionals in the field in which I work. I, like them, assume certain responsibilities and expect to account for what I do in terms of what I am expected to do. I will keep confidential matters confidential...I interpret Volunteer to mean that I have agreed to work without compensation in money, but having been accepted as a worker, I expect to do my work according to standards, as the paid staff expect to do their work...I promise to take to my work an attitude of open-mindedness; to be willing to be trained for it; to bring to it interest and attention. I believe that my attitude toward volunteer work should be professional. I believe that I have an obligation to my work, to those who direct it, to my colleagues, to those for whom it is done, and to the public...Being eager to contribute all that I can to human betterment, I accept this code for the volunteer as my code, to be followed carefully and cheerfully.[82]

When an institution enlists the help of various volunteer and professional consultants, the task of co-ordinating services becomes more complex with a resultant stress upon the importance of staff interaction.

Staff interaction

Successful staff interaction depends largely upon the administrator of an institution; he must both understand the informal, often unseen, activities of the institution and foster a strong bond of feeling between himself and the other staff personnel. Bernard Russell, chief, Training Branch, Division of Juvenile Delinquency Service of the Children's Bureau, emphasizes the necessity of a superintendent's understanding of the informal aspects of the institution in the following words:

> The man who comes up from the ranks, and many of our superintendents have, may not be able to write a paper on the dynamics of behavior or the interaction of individuals in a group, but

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82 Department of Social Welfare, The Lutheran Church--Missouri Synod, "Code of Ethics for Volunteers," Welfare Review, XII, 2 (June, July, August, 1966), 3.

> he understands fully and completely and pragmatically how these kids operate with each other and with the staff. It is this understanding of the informal relationships between the children, between staff members and between staff and children that you don't learn in school. And it is only as you learn and fully understand it, and become a part of it, that you become identified with the institution and can be trusted to treat the child within the realistic framework that the institution provides and demands; that you begin to act as a member of a team shooting for common goals. Undoubtedly, some of the new knowledge the clinician brings with him will have an effect on these goals. But the clinician cannot superimpose a whole new set of ideas, of ways of doing things upon a smoothly-functioning, going concern. He must first learn to understand how the organization functions and he must become an integral part of that organization. He cannot stand apart and say, "This is the way it should be done." He must first demonstrate his competence to be a working and productive member of the whole.[83]

Aichhorn points out the necessity of the second factor of a successful administrator:

> I consider that successful work in an institution without a strong bond of feeling between the superintendent and personnel is impossible. I cannot conceive that a dissocial youth can be re-educated without a strong, positive feeling for the people in his environment. The attitude of the worker toward the leader determines of itself the relationship between the worker and the child.[84]

In establishing such a bond of feeling, the administrator will often foster intra-staff activities such as integrative meetings between the workers in various areas, individual meetings between himself and a particular staff member, and staff retreats.

As staff members interact with one another, problems of anxiety, jealousy, hostility, and competitive feelings often arise. These

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83 Bernard Russell, "Discussion: The Organization of a Program for Staff Training in Institutions Serving Delinquents [by George H. Weber]," The Proceedings of the National Association of Training Schools and Juvenile Agencies, Ninth Session, Vol. 54, 1958, reproduced with permission by the U.S. Department of Health, Education, and Welfare, Social Security Administration, Children's Bureau, pp. 16-17.

84 Aichhorn, Wayward, pg. 154.

> stem in part from the personal and individual feelings of the staff members and are aggravated by them. The institutions for delinquents, because of their social structure and delinquent population, [are] fertile battlegrounds upon which the individuals brought their personal tendencies into play.[85]

In order to help staff members recognize their own problems and how they relate to various other problems of the institution, as well as simply to help the staff members mature in their work, staff training is gaining in importance among institutions for the rehabilitation of juvenile delinquents.

Staff training

The ultimate usefulness of staff training is determined by the extent to which it helps effect a desirable change in the children in the institution and makes for more effective control of them while they are in the institution.[86] Because of the wide-spread effects of training, it is regarded as being important for all who are involved with the work of the institution before employment as well as while they are employed by the institution. Normally, training falls into the hands of the professional workers and consultants and covers a wide variety of topics from religion to psychology to practical methods of handling maintenance problems. The courses offered in instruction for houseparents by St. louis University and Hunter College, New York, are utilized to a limited extent by some institutions.

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85 George H. Weber, "Conflicts between Professional and Non-Professional Personnel in Institutional Delinquency Treatment," The Journal of Criminal Law, Criminology and Police Science, XLVIII, 1 (June, 1957), 43.

86 Russell, "Discussion: Organization," pg. 14.

George Weber, consultant on diagnostic and clinical treatment services in institutions, Division of Juvenile Delinquency Service of the Children's Bureau, calls attention to the fact of the unlikelihood of any institution being ideally ready for the development of a training program. The staff needs to be made to regard training as a way of improving their work and as an aid with problems which arise in connection with their jobs.[87] He also suggests that an ideal training program should include general orientation to the institution, basic training for specific jobs, and employee conferences. The latter of these can be operated on a continuing basis through what Weber terms the conference method, which is "a series of regularly scheduled meetings at which the cottage parents gather to discuss their everyday experiences and problems with a skilled worker."[88] The leader of the conference method has a two-fold task:

> . . . (1) to help the cottage parents understand and work more effectively with the delinquents committed to their care; and (2) to help them understand themselves and their actions in relationship to their work.[89]

The other staff participants must have an interest in gaining a fuller understanding of delinquency, in improving their skills in working with delinquents, and in exploring the relationship between their personal roles and their work. They should feel free to express themselves spon-

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87 George H. Weber, "The Organization of a Program for Staff Training in Institutions Serving Delinquents," The Proceedings of the National Association of Training Schools and Juvenile Agencies, Ninth Session, Vol. 54, 1958, reproduced with permission by the U.S. Department of Health, Education, and Welfare, Social Security Administration, Children's Bureau, pg. 2.

88 George H. Weber, "The Use of the Conference Method in the In-Service Training of Cottage Parents," The International Journal of Social Psychiatry, III, 1 (Summer, 1957), 49.

89 Ibid., pg. 51.

taneously and to examine their own attitudes, behavior and difficulties.[90]

A list of topics to be covered in a training course would include information about the children under the care of the institution, the development of the ability to handle conflicts in a Christian way, and the general area of confidentiality. Also offering bases of discussion and learning are books and periodicals such as Frank Cohen's Children in Trouble,[91] Aichhorn's Wayward Youth,[92] Applegate's Helping Boys in Trouble,[93] Hulme's Counseling and Theology,[94] and Konopka's "What Houseparents Should Know."[95]

Summary

This chapter has examined in some detail the program of a church-related residential treatment center for the rehabilitation of juvenile delinquents. Because the church recognizes the primacy of the importance of the Gospel in the life of a person who has been separated from God by his sin and delinquency, the love of Jesus spoken and lived permeates the institutional setting. In the cottage plan of care the love of Jesus shines through the houseparents who guide the structured living activities

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90 Weber, "Use of Conference Method," pg. 55.

91 Frank J. Cohen, Children in Trouble: An Experiment in Institutional Child Care (New York: W. W. Norton and Company, Inc., 1952). This book contains the essence of the training course offered at Lavanburg Corner House Training Program, New York City.

92 Aichhorn, Wayward.

93 Applegate, Helping Boys.

94 William E. Hulme, Counseling and Theology (Philadelphia: Muhlenberg Press, 1956).

95 Konopka, WWhat Houseparents Should Know."

of the residents. Leisure and "in-between" time activities are seen to be Christ-oriented because everything one does can be done to the glory of God. Casework and group work, when the residents are able to talk over their problems and concerns on an individual or group basis, give opportunities for the Gospel to be applied as a power for further growth in Christian living. Whether the young person attends public school in the community or receives his schooling on campus, his schooling can be seen as one of many ways open to him to utilize to the highest degree the gifts God has given him.

The staff members of a church-related institution for the rehabilitation of juvenile delinquents are also in need of growing in the good news of God's love for mankind in Jesus Christ. With the aid of consultants and volunteers in various areas of their work they can be given insight and help in their calling to help boys in trouble. When problems and conflicts arise, the staff utilize the benefits of their interactive relationships to meet them with Christian understanding. Staff training provides for further growth in using their talents to God's glory and the welfare of their neighbors, especially the boys under their care.

The involvement of the church in the institutional rehabilitation of juvenile delinquents is not limited to the internal program of the institution. The institution has a relationship to the organized church. This relationship is examined in the next chapter.

CHAPTER VII

RELATIONSHIP TO THE ORGANIZED CHURCH

In order to fulfill their task of proclaiming Christ's love as God's answer to man's sin and anxiety in a decent and orderly fashion, Christians have been organized into the church, which is God's people living in the world. As noted in chapter two,[1] the organized church's concern in the area of rehabilitation of juvenile delinquents has been extremely limited. Because of this, there is little information available concerning the relationship between a church-related residential treatment center for the rehabilitation of juvenile delinquents and the organized church. However, there are some associated areas of concern within the organized church which bear upon this relationship. These associated areas of concern will serve as the bases of this chapter's brief examination.

Welfare Board Accreditation

The Department of Social Welfare of the Lutheran Church--Missouri Synod, in November of 1963, approved a number of accreditation standards for Lutheran welfare agencies.[2] The standards apply to the function of the agency, its organization and administration, its personnel, and its

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1 "The Church's Present Concern and Involvement," pp. 15-16.

2 Department of Social Welfare, The Lutheran Church--Missouri Synod, Manual of Accreditation Standards for Lutheran Welfare Agencies ([St. Louis]: The Lutheran Church--Missouri Synod, Department of Social Welfare, [1963]).

fiscal operations, fund raising, and publicity. The purpose of accreditation by the Department of Social Welfare is three-fold:

1. To further the effective functioning of the Lutheran welfare agencies.
2. To strengthen the relationship and to improve the communication between our Lutheran congregations, Districts, Synod, and the Lutheran health and welfare agencies.
3. To increase the social welfare consciousness of the members of The Lutheran Church--Missouri Synod.[3]

Thus, such accreditation "is a part of the process through which mutual responsibility is clarified and exercized."[4] Church-related institutions are encouraged to fulfill the accreditation procedures and, thereby, improve their relationship to the organized church.[5]

Association with Local Congregations

Nearly all church-related institutions have at least some sort of association with a specific local congregation, which serves as the institution's "home" congregation where the residents attend church services and Sunday school and receive other spiritual care. Institutions can promote better relationships with local congregations by adopting a program of interpretation and relationship building which would include the following objectives:

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3 Department of Social Welfare, Manual, pp. 2, 4.

4 Ibid., pg. 2.

5 In a guest presentation on April 11, 1967, to a course entitled "Social Work for the Pastor," offered at Concordia Seminary, St. Louis, Mo., the Rev. Vernon R. Wiehe, director of casework, Lutheran Family and Children's Services, St. Louis, Missouri, suggested that the accreditation standards of the Board of Social Welfare of The Lutheran Church--Missouri Synod may soon be obsolete because of the establishment of a board of welfare concerns in the Lutheran Council in the United States of America, which will probably develop its own accreditation standards which will be more meaningful to Lutheran agencies.

(1) To acquaint pastors with the program and functions of the agency in order that they may be able to make more appropriate and effective referrals.
(2) To develop on the part of social workers a better understanding and greater appreciation for the role of the pastor in counseling people.
(3) To give pastors a better understanding and appreciation for the methods, techniques, and goals of social work.
(4) To encourage ways of cooperatively working together in the giving of service to a particular client.
(5) To keep the services of the agency relevant to the kind of needs and problems that people are facing through better communication with pastors who are confronted daily in their work with problems.
(6) To offer consultation to pastors on families with whom they are working directly, either in the area of counseling technique or in understanding general concepts of human behavior.[6]

These objectives are carried out either through individual pastor-institution representative contacts or through group meetings with pastors, as circuit pastoral meetings and district orientation meetings for new pastors. Workshops and small discussion groups have been suggested as methods for use in group meetings.[7]

Support from the Church

The establishment of a good relationship with the organized church through accreditation procedures and the development of satisfactory association with local congregations usually leads to sufficient support for the institution. An institution can not operate without adequate financial resources, but the church related institution must also be supported by spiritual resources. In spite of the fact that institutions often make every attempt available to them to establish a good relationship with the

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6 "A Guide for Promoting Better Relationships between Pastors and Social Workers," unpublished paper ([St. Louis: The Lutheran Church--Missouri Synod, Department of Social Welfare, n.d.]), pg. 1.

7 Ibid., pp. 2-4.

organized church, Christians often remain apathetic or only offer support to a limited degree. However, where Christians recognize their responsibility toward the activities of the church in bringing the Gospel to boys in trouble, the church-related residential treatment center for the rehabilitation of juvenile delinquents enjoys the benefits of financial and spiritual help that makes it a blessing to those entrusted to its care.

Summary

This chapter has surveyed some areas of concern which bear upon the relationship of a church-related residential treatment center for the rehabilitation of juvenile delinquents to the organized church. Accreditation by the Department of Social Welfare of The Lutheran Church--Missouri Synod encourages clarification and responsible exercize of the relationship. Improved association with local congregations also improves the relationship. When the relationship to the organized church is satisfactory, the institution can expect both sufficient financial support and sufficient spiritual encouragement.

CHAPTER VIII

CONCLUSION

Summary

A study of the church's approach to the rehabilitation of juvenile delinquents through an institutional setting reveals that the Christian church has often played a vital role in social service work in the past. When it has recognized its task of following in the example of Christ, the church has moved forward in charity work. When it has lost sight of the grace of God through Christ, it has often institutionalized its social concerns and has become stagnated. Presently, the church's interest in social welfare is increasing. However, in spite of the increased secular concern for the present state of juvenile delinquency, the church has been slow to acknowledge its obligations toward rehabilitating juvenile delinquents.

The church has an obligation to be concerned about delinquency because it recognizes that delinquency is caused by sin. The church has the only ultimate answer to the problems of sin, anxiety, and delinquency. It offers to all men the forgiving love of Christ through which men are reconciled to God and their relationship with Him is restored. Resulting from the restoration of relationship with God is a restoration of relationships with other people.

As a person improves his relationships with other people he is fulfilling one of his basic needs, to belong. This need is especially promi-

nent in the life of a disturbed child, for he has usually suffered severely precisely in this area of relationships. He is especially in need of loving, warm associations so he can develop a realization that his life can be filled with friends and laughter as well as with enemies and hatred.

The residential treatment center is designed to fulfill these needs of the delinquent boy. Its primary goal is to prepare the boy for adequate re-entry into society. The entire institutional setting--pre-intake and intake concerns, the residential situation, and discharge and post-discharge activities--are designed to accomplish this goal of re-entry into society. Within the church-related institution not only are the successful rehabilitative methods of secular psychology, sociology, and social work utilized but also a spiritual resource is available which enables the juvenile to receive and develop a faith of his own which guides him in his day-to-day living.

Relationships with the organized church are important for the success of a church-related institution for the rehabilitation of juvenile delinquents. Accreditation by the proper synodical board (the Department of Social Welfare in The Lutheran Church--Missouri Synod) encourages clarification and responsible exercise of these relationships. Because the institution is normally not considered a congregation in itself, it is also important that the institution develop satisfactory associations with the local congregations and clergy. When such relationships are utilized properly, the church-related residential treatment center can be assured of both financial and spiritual support, which are vital to its success.

Implications

As a result of this study, the following implications are evident:

The church has seriously ignored its mission to delinquent boys, in spite of the increasing concern outside the church.

The church, because of its mission, is obligated to become actively involved in the rehabilitation of juvenile delinquents.

Present studies in the rehabilitation of juvenile delinquents indicate that the residential treatment approach is the most satisfactory method by which to restore delinquents to proper functioning in society.

The residential treatment approach can be based upon Christian principles and can incorporate the church's message of Christ's love, mercy, and forgiveness.

The church has every reason for accepting the challenge of approaching the rehabilitation of juvenile delinquents through an institutional setting utilizing the residential treatment method.

APPENDIX

INSTITUTIONS

Listed below are some of the institutions which have used to a greater or lesser extent the approach examined in this study. Where available, additional information concerning some of the Lutheran institutions is also included.

August Aichhorn's institution for wayward youth near Vienna

Bethany Lutheran Home for Children, Duluth, Minnesota
emotionally disturbed; both sexes; 12-16 years old

Bethesda Children's Home, Beresford, South Dakota
delinquent; both sexes; 10 and over years old

Cal Farley's Boys Ranch, Amarillo, Texas

Children's Village, Dobbs Ferry, New York

Dakota Boys Ranch, Minot, North Dakota
delinquent; boys; 12-16 years old

Edison Park Home, Park Ridge, Illinois
delinquent and pre-delinquent, emotionally disturbed; both sexes; adolescents

Forestry Camps, Los Angeles County, California

George Junior Republic, Freeville, New York

Gustavus Adolphus Children's Home, Jamestown, New York
potentially delinquent; both sexes; adolescents

Hawthorne Cedar Knolls School, Hawthorne, New York

Highfields Project, Highfields, New Jersey

Home on the Range, Sentinel Butte, North Dakota

Lavanburg Corner House, New York, New York

Lincoln Hall, Lincolndale, New York

Luther Child Center, Everett, Washington
pre-delinquent; boys; 6-12 years old

Lutheran Children's Friend Society of Michigan Children's Home, Bay City, Michigan
emotionally disturbed; both sexes; 5-17 years old

Lutheran Children's Home, Waverly, Iowa
delinquent, emotionally disturbed; both sexes; 6-14 years old

The Lutheran Home at Topton, Topton, Pennsylvania
children in need of group living experiences; both sexes; 5-18 years old

Lutherbrook Children's Center, Addison, Illinois
emotionally disturbed; both sexes; 6-about 12 years old

Lutherwood, Indianapolis, Indiana
emotionally disturbed; both sexes; school age

Martin Luther Home, Stoughton, Wisconsin
pre-delinquent; both sexes; 12-16 years old

Nachusa Lutheran Home for Children, Nachusa, Illinois
delinquent; both sexes; 10-18 years old

New Life Boys' Ranch, Harleysville, Pennsylvania

Oesterlen Home for Children, Springfield, Ohio
emotionally disturbed; both sexes; 13-18 years old

Pioneer House, Detroit, Michigan

Provo Experiment, Provo, Utah

Redwood Boys Ranch, Napa, California
homeless; boys; 12-17 years old

Ryther Center, Seattle, Washington

St. Francis Boys' Homes, Ellsworth and Salina, Kansas

St. Michael's Farm for Boys, Picayune, Mississippi

Sonia Shankman Orthogenic School, University of Chicago, Chicago, Illinois

State School for Boys, Lancaster, Ohio

Warren Residential Group Center, New Jersey

Wernle Children's Home, Richmond, Indiana
emotionally disturbed; both sexes; 6-16 years old

Woodmarsh School, Woodmarsh, England

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